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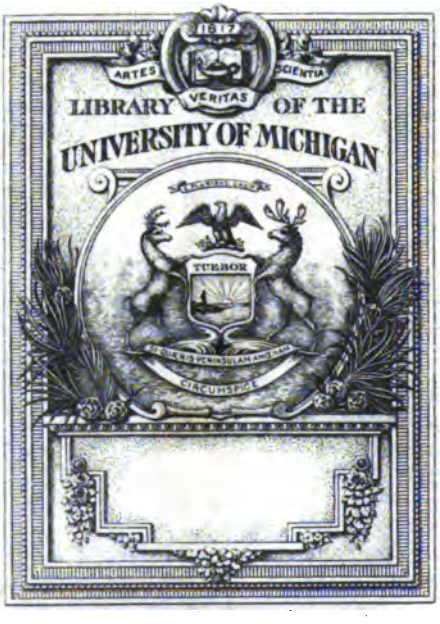

THE GIFT OF
Donald M. McGregor

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THE WORKS OF

SAMUEL JOHNSON, LL. D.

VOL. II.

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OF

SAMUEL JOHNSON, LL. D.

WITH AN

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BY

ARTHUR MURPHY, ESQ.

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LIVES OF THE ENGLISH POETS

COWLEY.

THE Life of COWLEY, notwithstanding the penury of English biography, has been written by Dr. Sprat, an author whose pregnancy of imagination and elegance of language have deservedly set him high in the ranks of literature; but his zeal of friendship, or ambition of eloquence, has produced a funeral oration rather than a history: he has given the character, not the life, of Cowley; for he writes with so little detail, that scarcely any thing is distinctly known, but all is shown confused and enlarged through the mist of panegyric.

ABRAHAM COWLEY was born in the year one thousand six hundred and eighteen. His father was a grocer, whose condition Dr. Sprat conceals under the general appellation of a citizen; and, what would probably not have been less carefully suppressed, the omission of his name in the register of St. Dunstan's parish gives reason to suspect that his father was a sectary. Whoever he was, he died before the birth of his son, and consequently left him to the care of his mother; whom Wood represents as struggling earnestly to procure him a literary education, and who, as she lived to the age of eighty, had her solicitude rewarded by seeing her son eminent, and, I hope, by seeing him fortunate, and partaking his prosperity. We know, at least, from Sprat's account, that he always acknowledged her care, and justly paid the dues of filial gratitude.

In the window of his mother's apartment lay Spenser's Fairy Queen; in which he very early took delight to read, till, by feeling the charms of verse, he became, as he relates, irrecoverably a poet. Such are the accidents which, sometimes remembered, and perhaps sometimes forgotten, produce that particular designation of mind, and propensity for some certain science or employment, which is commonly called genius. The true genius is a mind of large general powers, accidentally determined to some particular direction. Sir Joshua Reynolds, the great painter of the present age, had the first fondness for his art excited by the perusal of Richardson's treatise.

By his mother's solicitation he was admitted into Westminster School, where he was soon distinguished. He was wont, says Sprat, to relate, "That he had this defect in his memory at that time, that his teachers never could bring it to retain the ordinary rules of grammar."

This is an instance of the natural desire of man to propagate a wonder. It is surely very difficult to tell any thing as it was heard, when Sprat could not refrain from amplifying a commodious incident, though the book to which he prefixed his narrative contained his confutation. A memory admitting some things, and rejecting others, an intellectual digestion that concocted the pulp of learning, but refused the husks, had the appearance of an instinctive elegance, of a particular provision made by Nature for literary politeness. But in the author's own honest relation, the marvel vanishes: he was, he says, such "an enemy to all constraint, that his master never could prevail on him to learn the rules without book." He does not tell that he could not learn the rules; but that, being able to perform his exercises without them, and being an "enemy to constraint," he spared himself the labour.

Among the English poets, Cowley, Milton, and Pope, might be said "to lisp in numbers," and have given such early proofs, not only of powers of language, but of comprehension of things, as to more tardy minds seem scarcely credible. But of the learned puerilities of Cowley there is no doubt, since a volume of his poems was not only written, but printed in his thirteenth year;* containing, with other poetical compositions, "The tragical History of Pyramus and Thisbe," written when he was ten years old; and "Constantia and Philetus," written two years after.

While he was yet at school he produced a comedy called "Love's Riddle," though it was not published till he had been some time at Cambridge. This comedy is of the pastoral kind, which requires no acquaintance with the living world, and therefore the time at which it was composed adds little to the wonders of Cowley's minority.

* This volume was not published before 1633, when Cowley was fifteen years old. Dr. Johnson, as well as former biographers, seems to have been misled by the portrait of Cowley being by mistake marked with the age of thirteen years.—R.

In 1636, he was removed to Cambridge,* where he continued his studies with great intenseness: for he is said to have written, while he was yet a young student, the greater part of his "Davideis;" a work, of which the materials could not have been collected without the study of many years, but by a mind of the greatest vigour and activity.

Two years after his settlement at Cambridge he published "Love's Riddle," with a poetical dedication to Sir Kenelm Digby; of whose acquaintance all his contemporaries seem to have been ambitious; and "Naufragium Joculare," a comedy written in Latin, but without due attention to the ancient models; for it was not loose verse, but mere prose. It was printed, with a dedication in verse to Dr. Comber, master of the college; but, having neither the facility of a popular nor the accuracy of a learned work, it seems to be now universally neglected.

At the beginning of the civil war, as the Prince passed through Cambridge in his way to York, he was entertained with a representation of the "Guardian," a comedy which Cowley says was neither written nor acted, but rough-drawn by him, and repeated by the scholars. That this comedy was printed during his absence from his country, he appears to have considered as injurious to his reputation; though during the suppression of the theatres, it was sometimes privately acted with sufficient approbation.

In 1643, being now master of arts, he was, by the prevalence of the parliament, ejected from Cambridge, and sheltered himself at St. John's College, in Oxford; where, as is said by Wood, he published a satire, called "The Puritan and Papist," which was only inserted in the last collection of his Works;† and so distinguished himself by the warmth of his loyalty and the elegance of his conversation, that he gained the kindness and confidence of those who attended the king, and amongst others of Lord Falkland, whose notice cast a lustre on all to whom it was extended.

About the time when Oxford was surrendered to the parliament, he followed the queen to Paris, where he became secretary to the Lord Jermyn, afterwards Earl of St. Alban's, and was employed in such correspondence as the royal cause required, and particularly in cyphering and decyphering the letters that passed between the king and queen; an employment of the highest confidence and honour. So wide was his province of intelligence, that, for several years, it filled all his days and two or three nights in the week.

In the year 1647, his "Mistress" was published; for he imagined, as he declared in his preface to a subsequent edition, that "poets are scarcely thought freemen of their company without paying some duties, or obliging themselves to be true to Love."

This obligation to amorous ditties owes, I believe, its original to the fame of Petrarch, who, in an age rude and uncultivated, by his tuneful homage to his Laura, refined the manners of the lettered world, and filled Europe with love and poetry. But the basis of all excellence is truth; he that professes love ought to feel its power. Petrarch was a real lover, and Laura doubtless deserved his tenderness. Of Cowley, we are told by Barnes,‡ who had means enough of information, that, whatever he may talk of his own inflammability, and the variety of characters by which his heart was divided, he in reality was in love but once, and then never had resolution to tell his passion.

This consideration cannot but abate, in some measure, the reader's esteem for the work and the author. To love excellence, is natural; it is natural likewise for the lover to solicit reciprocal regard by an elaborate display of his own qualifications. The desire of pleasing has in different men produced actions of heroism, and effusions of wit; but it seems as reasonable to appear the champion as the poet of an "airy nothing," and to quarrel as to write for what Cowley might have learned from his master Pindar to call "the dream of a shadow."

It is surely not difficult in the solitude of a college, or in the bustle of the world, to find useful studies and serious employment. No man needs to be so burdened with life as to squander it in voluntary dreams of fictitious occurrences. The man that sits down to suppose himself charged with treason or peculation, and heats his mind to an elaborate purgation of his character from crimes which he was never within the possibility of committing, differs only by the infrequency of his folly from him who praises beauty which he never saw; complains of jealousy which he never felt; supposes himself sometimes invited, and sometimes forsaken; fatigues his fancy, and ransacks his memory, for images which may exhibit the gayety of hope, or the gloominess of despair; and dresses his imaginary Chloris or Phyllis, sometimes in flowers fading as her beauty, and sometimes in gems lasting as her virtues.

At Paris, as secretary to Lord Jermyn, he was engaged in transacting things of real importance with real men and real women, and at that time did not much employ his thoughts upon phantoms of gallantry. Some of his letters to Mr. Bennett, afterwards Earl of Arlington, from April to December, in 1650, are preserved in "Miscellanea Aulica," a collection of papers published by Brown. These letters, being written like those of other men whose minds are more on things than words, contribute no otherwise to his reputation than as they show him to have been above the affectation of unseasonable elegance, and to have known that the business of a statesman can be little forwarded by flowers of rhetoric.

One passage, however, seems not unworthy of some notice. Speaking of the Scotch treaty then in agitation:

"The Scotch treaty," says he, "is the only thing now in which we are vitally concerned: I am one of the last hopers, and yet cannot now abstain from believing, that an agreement will be made; all people upon the place incline to that of union. The Scotch will moderate something of the rigour of their demands; the mutual ne-

* He was a candidate this year at Westminster School for election to Trinity College, but proved unsuccessful. —N.

† In the first edition of this Life, Dr. Johnson wrote, "which was never inserted in any collection of his works;" but he altered the expression when the Lives were collected into volumes. The satire was added to Cowley's Works by the particular direction of Dr. Johnson.—N.

‡ Barnesii Anacreontem.—Dr. J.

cessity of an accord is visible, the King is persuaded of it. And to tell you the truth (which I take to be an argument above all the rest,) Virgil has told the same thing to that purpose."

This expression from a secretary of the present time would be considered as merely ludicrous, or at most as an ostentatious display of scholarship; but the manners of that time were so tinged with superstition, that I cannot but suspect Cowley of having consulted on this great occasion the Virgilian Lots,* and to have given some credit to the answer of his oracle.

Some years afterwards, "business," says Sprat, "passed of course into other hands; and Cowley, being no longer useful at Paris, was in 1656, sent back into England, that under pretence of privacy and retirement, he might take occasion of giving notice of the posture of things in this nation."

Soon after his return to London, he was seized by some messengers of the usurping powers who were sent out in quest of another man; and, being examined, was put into confinement, from which he was not dismissed without the security of a thousand pounds given by Dr. Scarborough.

This year he published his poems with a preface, in which he seems to have inserted something suppressed in subsequent editions, which was interpreted to denote some relaxation of his loyalty. In this preface he declares, that "his desire had been for some days past, and did still very vehemently continue, to retire himself to some of the American plantations, and to forsake this world for ever."

From the obloquy which the appearance of submission to the usurpers brought upon him, his biographer has been very diligent to clear him; and indeed it does not seem to have lessened his reputation. His wish for retirement we can easily believe to be undissembled; a man harassed in one kingdom, and persecuted in another, who, after a course of business that employed all his days and half his nights, in cyphering and decyphering, comes to his own country, and steps into a prison, will be willing enough to retire to some place of quiet and of safety. Yet let neither our reverence for a genius, nor our pity for a sufferer, dispose us to forget that, if his activity was virtue, his retreat was cowardice.

He then took upon himself the character of a physician, still, according to Sprat, with intention "to dissemble the main design of his coming over;" and, as Mr. Wood relates, "complying with the men then in power, (which was much taken notice of by the royal party,) he obtained an order to be created doctor of physic; which being done to his mind, (whereby he gained the ill-will of some of his friends,) he went into France again, having made a copy of verses on Oliver's death.

This is no favourable representation, yet even in this not much wrong can be discovered. How far he complied with the men in power, is to be inquired before he can be blamed. It is not said that he told them any secrets, or assisted them by intelligence or any other act. If he only promised to be quiet, that they in whose hands he was, might free him from confinement, he did what no law of society prohibits.

The man whose miscarriage in a just cause has put him in the power of his enemy, may, without any violation of his integrity, regain his liberty, or preserve his life, by a promise of neutrality: for, the stipulation gives the enemy nothing which he had not before; the neutrality of a captive may be always secured by his imprisonment or death. He that is at the disposal of another may not promise to aid him in any injurious act, because no power can compel active obedience. He may engage to do nothing, but not to do ill.

There is reason to think that Cowley promised little. It does not appear that his compliance gained him confidence enough to be trusted without security, for the bond of his bail was never cancelled: nor that it made him think himself secure; for at that dissolution of government which followed the death of Oliver, he returned into France, where he resumed his former station, and staid till the restoration.

"He continued," says his biographer, "under these bonds till the general deliverance;" it is therefore to be supposed, that he did not go to France, and act again for the king, without the consent of his bondsman; that he did not show his loyalty at the hazard of his friend, but by his friend's permission.

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* Consulting the Virgilian Lots, Sortes Virgilianæ, is a method of divination by the opening of Virgil, and applying to the circumstances of the peruser the first passage in either of the two pages that he accidentally fixes his eye on. It is said that King Charles I. and Lord Falkland being in the Bodleian Library, made this experiment of their future fortunes, and met with passages equally ominous to each. That of the king was the following:

At bello audacis populi vexatus et armis,
Finibus extorris, complexu avulsus Iuli,
Auxilium imploret, videatque indigna suorum
Funera: nec, cum se sub leges pacis iniquæ
Tradiderit, regno aut optata luce fruatur:
Sed cadet ante diem, mediaque inhumatus arena.
Æneid iv. 615.

Yet let a race untamed, and haughty foes,
His peaceful entrance with dire arms oppose,
Oppress'd with numbers in th' unequal field,
His men discouraged, and himself expell'd;
Let him for succour sue from place to place,
Torn from his subjects and his son's embrace.
First let him see his friends in battle slain,
And their untimely fate lament in vain:
And when, at length, the cruel war shall cease,
On hard conditions may he buy his peace;
Nor let him then enjoy supreme command,
But fall untimely by some hostile hand,
And lie unbury'd on the barren sand.
Dryden.

Lord Falkland's:

Non hæc, O Palla, dederas promissa parenti,
Cautius ut sævo velles te credere Martl.
Haud ignarus eram, quantum nova gloria in armis,
Et prædulce decus primo certamine posset.
Primitiæ juvenis miseræ, bellique propinqui
Dura rudimenta, et nulla exaudita Deorum
Vota, precesque meæ!
Æneid xl. 152.

O Pallas, thou hast fail'd thy plighted word,
To fight with caution, not to tempt the sword;
I warn'd thee, but in vain, for well I knew
What perils youthful ardour would pursue;
That boiling blood would carry thee too far,
Young as thou wert to dangers, raw to war.
O curs'd essay of arms, disastrous doom,
Prelude of bloody fields and fights to come!
Hard elements of unauspicious war,
Vain vows to Heaven, and unavailing care!
Dryden.

Hoffman, in his Lexicon, gives a very satisfactory account of this practice of seeking fates in books; and says, that it was used by the Pagans, the Jewish Rabbins, and even the early Christians; the latter taking the New Testament for their oracle.—H.

Of the verses on Oliver's death, in which Wood's narrative seems to imply something encomiastic, there has been no appearance. There is a discourse concerning his government, indeed, with verses intermixed, but such as certainly gained its author no friends among the abettors of usurpation.

A doctor of physic, however, he was made at Oxford, in December, 1657; and in the commencement of the Royal Society, of which an account has been given by Dr. Birch, he appears busy among the experimental philosophers with the title of Dr. Cowley.

There is no reason for supposing that he ever attempted practice; but his preparatory studies have contributed something to the honour of his country. Considering botany as necessary to a physician, he retired into Kent to gather plants; and as the predominance of a favourite study affects all subordinate operations of the intellect, botany in the mind of Cowley turned into poetry. He composed in Latin several books on plants, of which the first and second display the qualities of herbs, in elegiac verse; the third and fourth, the beauties of flowers in various measures; and the fifth and sixth, the uses of trees, in heroic numbers.

At the same time were produced, from the same university, the two great poets, Cowley and Milton, of dissimilar genius, of opposite principles; but concurring in the cultivation of Latin poetry, in which the English, till their works and May's poem appeared,* seemed unable to contest the palm with any other of the lettered nations.

If the Latin performances of Cowley and Milton be compared, (for May I hold to be superior to both,) the advantage seems to lie on the side of Cowley. Milton is generally content to express the thoughts of the ancients in their language; Cowley, without much loss of purity or elegance, accommodates the diction of Rome to his own conceptions.

At the Restoration, after all the diligence of his long service, and with consciousness not only of the merit of fidelity, but of the dignity of great abilities, he naturally expected ample preferments; and, that he might not be forgotten by his own fault, wrote a Song of Triumph. But this was a time of such general hope, that great numbers were inevitably disappointed; and Cowley found his reward very tediously delayed. He had been promised by both Charles the First and Second, the mastership of the Savoy; "but he lost it," says Wood, "by certain persons, enemies to the muses."

The neglect of the court was not his only mortification; having, by such alteration as he thought proper, fitted his old comedy of "The Guardian," for the stage, he produced it† under the title of "The Cutter of Coleman-street."‡ It was treated on the stage with great severity, and was afterward censured as a satire on the King's party.

Mr. Dryden, who went with Mr. Sprat to the first exhibition, related to Mr. Dennis, "That, when they told Cowley how little favour had been shown him, he received the news of his ill success, not with so much firmness as might have been expected from so great a man."

What firmness they expected, or what weakness Cowley discovered, cannot be known. He that misses his end will never be as much pleased as he that attains it, even when he can impute no part of his failure to himself; and, when the end is to please the multitude, no man, perhaps, has a right, in things admitting of gradation and comparison, to throw the whole blame upon his judges, and totally to exclude diffidence and shame by a haughty consciousness of his own excellence.

For the rejection of this play it is difficult now to find the reason; it certainly has, in a very great degree, the power of fixing attention and exciting merriment. From the charge of disaffection he exculpates himself in his preface, by observing how unlikely it is that, having followed the royal family through all their distresses, "he should choose the time of their restoration to begin a quarrel with them." It appears, however, from the Theatrical Register of Downes, the prompter, to have been popularly considered as a satire on the royalists.

That he might shorten this tedious suspense, he published his pretensions and his discontent, in an ode called "The Complaint;" in which he styles himself the *melancholy* Cowley. This met with the usual fortune of complaints, and seems to have excited more contempt than pity.

These unlucky incidents are brought, maliciously enough, together, in some stanzas, written about that time, on the choice of a laureat; a mode of satire, by which, since it was first introduced by Suckling, perhaps every generation of poets has been teased.

> "Savoy-missing Cowley came into the court,
> Making apologies for his bad play;
> Every one gave him so good a report,
> That Apollo gave heed to all he could say:
> Nor would he have had, 'tis thought, a rebuke,
> Unless he had done some notable folly:
> Writ verses unjustly in praise of Sam Tuke,
> Or printed his pitiful Melancholy."

His vehement desire of retirement now came again upon him. "Not finding," says the morose Wood, "that preferment conferred upon him which he expected, while others for their money carried away most places, he retired discontented into Surry."

"He was now," says the courtly Sprat, "weary of the vexations and formalities of an active condition. He had been perplexed with a long compliance to foreign manners. He was satiated with the arts of a court; which sort of life, though his virtue made it innocent to him, yet nothing could make it quiet. Those were the reasons that made him to follow the violent inclination of his own mind, which, in the greatest throng of his former business, had still called upon him, and represented to him the true delights of solitary studies, of temperate pleasures, and a moderate revenue, below the malice and flatteries of fortune."

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* By May's poem we are here to understand a continuation of Lucan's Pharsalia to the death of Julius Cæsar, by Thomas May, an eminent poet and historian, who flourished in the reigns of James and Charles I. and of whom a life is given in the Biographia Britannica.—H.

† 1663.

‡ Here is an error in the designation of this Comedy, which our author copied from the title-page of the later editions of Cowley's Works: the title of the play itself is without the article, "Cutter of Coleman street," although a merry sharking fellow about the town, named Cutter, is a principal character in it.—H.

So differently are things seen! and so differently are they shown! but actions are visible, though motives are secret. Cowley certainly retired; first to Barn-elms, and afterwards to Chertsey, in Surry. He seems, however, to have lost part of his dread of the *hum of men.** He thought himself now safe enough from intrusion, without the defence of mountains and oceans; and, instead of seeking shelter in America, wisely went only so far from the bustle of life as that he might easily find his way back, when solitude should grow tedious. His retreat was at first but slenderly accommodated; yet he soon obtained, by the interest of the Earl of St. Alban's and the Duke of Buckingham, such a lease of the Queen's lands as afforded him an ample income.

By the lovers of virtue and of wit, it will be solicitously asked, if he now was happy. Let them peruse one of his letters accidentally preserved by Peck, which I recommend to the consideration of all that may hereafter pant for solitude.

"To Dr. Thomas Sprat.

"Chertsey, May 21, 1665.

"The first night that I came hither, I caught so great a cold with a defluxion of rheum, as made me keep my chamber ten days. And, two after, had such a bruise on my ribs with a fall, that I am yet unable to move or turn myself in my bed. This is my personal fortune here to begin with. And, besides, I can get no money from my tenants, and have my meadows eaten up every night by cattle put in by my neighbours. What this signifies, or may come to in time, God knows; if it be ominous, it can end in nothing else than hanging. Another misfortune has been, and stranger than all the rest, that you have broke your word with me, and failed to come, even though you told Mr. Bois that you would. This is what they call *monstri simile*. I do hope to recover my late hurt so far within five or six days, (though it be uncertain yet whether I shall ever recover it,) as to walk about again. And then, me thinks, you and I and the Dean might be very merry upon St. Ann's Hill. You might very conveniently come hither the way of Hampton Town, lying there one night. I write this in pain, and can say no more: *Verbum Sapienti.*"

He did not long enjoy the pleasure, or suffer the uneasiness of solitude; for he died at the Porch-house† in Chertsey, 1667, in the 49th year of his age.

He was buried with great pomp near Chaucer, and Spencer, and King Charles pronounced, "That Mr. Cowley had not left behind him a better man in England." He is represented by Dr. Sprat as the most amiable of mankind; and this posthumous praise may safely be credited, as it has never been contradicted by envy or by faction.

Such are the remarks and memorials which I have been able to add to the narrative of Dr. Sprat; who, writing when the feuds of the civil war were yet recent, and the minds of either party were easily irritated, was obliged to pass over many transactions in general expressions, and to leave curiosity often unsatisfied. What he did not tell, cannot however now be known; I must therefore recommend the perusal of his work, to which my narration can be considered only as a slender supplement.

Cowley, like other poets who have written with narrow views, and instead of tracing intellectual pleasures in the minds of men, paid their court to temporary prejudices, has been at one time too much praised, and too much neglected at another.

Wit, like all other things subject by their nature to the choice of man, has its changes and fashions, and at different times takes different forms. About the beginning of the seventeenth century, appeared a race of writers that may be termed the metaphysical poets: of whom, in a criticism on the works of Cowley, it is not improper to give some account.

The metaphysical poets were men of learning, and to show their learning was their whole endeavour: but, unluckily resolving to show it in rhyme, instead of writing poetry they only wrote verses, and very often such verses as stood the trial of the finger better than of the ear; for the modulation was so imperfect that they were only found to be verses by counting the syllables.

If the father of criticism has rightly denominated poetry τέχνη μιμητική, *an imitative art*, these writers will, without great wrong, lose their right to the name of poets; for they cannot be said to have imitated any thing: they neither copied nature nor life; neither painted the forms of matter, nor represented the operations of intellect.

Those however who deny them to be poets, allow them to be wits. Dryden confesses of himself and his contemporaries, that they fall below Donne in wit; but maintains, that they surpass him in poetry.

If wit be well described by Pope, as being "that which has been often thought, but was never before so well expressed," they certainly never attained, nor ever sought it; for they endeavoured to be singular in their thoughts, and were careless of their diction. But Pope's account of wit is undoubtedly erroneous: he depresses it below its natural dignity, and reduces it from strength of thought to happiness of language.

If by a more noble and more adequate conception, that be considered as wit which is at once natural and new, that which, though not obvious, is, upon its first production, acknowledged to be just; if it be that which he that never found it wonders how he missed; to wit of this kind the metaphysical poets have seldom risen. Their thoughts are often new, but seldom natural: they are not obvious, but neither are they just; and the reader far from wondering that he missed them, wonders more frequently by what perverseness of industry they were ever found.

But wit, abstracted from its effects upon the hearer, may be more rigorously and philosophically considered as a kind of *discordia concors;* a combination of dissimilar images, or discovery of occult resemblances in things apparently unlike. Of wit, thus defined, they have more than

* L'Allegro of Milton.—Dr. J.

† Now in the possession of Mr. Clark, Alderman of London. Dr. J.—Mr. Clark was in 1793 elected to the important office of Chamberlain of London; and has every year since been unanimously re-elected.—N.

enough. The most heterogeneous ideas are yoked by violence together; nature and art are ransacked for illustrations, comparisons, and allusions; their learning instructs, and their subtlety surprises; but the reader commonly thinks his improvement dearly bought, and though he sometimes admires, is seldom pleased.

From this account of their compositions it will be readily inferred, that they were not successful in representing or moving the affections. As they were wholly employed on something unexpected and surprising, they had no regard to that uniformity of sentiment which enables us to conceive and to excite the pains and the pleasures of other minds; they never inquired what, on any occasion, they should have said or done; but wrote rather as beholders than partakers of human nature; as beings looking upon good and evil, impassive and at leisure; as Epicurean deities, making remarks on the actions of men, and the vicissitudes of life, without interest and without emotion. Their courtship was void of fondness, and their lamentation of sorrow. Their wish was only to say what they hoped had never been said before.

Nor was the sublime more within their reach than the pathetic, for they never attempted that comprehension and expanse of thought which at once fills the whole mind, and of which the first effect is sudden astonishment, and the second rational admiration. Sublimity is produced by aggregation, and littleness by dispersion. Great thoughts are always general, and consist in positions not limited by exceptions, and in descriptions not descending to minuteness. It is with great propriety that subtlety, which in its original import means exility of particles, is taken in its metaphorical meaning for nicety of distinction. Those writers who lay on the watch for novelty, could have little hope of greatness; for great things cannot have escaped former observation. Their attempts were always analytic; they broke every image into fragments; and could no more represent, by their slender conceits and laboured particularities, the prospects of nature, or the scenes of life, than he who dissects a sun-beam with a prism, can exhibit the wide effulgence of a summer noon. What they wanted, however, of the sublime, they endeavoured to supply by hyperbole; their amplification had no limits; they left not only reason but fancy behind them; and produced combinations, of confused magnificence, that not only could not be credited, but could not be imagined.

Yet great labour, directed by great abilities, is never wholly lost; if they frequently threw away their wit upon false conceits, they likewise sometimes struck out unexpected truth: if their conceits were far-fetched, they were often worth the carriage. To write on their plan it was at least necessary to read and think. No man could be born a metaphysical poet, nor assume the dignity of a writer, by descriptions copied from descriptions, by imitations borrowed from imitations, by traditional imagery, and hereditary similes, by readiness of rhyme, and volubility of syllables.

In perusing the works of this race of authors, the mind is exercised either by recollection or inquiry; either something already learned is to be retrieved, or something new is to be examined. If their greatness seldom elevates, their acuteness often surprises; if the imagination is not always gratified, at least the powers of reflection and comparison are employed; and, in the mass of materials which ingenious absurdity has thrown together, genuine wit and useful knowledge may be sometimes found buried perhaps in grossness of expression, but useful to those who know their value; and such as, when they are expanded to perspicuity, and polished to elegance, may give lustre to works which have more propriety, though less copiousness of sentiment.

This kind of writing, which was, I believe, borrowed from Marino and his followers, had been recommended by the example of Donne, a man of very extensive and various knowledge; and by Jonson, whose manner resembled that of Donne more in the ruggedness of his lines, than in the cast of his sentiments.

When their reputation was high, they had undoubtedly more imitators than time has left behind. Their immediate successors, of whom any resemblance can be said to remain, were Suckling, Waller, Denham, Cowley, Cleveland, and Milton. Denham and Waller sought another way to fame, by improving the harmony of our numbers. Milton tried the metaphysic style only in his lines upon Hobson the Carrier. Cowley adopted it, and excelled his predecessors, having as much sentiment and more music. Suckling neither improved versification, nor abounded in conceits. The fashionable style remained chiefly with Cowley; Suckling could not reach it, and Milton disdained it.

Critical Remarks are not easily understood without examples; and I have therefore collected instances of the modes of writing by which this species of poets, (for poets they were called by themselves and their admirers,) was eminently distinguished.

As the authors of this race were perhaps more desirous of being admired than understood, they sometimes drew their conceits from recesses of learning not very much frequented by common readers of poetry. Thus Cowley on Knowledge:

The sacred tree 'midst the fair orchard grew,
  The phœnix Truth did on it rest,
  And built his perfum'd nest,
That right Porphyrian tree which did true logic shew.
  Each leaf did learned notions give,
  And th' apples were demonstrative:
So clear their colour and divine,
The very shade they cast did other lights outshine.

ON ANACREON CONTINUING A LOVER IN HIS OLD AGE.

Love was with thy life entwin'd,
Close as heat with fire is join'd;
A powerful brand prescribed the date
Of thine, like Meleager's fate.
Th' antiperistasis of age
More enflamed thy amorous rage.

In the following verses we have an allusion to a Rabbinical opinion concerning manna:

Variety I ask not: give me one
To live perpetual upon.
The person Love does to us fit,
Like manna, has the taste of all in it.

Thus Donne shows his medicinal knowledge in some encomiastic verses:

In every thing there naturally grows
A balsamum to keep it fresh and new,
If 'twere not injured by extrinsic blows;
Your youth and beauty are this balm in you.
But you of learning and religion,
And virtue and such ingredients, have made
A mithridate, whose operation
Keeps off, or cures what can be done or said.

Though the following lines of Donne, on the last night of the year, have something in them too scholastic, they are not inelegant:

This twilight of two years, not past nor next,
Some emblem is of me, or I of this,
Who, meteor-like, of stuff and form perplext,
Whose what and where in disputation is,
If I should call me any thing, should miss.
I sum the years and me, and find me not
Debtor to th' old, nor creditor to th' new.
That cannot say, my thanks I have forgot,
Nor trust I this with hopes; and yet scarce true
This bravery is, since these times show'd me you.
Donne.

Yet more abstruse and profound is Donne's reflection upon Man as a Microcosm:

If men be worlds, there is in every one
Something to answer in some proportion,
All the world's riches: and in good men, this
Virtue, our form's form, and our soul's soul, is.

Of thoughts so far-fetched, as to be not only unexpected, but unnatural, all their books are full.

TO A LADY WHO WROTE POESIES FOR RINGS.

They, who above do various circles find,
Say, like a ring, th' equator heaven does bind:
When heaven shall be adorn'd by thee,
(Which then more heav'n than 'tis will be,)
'Tis thou must write the poesy there,
For it wanteth one as yet,
Then the sun pass through't twice a year,
The sun, which is esteem'd the god of wit.
Cowley.

The difficulties which have been raised about identity in philosophy, are by Cowley with still more perplexity applied to Love:

Five years ago, (says story,) I loved you,
For which you call me most inconstant now;
Pardon me, Madam, you mistake the man;
For I am not the same that I was then;
No flesh is now the same 'twas then in me,
And that my mind is changed yourself may see.
The same thoughts to retain still, and intents,
Were more inconstant far; for accidents
Must of all things most strangely inconstant prove,
If from one subject they t' another move;
My members then the father members were,
From whence these take their birth which now are here.
If then this body love what th' other did,
'Twere incest, which by nature is forbid.

The love of different women is, in geographical poetry, compared to travels through different countries:

Hast thou not found each woman's breast,
(The land where thou hast travelled,)
Either by savages possest,
Or wild, and uninhabited?
What joy could'st take, or what repose,
In countries so uncivilized as those?
Lust, the scorching dog-star, here
Rages with immoderate heat;
Whilst Pride, the rugged northern bear,
In others makes the cold too great,
And where these are temperate known,
The soil's all barren sand, or rocky stone.
Cowley

A lover, burnt up by his affection, is compared to Egypt:

The face of Egypt is sustain,
And never feel the dew of rain,
From clouds which in the head appear;
But all my too much moisture owe
To overflowings of the heart below.
Cowley.

The Lover supposes his Lady acquainted with the ancient laws of augury and rites of sacrifice:

And yet this death of mine, I fear,
Will ominous to her appear:
When sound in every other part,
Her sacrifice is found without an heart.
For the last tempest of my death
Shall sigh out that too with my breath.

That the chaos was harmonized, has been recited of old; but whence the different sounds arose remained for a modern to discover:

Th' ungovern'd parts no correspondence knew,
An artless war from thwarting motions grew;
Till they to number and fixt rules were brought.
Water and air he for the Tenor chose,
Earth made the Base; the Treble, flame arose.
Cowley.

The tears of lovers are always of great poetical account; but Donne has extended them into worlds. If the lines are not easily understood, they may be read again.

On a round ball
A workman, that hath copies by, can lay
An Europe, Afric, and an Asia,
And quickly make that which was nothing all
So doth each tear,
Which thee doth wear,
A globe, yea world, by that impression grow,
Till thy tears mixt with mine do overflow
This world, by waters sent from thee my heaven dissolved so.

On reading the following lines, the reader may perhaps cry out—"Confusion worse confounded:"

Here lies a she sun, and a he moon here,
She gives the best light to his sphere,
Or each is both, and all, and so
They unto one another nothing owe.
Donne.

Who but Donne would have thought that a good man is a telescope?

Though God be our true glass through which we see
All, since the being of all things is he:
Yet are the trunks, which do to us derive
Things in proportion fit, by perspective
Deeds of good men; for by their living here,
Virtues, indeed remote, seem to be near.

Who would imagine it possible that in a very few lines so many remote ideas could be brought together?

Since 'tis my doom, Love's undershrieve,
Why this reprieve?
Why doth my she advowson fly
Incumbency?
To sell thyself dost thou intend
By candle's end,
And hold the contrast thus in doubt,
Life's taper out?
Think but how soon the market fails,
Your sex lives faster than the males,
And if to measure age's span,
The sober Julian were th' account of man,
Whilst you live by the fleet Gregorian.
Cleiveland.

Of enormous and disgusting hyperboles, these may be examples

By every wind that comes this way,
Send me at least a sigh or two,
Such and so many I'll repay
As shall themselves make wings to get to you.
Cowley.

In tears I'll waste these eyes,
By love so vainly fed;
So lust of old the Deluge punished.
Cowley.

All arm'd in brass, the richest dress of war,
(A dismal glorious sight!) he shone afar.
The sun himself started with sudden fright,
To see his beams return so dismal bright.
Cowley.

A universal consternation:

His bloody eyes he hurls round, his sharp paws
Tear up the ground: then runs he wild about,
Lashing his angry tail, and roaring out.
Beasts creep into their dens and tremble there;
Trees, though no wind is stirring, shake with fear;
Silence and horror fill the place around;
Echo itself dares scarce repeat the sound.

Their fictions were often violent and unnatural.

OF HIS MISTRESS BATHING.

The fish around her crowded, as they do
To the false light that treacherous fishers show,
And all with as much ease might taken be,
As she at first took me:
For ne'er did light so clear
Among the waves appear,
Though every night the sun himself set there.
Cowley.

THE POETICAL EFFECTS OF A LOVER'S NAME UPON GLASS.

My name engraved herein
Doth contribute my firmness to this glass;
Which, ever since that charm, hath been
As hard as that which graved it was.
Donne.

Their conceits were sentiments slight and trifling.

ON AN INCONSTANT WOMAN.

He enjoys the calmy sunshine now,
And no breath stirring hears,
In the clear heaven of thy brow,
No smallest cloud appears.
He sees thee gentle, fair, and gay,
And trusts the faithless April of thy May.
Cowley.

UPON A PAPER WRITTEN WITH THE JUICE OF LEMON, AND READ BY THE FIRE.

Nothing yet in thee is seen,
But when a genial heat warms thee within,
A new-born wood of various lines there grows;
Here buds an L, and there a B,
Here sprouts a V, and there a T,
And all the flourishing letters stand in rows.
Cowley.

As they sought only for novelty, they did not much inquire whether their allusions were to things high or low, elegant or gross: whether they compared the little to the great, or the great to the little.

PHYSIC AND CHIRURGERY FOR A LOVER.

Gently, ah gently, madam, touch
The wound, which you yourself have made;
That pain must needs be very much,
Which makes me of your hand afraid.
Cordials of pity give me now,
For I too weak of purgings grow.
Cowley.

THE WORLD AND A CLOCK.

Mahol th' inferior world's fantastic face
Through all the turns of matter's maze did trace;
Great Nature's well set clock in pieces took;
On all the springs and smallest wheels did look
Of life and motion, and with equal art
Made up the whole again of every part.
Cowley.

A coal-pit has not often found its poet; but, that it may not want its due honour, Cleiveland has paralleled it with the sun:

The moderate value of our guiltless ore
Makes no man atheist and no woman whore;
Yet why should hallow'd vestal's sacred shrine
Deserve more honour than a flaming mine?
These pregnant wombs of heat would fitter be,
Than a few embers, for a deity.
Had he our pits, the Persian would admire
No sun, but warm 's devotion at our fire;
He'd leave the trotting whipster, and prefer
Our profound Vulcan 'bove that wagoner.
For wants he heat, or light? or would have store,
Of both? 'tis here: and what can suns give more?
Nay, what's the sun, but in a different name,
A coal-pit rampant, or a mine on flame!
Then let this truth reciprocally run,
The sun 's heaven's coalery, and coal 's our sun

DEATH, A VOYAGE.

No family
E'er rigg'd a soul for heaven's discovery,
With whom more venturers might boldly dare
Venture their stakes, with him in joy to share.
Donne.

Their thoughts and expressions were sometimes grossly absurd, and such as no figures or licence can reconcile to the understanding.

A LOVER NEITHER DEAD NOR ALIVE.

Then down I laid my head
Down on cold earth; and for a while was dead,
And my freed soul to a strange somewhere fled;
Ah, sottish soul, said I,
When back to its cage again I saw it fly
Fool to resume her broken chain
And row her galley here again!
Fool, to that body to return
Where it condemn'd and destin'd is to burn!
Once dead, how can it be,
Death should a thing so pleasant seem to thee,
That thou should'st come to live it o'er again in me?

A LOVER'S HEART, A HAND GRENADO.

Wo to her stubborn heart, if once mine come
Into the self-same room;
'Twill tear and blow up all within,
Like a grenado shot into a magazin.
Then shall love keep the ashes, and torn parts
Of both our broken hearts:
Shall out of both one new one make:
From hers th' allay, from mine the metal take.
Cowley

THE POETICAL PROPAGATION OF LIGHT.

The prince's favour is diffus'd o'er all,
From which all fortunes, names, and natures fall.
Then from those wombs of stars, the bride's bright eyes,
At every glance a constellation flies,
And sows the court with stars, and doth prevent.
In light and power, the all-eyed firmament:
First her eye kindles other ladies' eyes,
Then from their beams their jewels' lustres rise
And from their jewels torches do take fire,
And all is warmth, and light, and good desire.
Donne

They were in very little care to clothe their notions with elegance of dress, and therefore miss the notice and the praise which are often gained by those who think less, but are more diligent to adorn their thoughts.

That a mistress beloved is fairer in idea than in reality, is by Cowley thus expressed:

Thou in my fancy dost much higher stand.
Than woman can be placed by Nature's hand;
And I must needs, I'm sure, a loser be,
To change thee as thou'rt there, for very thee.

That prayer and labour should co-operate, is thus taught by Donne:

In none but us are such mix'd engines found,
As hands of double office; for the ground
We till with them; and them to heaven we raise;
Who prayerless labours, or, without this, prays,
Doth but one half, that's none.

By the same author a comon topic, the danger of procrastination, is thus illustrated:

———That which I should have begun
In my youth's morning, now late must be done;
And I, as giddy travellers must do,
Which stray or sleep all day, and having lost
Light and strength, dark and tired, must then ride post.

All that man has to do is to live and die; the sum of humanity is comprehended by Donne in the following lines:

Think in how poor a prison thou didst lie;
After enabled but to suck and cry.
Think, when 'twas grown to most, 'twas a poor inn,
A province pack'd up in two yards of skin,
And that usurp'd, or threaten'd with a rage
Of sicknesses, or their true mother, age.
But think that death hath now enfranchis'd thee;
Thou hast thy expansion now, and liberty;
Think, that a rusty piece discharg'd is flown
In pieces, and the bullet is his own,
And freely flies; this to thy soul allow,
Think thy shell broke, think thy soul hatch'd but now.

They were sometimes indelicate and disgusting. Cowley thus apostrophises beauty:

———Thou tyrant, which leav'st no man free!
Thou subtle thief, from whom nought safe can be!
Thou murtherer, which hast kill'd; and devil, which
wouldst damn me!

Thus he addresses his mistress:

Thou who, in many a propriety,
So truly art the sun to me,
Add one more likeness, which I'm sure you can,
And let me and my sun beget a man.

Thus he represents the meditations of a lover:

Though in my thoughts scarce any tracts have been
So much as of original sin,
Such charms thy beauty wears, as might
Desires in dying confest saints excite.
Thou with strange adultery
Dost in each breast a brothel keep;
Awake all men do lust for thee,
And some enjoy thee when they sleep.

THE TRUE TASTE OF TEARS.

Hither with crystal vials, lovers, come,
And take my tears, which are love's wine,
And try your mistress' tears at home;
For all are false, that taste not just like mine.
Donne.

This is yet more indelicate:

As the sweet sweat of roses in a still,
As that which from chaf'd musk-cats' pores doth thrill,
As the almighty balm of the early East;
Such are the sweet drops of my mistress' breast.
And on her neck her skin such lustre sets,
They seem no sweat-drops, but pearl coronets:
Rank, sweaty froth thy mistress' brow defiles.
Donne.

Their expressions sometimes raise horror, when they intend perhaps to be pathetic:

As men in hell are from diseases free,
So from all other ills am I,
Free from their known formality:
But all pains eminently lie in thee.
Cowley.

They were not always strictly curious, whether the opinions from which they drew their illustrations were true: it was enough that they were popular. Bacon remarks, that some falsehoods are continued by tradition, because they supply commodious allusions.

It gave a piteous groan, and so it broke
In vain is something would have spoke;
The love within too strong for't was,
Like poison put into a Venice-glass.
Cowley.

In forming descriptions, they looked out, not for images, but for conceits. Night has been a common subject, which poets have contended to adorn. Dryden's night is well known; Donne's is as follows:

Thou seest me here at midnight, now all rest;
Time's dead low-water; when all minds divest
To-morrow's business; when the labourers have
Such rest in bed, that their last church-yard grave,
Subject to change, will scarce be a type of this;
Now when the client, whose last hearing is
To-morrow, sleeps; when the condemned man,
Who, when he opes his eyes, may shut them then,
Again by death, although sad watch he keep,
Doth practice dying by a little sleep;
Thou at this midnight seest me.

It must be however confessed of these writers, that if they are upon uncommon subjects often unnecessarily and unpoetically subtle; yet, where scholastic speculation can be properly admitted, their copiousness and acuteness may justly be admired. What Cowley has written upon Hope shows an unequalled fertility of invention:

Hope, whose weak being ruin'd is,
Alike if it succeed and if it miss;
Whom good or ill does equally confound,
And both the horns of Fate's dilemma wound;
Vain shadow! which dost vanish quite
Both at full noon and perfect night!
The stars have not a possibility
Of blessing thee!
If things then from their end we happy call,
'Tis Hope is the most hopeless thing of all.
Hope, thou bold taster of delight,
Who, whilst thou should'st but taste, devour'st it,
Thou bring'st us an estate, yet leav'st us poor,
By clogging it with legacies before!
The joys which we entire should wed,
Come deflower'd virgins to our bed:
Good fortunes without gain imported be,
Such mighty custom's paid to thee:
For joy, like wine kept close, does better taste,
If it take air before its spirits waste

To the following comparison of a man that travels and his wife that stays at home, with a pair of compasses, it may be doubted whether absurdity or ingenuity has better claim:

Our two souls, therefore, which are one,
Though I must go, endure not yet
A breach, but an expansion,
Like gold to airy thinness beat.
If they be two, they are two so
As stiff twin compasses are two;
Thy soul, the fix'd foot, makes no show
To move, but doth if th' other do.
And though it in the centre sit,
Yet, when the other far doth roam,
It leans and harkens after it,
And grows erect as that comes home.
Such wilt thou be to me, who must,
Like th' other foot obliquely run.
Thy firmness makes my circle just,
And makes me end where I begun.
Donne.

In all these examples it is apparent, that whatever is improper or vicious, is produced by a voluntary deviation from nature in pursuit of something new and strange; and that the writers fail to give delight by their desire of exciting admiration.

Having thus endeavoured to exhibit a general representation of the style and sentiments of the metaphysical poets, it is now proper to examine particularly the works of Cowley, who was almost the last of that race, and undoubtedly the best.

His Miscellanies contain a collection of short compositions, written, some as they were dictated by a mind at leisure, and some as they were called forth by different occasions, with great variety of style and sentiment, from burlesque levity to awful grandeur. Such an assemblage of diversified excellence no other poet has hitherto afforded. To choose the best, among many good, is one of the most hazardous attempts of criticism. I know not whether Scaliger himself has persuaded many readers to join with him in his preference of the two favourite odes, which he estimates in his raptures at the value of a kingdom. I will, however, venture to recommend Cowley's first piece, which ought to be inscribed "To my Muse," for want of which the second couplet is without reference. When the title is added, there will still remain a defect; for every piece ought to contain in itself whatever is necessary to make it intelligible. Pope has some epitaphs without names; which are therefore epitaphs to be let, occupied indeed for the present, but hardly appropriated.

The Ode on Wit is almost without a rival. It was about the time of Cowley that *wit*, which had been till then used for *intellection*, in contradistinction to *will*, took the meaning, whatever it be, which it now bears.

Of all the passages in which poets have exemplified their own precepts, none will easily be found of greater excellence than that in which Cowley condemns exuberance of wit:

> Yet 'tis not to adorn and gild each part,
> That shows more cost than art,
> Jewels at nose and lips but ill appear;
> Rather than all things wit, let none be there.
> Several lights will not be seen,
> If there be nothing else between.
> Men doubt, because they stand so thick i' the sky,
> If those be stars which paint the galaxy.

In his verses to Lord Falkland, whom every man of his time was proud to praise, there are, as there must be in all Cowley's compositions, some striking thoughts, but they are not well wrought. His elegy on Sir Henry Wotton is vigorous and happy: the series of thoughts is easy and natural; and the conclusion, though a little weakened by the intrusion of Alexander, is elegant and forcible.

It may be remarked, that in this Elegy, and in most of his encomiastic poems, he has forgotten or neglected to name his heroes.

In his poem on the death of Hervey, there is much praise, but little passion; a very just and ample delineation of such virtues as a studious privacy admits, and such intellectual excellence as a mind not yet called forth to action can display. He knew how to distinguish, and how to commend, the qualities of his companions; but, when he wishes to make us weep, he forgets to weep himself, and diverts his sorrow by imagining how his crown of bays, if he had it, would *crackle* in the fire. It is the odd fate of this thought to be the worse for being true. The bay leaf crackles remarkably as it burns, as therefore this property was not assigned it by chance, the mind must be thought sufficiently at ease that could attend to such minuteness of physiology. But the power of Cowley is not so much to move the affections, as to exercise the understanding.

The Chronicle is a composition unrivalled and alone: such gayety of fancy, such facility of expression, such varied similitude, such a succession of images, and such a dance of words, it is in vain to expect except from Cowley. His strength always appears in his agility; his volatility is not the flutter of a light, but the bound of an elastic mind. His levity never leaves his learning behind it; the moralist, the politician, and the critic, mingle their influence even in this airy frolic of genius. To such a performance, Suckling could have brought the gayety but not the knowledge: Dryden could have supplied the knowledge, but not the gayety.

The verses to Davenant, which are vigorously begun, and happily concluded, contain some hints of criticism very justly conceived and happily expressed. Cowley's critical abilities have not been sufficiently observed; the few decisions and remarks, which his prefaces and his notes on the Davideis supply, were at that time accessions to English literature, and show such skill as raises our wish for more examples.

The lines from Jersey are a very curious and pleasing specimen of the familar descending to the burlesque.

His two metrical disquisitions *for* and *against* Reason, are no mean specimens of metaphysical poetry. The stanzas against knowledge produce little conviction. In those which are intended to exalt the human faculties, reason has its proper task assigned it; that of judging, not of things revealed, but of the reality of revelation. In the verses *for* Reason, is a passage which Bentley, in the only English verses which he is known to have written, seems to have copied, though with the inferiority of an imitator.

> The Holy Book like the eighth sphere doth shine
> With thousand lights of truth divine
> So numberless the stars, that to our eye
> It makes all but one galaxy.
> Yet reason must assist, too; for, in seas
> So vast and dangerous as these,
> Our course by stars above we cannot know
> Without the compass too below.

After this says Bentley:*

> Who travels in religious jars,
> Truth mix'd with error, shade with rays,
> Like Whiston wanting pyx or stars,
> In ocean wide or sinks or strays.

Cowley seems to have had what Milton is believed to have wanted, the skill to rate his own performances by their just value, and has therefore closed his Miscellanies with the verses upon Crashaw, which apparently excel all that have gone before them, and in which there are beauties which common authors may justly think not only above their attainment, but above their ambition.

To the Miscellanies succeed the *Anacreontiques*, or paraphrastical translations of some little poems, which pass, however unjustly, under the same name of Anacreon. Of these songs dedicated to festivity and gayety, in which even the morality is voluptuous, and which teach nothing but the enjoyment of the present day, he has given rather a pleasing than a faithful representation, having retained their sprightliness, but lost their simplicity. The Anacreon of Cowley, like the Homer of Pope, has admitted the decoration of some modern graces, by which he is undoubtedly more amiable to common

* Dodsley's Collection of Poems, vol. v.—R

readers, and perhaps, if they would honestly declare their own perceptions, to far the greater part of those whom courtesy and ignorance are content to style the learned.

These little pieces will be found more finished in their kind than any other of Cowley's works. The diction shows nothing of the mould of time, and the sentiments are at no great distance from our present habitudes of thought. Real mirth must always be natural, and nature is uniform. Men have been wise in very different modes; but they have always laughed the same way.

Levity of thought naturally produced familiarity of language, and the familiar part of language continues long the same; the dialogue of comedy, when it is transcribed from popular manners and real life, is read from age to age with equal pleasure. The artifices of inversion, by which the established order of words is changed, or of innovation, by which new words or meanings of words are introduced, is practised, not by those who talk to be understood, but by those who write to be admired.

The Anacreontiques therefore of Cowley give now all the pleasure which they ever gave. If he was formed by nature for one kind of writing more than for another, his power seems to have been greatest in the familiar and in the festive.

The next class of his poems is called *The Mistress*, of which it is not necessary to select any particular pieces for praise or censure. They have all the same beauties and faults, and nearly in the same proportion. They are written with exuberance of wit, and with copiousness of learning: and it is truly asserted by Sprat, that the plenitude of the writer's knowledge flows in upon his page, so that the reader is commonly surprised into some improvement. But considered as the verses of a lover, no man that has ever loved will much commend them. They are neither courtly nor pathetic, have neither gallantry nor fondness. His praises are too far sought, and too hyperbolical, either to express love or to excite it; every stanza is crowded with darts and flames, with wounds and death, with mingled souls and with broken hearts.

The principal artifice by which *The Mistress* is filled with conceits is very copiously displayed by Addison. Love is by Cowley, as by other poets, expressed metaphorically by flame and fire; and that which is true of real fire is said of love, for figurative fire, the same word in the same sentence retaining both significations. Thus, "observing the cold regard of his mistress's eyes, and at the same time their power of producing love in him, he considers them as burning-glasses made of ice. Finding himself able to live in the greatest extremities of love, he concludes the torrid zone to be habitable. Upon the dying of a tree on which he had cut his loves, he observes that his flames had burnt up and withered the tree."

These conceits Addison calls mixed wit; that is, wit which consists of thoughts true in one sense of the expression, and false in the other. Addison's representation is sufficiently indulgent: that confusion of images may entertain for a moment; but, being unnatural, it soon grows wearisome. Cowley delighted in it, as much as if he had invented it; but, not to mention the ancients, he might have found it full-blown in modern Italy. Thus Sannazaro:

> Aspice quam variis distringar Lesbia curis!
> Uror, et heu! nostro manat ab igne liquor:
> Sum Nilus, sumque Ætna simul; restingite flammas
> O lacrimæ, aut lacrimas ebibe flammæ meas.

One of the severe theologians of that time censured him as having published *a book of profane and lascivious verses*. From the charge of profaneness, the constant tenor of his life, which seems to have been eminently virtuous, and the general tendency of his opinions, which discovers no irreverence of religion, must defend him; but that the accusation of lasciviousness is unjust, the perusal of his work will sufficiently evince.

Cowley's *Mistress* has no power of seduction; she "plays round the head, but reaches not the heart." Her beauty and absence, her kindness and cruelty, her disdain and inconstancy, produce no correspondence of emotion. His poetical account of the virtues of plants, and colours of flowers, is not perused with more sluggish frigidity. The compositions are such as might have been written for penance by a hermit, or for hire by a philosophical rhymer who had only heard of another sex; for they turn the mind only on the writer, whom, without thinking on a woman but as the subject for his task, we sometimes esteem as learned, and sometimes despise as trifling, always admire as ingenious, and always condemn as unnatural.

The Pindarique Odes are now to be considered; a species of composition, which Cowley thinks Panciolus might have counted in *his list of the lost inventions of antiquity*, and which he has made a bold and vigorous attempt to recover.

The purpose with which he has paraphrased an Olympic and Nemæan ode is by himself sufficiently explained. His endeavour was, not to show *precisely what Pindar spoke, but his manner of speaking*. He was therefore not at all restrained to his expressions, nor much to his sentiments; nothing was required of him, but not to write as Pindar would not have written.

Of the Olympic ode, the beginning is, I think, above the original in elegance, and the conclusion below it in strength. The connexion is supplied with great perspicuity; and thoughts, which to a reader of less skill seem thrown together by chance, are concatenated without any abruption. Though the English mode cannot be called a translation, it may be very properly consulted as a commentary.

The spirit of Pindar is indeed not every where equally preserved. The following pretty lines are not such as his *deep mouth* was used to pour:

> Great Rhea's son,
> If in Olympus' top, where thou
> Sitt'st to behold thy sacred show,
> If in Alpheus' silver flight,
> If in my verse thou take delight,
> My verse, Great Rhea's son, which is
> Lofty as that and smooth as this.

In the Nemæan ode the reader must, in mere justice to Pindar, observe, that whatever is said of *the original new moon, her tender forehead and her horns*, is superadded by his paraphrast, who has many other plays of words and fancy unsuitable to the original: as,

> The table, free for ev'ry guest,
> No doubt will thee admit,
> And feast more upon thee, than thou on it.

He sometimes extends his author's thoughts without improving them. In the Olympionic an oath is mentioned in a single word, and Cowley spends three lines in swearing by the *Castalian stream*. We are told of Theron's bounty, with a hint that he had enemies, which Cowley thus enlarges in rhyming prose:

> But in this thankless world the giver
> Is envied even by the receiver;
> 'Tis now the cheap and frugal fashion
> Rather to hide than own the obligation:
> Nay, 'tis much worse than so;
> It now an artifice does grow
> Wrongs and injuries to do,
> Lest men should think we owe.

It is hard to conceive that a man of the first rank in learning and wit, when he was dealing out such minute morality in such feeble diction, could imagine, either waking or dreaming, that he imitated Pindar.

In the following odes, where Cowley chooses his own subjects, he sometimes rises to dignity truly Pindaric; and if some deficiences of language be forgiven, his strains are such as those of the Theban bard were to his contemporaries:

> Begin the song, and strike the living lyre;
> Lo how the years to come, a numerous and well-fitted quire
> All hand in hand do decently advance,
> And to my song with smooth and equal measure dance;
> While the dance lasts, how long soe'er it be,
> My music's voice shall bear it company:
> Till all gentle notes be drown'd
> In the last trumpet's dreadful sound.

After such enthusiasm, who will not lament to find the poet conclude with lines like these:

> But stop, my muse—
> Hold thy Pindaric Pegasus closely in,
> Which does to rage begin—
> —'Tis an unruly and a hard-mouth'd horse—
> 'Twill no unskilful touch endure,
> But flings writer and reader too that sits not sure.

The fault of Cowley, and perhaps all the writers of the metaphysical race, is that of pursuing his thoughts to the last ramifications, by which he loses the grandeur of generality; for of the greatest things the parts are little; what is little can be but pretty, and by claiming dignity becomes ridiculous. Thus all the power of description is destroyed by a scrupulous enumeration; and the force of metaphors is lost when the mind by the mention of particulars is turned more upon the original than the secondary sense, more upon that from which the illustration is drawn, than that to which it is applied.

Of this we have a very eminent example in the ode intitled *The Muse*, who goes to *take the air* in an intellectual chariot, to which he harnesses fancy and judgment, wit and eloquence, memory and invention. How he distinguished wit from fancy, or how memory could properly contribute to motion, he has not explained: we are however content to suppose that he could have justified his own fiction, and wish to see the muse begin her career; but there is yet more to be done.

> Let the *postillion* Nature mount, and let
> The *coachman* Art be set;
> And let the airy *footmen*, running all beside,
> Make a long row of goodly pride;
> Figures, conceits, raptures, and sentences,
> In a well-worded dress,
> And innocent loves, and pleasant truths, and useful lies,
> In all their gaudy *liveries*.

Every mind is now disgusted with this cumber of magnificence; yet I cannot refuse myself the four next lines.

> Mount, glorious queen, thy travelling throne,
> And bid it to put on;
> For long though cheerful is the way,
> And life, alas! allows but one ill winter's day.

In the same ode, celebrating the power of the muse, he gives her prescience, or, in poetical language, the foresight of events hatching in futurity; but, having once an egg in his mind, he cannot forbear to show us that he knows what an egg contains:

> Thou into the close nests of Time dost peep,
> And there with piercing eye
> Through the firm shell and the thick white dost spy
> Years to come a-forming lie,
> Close in their sacred secundine asleep.

The same thought is more generally, and therefore more poetically expressed by Casimir, a writer who has many of the beauties and faults of Cowley;

> Omnibus Mundi Dominator horis
> Aptat urgendas per inane pennas
> Pars adhuc nido latet, et futuros
> Crescit in annos.

Cowley, whatever was his subject, seems to have been carried, by a kind of destiny, to the light and the familiar, or to conceits which require still more ignoble epithets. A slaughter in the Red Sea, *new dies the water's name*: and England, during the civil war, was *Albion no more, nor to be named from white*. It is surely by some fascination not easily surmounted, that a writer professing to revive the *noblest and highest writing in verse*, makes this address to the new year.

> Nay if thou lov'st me, gentle year,
> Let not so much as love be there,
> Vain, fruitless love I mean; for, gentle year,
> Although I fear
> There 's of this caution little need,
> Yet, gentle year, take heed
> How thou dost make
> Such a mistake;
> Such love I mean alone
> As by thy cruel predecessors has been shown!:
> For, though I have too much cause to doubt it,
> I fain would try, for once, if life can live without it.

The reader of this will be inclined to cry out with Prior,

> *Ye critics, say,*
> *How poor to this was Pindar's style!*

Even those who cannot perhaps find in the Isthmian or Nemæan songs what antiquity has disposed them to expect, will at least see that they are ill-represented by such puny poetry; and all will determine that if this be the old Theban strain, it is not worthy of revival.

To the disproportion and incongruity of Cowley's sentiments must be added the uncertainty and looseness of his measures. He takes the liberty of using in any place a verse of any length from two syllables to twelve. The verses of Pindar have, as he observes, very little harmony to a modern ear; yet, by examining the syllables we perceive them to be regular, and have reason enough for supposing that the ancient audiences were delighted with the sound. The imitator ought therefore to have adopted what he found, and to have added what was wanting; to have preserved a constant return of the same numbers, and to have supplied smoothness of transition and continuity of thought.

It is urged by Dr. Sprat, that the *irregularity of numbers is the very thing* which makes *that*

kind of poesy fit for all manner of subjects. But he should have remembered, that what is fit for every thing can fit nothing well. The great pleasure of verse arises from the known measure of the lines, and uniform structure of the stanzas, by which the voice is regulated, and the memory relieved.

If the Pindaric style be, what Cowley thinks it, *the highest and noblest kind of writing in verse*, it can be adapted only to high and noble subjects; and it will not be easy to reconcile the poet with the critic, or to conceive how that can be the highest kind of writing in verse, which, according to Sprat, *is chiefly to be preferred for its near affinity to prose.*

This lax and lawless versification so much concealed the deficiencies of the barren, and flattered the laziness of the idle, that it immediately overspread our books of poetry; all the boys and girls caught the pleasing fashion, and they that could do nothing else could write like Pindar. The rights of antiquity were invaded, and disorder tried to break into the Latin: a poem* on the Sheldonian Theatre, in which all kinds of verses are shaken together, is unhappily inserted in the *Musæ Anglicanæ*. Pindarism prevailed about half a century; but at last died gradually away, and other imitations supply its place.

The Pindaric odes have so long enjoyed the highest degree of poetical reputation, that I am not willing to dismiss them with unabated censure; and surely, though the mode of their composition be erroneous, yet many parts deserve at least that admiration which is due to great comprehension of knowledge, and great fertility of fancy. The thoughts are often new, and often striking; but the greatness of one part is disgraced by the littleness of another; and total negligence of language gives the noblest conceptions the appearance of a fabric august in the plan, but mean in the materials. Yet surely those verses are not without a just claim to praise; of which it may be said with truth, that no man but Cowley could have written them.

The Davideis now remains to be considered; a poem which the author designed to have extended to twelve books, merely, as he makes no scruple of declaring, because the Æneid had that number; but he had leisure or perseverance only to write the third part. Epic poems have been left unfinished by Virgil, Statius, Spenser, and Cowley. That we have not the whole Davideis is, however, not much to be regretted; for in this undertaking Cowley is, tacitly at least, confessed to have miscarried. There are not many examples of so great a work, produced by an author generally read, and generally praised, that has crept through a century with so little regard. Whatever is said of Cowley, is meant of his other works. Of the Davideis no mention is made; it never appears in books, nor emerges in conversation. By the *Spectator* it has been once quoted; by *Rymer* it has once been praised; and by *Dryden*, in "Mack Flecknoe," it has once been imitated; nor do I recollect much other notice from its publication till now in the whole succession of English literature.

Of this silence and neglect, if the reason be inquired, it will be found partly in the choice of the subject, and partly in the performance of the work.

Sacred history has been always read with submissive reverence, and an imagination overawed and controlled. We have been accustomed to acquiesce in the nakedness and simplicity of the authentic narrative, and to repose on its veracity with such humble confidence as suppresses curiosity. We go with the historian as he goes, and stop with him when he stops. All amplification is frivolous and vain; all addition to that which is already sufficient for the purposes of religion seems not only useless, but in some degree profane.

Such events as were produced by the visible interposition of Divine Power are above the power of human genius to dignify. The miracle of creation, however it may teem with images, is best described with little diffusion of language: *He spake the word, and they were made.*

We are told that Saul *was troubled with an evil spirit;* from this Cowley takes an opportunity of describing hell, and telling the history of Lucifer, who was, he says,

> Once general of a gilded host of sprites,
> Like Hesper leading forth the spangled nights;
> But down like lightning, which him struck, he came,
> And roar'd at his first plunge into the flame.

Lucifer makes a speech to the inferior agents of mischief, in which there is something of heathenism, and therefore of impropriety; and to give efficacy to his words, concludes by lashing *his breast with his long tail.* Envy, after a pause, steps out, and among other declarations of her zeal utters these lines:

> Do thou but threat, loud storms shall make reply,
> And thunder echo to the trembling sky;
> Whilst raging seas swell to so bold an height,
> As shall the fire's proud element affright.
> Th' old drudging sun, from his long-beaten way,
> Shall at thy voice start, and misguide the day.
> The jocund orbs shall break their measur'd pace,
> And stubborn poles change their allotted place.
> Heaven's gilded troops shall flutter here and there,
> Leaving their boasting songs tun'd to a sphere.

Every reader feels himself weary with this useless talk of an allegorical being.

It is not only when the events are confessedly miraculous, that fancy and fiction lose their effect: the whole system of life, while the theocracy was yet visible, has an appearance so different from all other scenes of human action, that the reader of the Sacred Volume habitually considers it as the peculiar mode of existence of a distinct species of mankind, that lived and acted with manners uncommunicable: so that it is difficult even for imagination to place in the state of them whose story is related, and by consequence their joys and griefs are not easily adopted, nor can the attention be often interested in any thing that befalls them.

To the subject thus originally indisposed to the reception of poetical embellishments the writer brought little that could reconcile impatience, or attract curiosity. Nothing can be more disgusting than a narrative spangled with conceits; and conceits are all that Davideis supplies.

* First published in quarto, 1669, under the title of "Carmen Pindaricum in Theatrum Sheldonianum in solennibus magnifici Operis Encæniis. Recitatum Julii die 9, Anno 1669, a Crobetto Owen, A. B. Æd. Chr. Alumno Authore."—R.

One of the great sources of poetical delight is description,* or the power of presenting pictures to the mind. Cowley gives inferences instead of images, and shows not what may be supposed to have been seen, but what thoughts the sight might have suggested. When Virgil describes the stone which Turnus lifted against Æneas, he fixes the attention on its bulk and weight:

Saxum circumspicit ingens,
Saxum antiquum, ingens, campo quod forte jacebat
Limes agro positus, litem ut discerneret arvis.

Cowley says of the stone with which Cain slew his brother,

I saw him fling the stone, as if he meant
At once his murther and his monument.

Of the sword taken from Goliah, he says,

A sword so great, that it was only fit
To cut off his great head that came with it.

Other poets describe death by some of its common appearances. Cowley says, with a learned allusion to sepulchral lamps, real or fabulous,

Twixt his right ribs deep pierc'd the furious blade,
And open'd wide those secret vessels where
Life's light goes out, when first they let in air.

But he has allusions vulgar as well as learned. In a visionary succession of kings,

Joas at first does bright and glorious show,
In life's fresh morn his fame does early crow.

Describing an undisciplined army, after having said with elegance,

His forces seem'd no army, but a crowd,
Heartless, unarm'd, disorderly, and loud;

he gives them a fit of the ague.

The allusions however are not always to vulgar things; he offends by exaggeration as much as by diminution:

The king was plac'd alone, and o'er his head
A well-wrought heaven of silk and gold was spread.

Whatever he writes is always polluted with some conceit:

Where the sun's fruitful beams give metals birth,
Where he the growth of fatal gold does see,
Gold, which alone more influence has than he.

In one passage he starts a sudden question, to the confusion of philosophy:

Ye learned heads, whom ivy garlands grace,
Why does that twining plant the oak embrace;
The oak for courtship most of all unfit,
And rough as are the winds that fight with it?

His expressions have sometimes a degree of meanness that surpasses expectation:

Nay, gentle guests, he cries, since now you're in,
The story of your gallant friend begin.

In a simile descriptive of the morning:

As glimmering stars just at th' approach of day,
Cashier'd by troops, at last all drop away

The dress of Gabriel deserves attention:

He took for skin a cloud most soft and bright,
That e'er the mid-day sun pierc'd through with light;
Upon his cheeks a lively blush he spread,
Wash'd from the morning beauties' deepest red:
An harmless flatt'ring meteor shone for hair,
And fell adown his shoulders with loose care;
He cuts out a silk mantle from the skies,
Where the most sprightly azure pleas'd the eyes;
This he with starry vapours sprinkles all,
Took in their prime ere they grow ripe and fall.
Of a new rainbow ere it fret or fade,
The choicest piece cut out, a scarf is made.

This is a just specimen of Cowley's imagery. what might in general expressions be great and forcible, he weakens and makes ridiculous by branching it into small parts. That Gabriel was invested with the softest or brightest colours of the sky, we might have been told, and been dismissed to improve the idea in our different proportions of conception; but Cowley could not let us go till he had related where Gabriel got first his skin, and then his mantle, then his lace, and then his scarf, and related it in the terms of the mercer and tailor.

Sometimes he indulges himself in a digression, always conceived with his natural exuberance, and commonly, even where it is not long, continued till it is tedious.

I' th' library a few choice authors stood,
Yet 'twas well stor'd, for that small store was good.
Writing, man's spiritual physic, was not then
Itself, as now, grown a disease of men.
Learning, (young virgin,) but few suitors knew
The common prostitute she lately grew,
And with the spurious brood loads now the press;
Laborious effects of idleness.

As the Davideis affords only four books, though intended to consist of twelve, there is no opportunity for such criticisms as epic poems commonly supply. The plan of the whole work is very imperfectly shown by the third part. The duration of an unfinished action cannot be known. Of characters either not yet introduced, or shewn but upon few occasions, the full extent and the nice discriminations cannot be ascertained. The fable is plainly implex, formed rather from the Odyssey than the Iliad: and many artifices of diversification are employed, with the skill of a man acquainted with the best models. The past is recalled by narration, and the future anticipated by vision: but he has been so lavish of his poetical art, that it is difficult to imagine how he could fill eight books more without practising again the same modes of disposing of his matter: and perhaps the perception of this growing incumbrance inclined him to stop. By this abruption posterity lost more instruction than delight. If the continuation of the Davideis can be missed it is for the learning that had been diffused over it, and the notes in which it had been explained.

Had not his characters been depraved, like every other part, by improper decorations, they would have deserved uncommon praise. He gives Saul both the body and mind of a hero:

His way once chose, he forward thrust outright,
Nor turn'd aside for danger or delight.

And the different beauties of the lofty Merab and the gentle Michol are very justly conceived and strongly painted.

Rymer has declared the Davideis superior to the Jerusalem of Tasso, "which," says he, "the poet, with all his care, has not totally purged from pedantry." If by pedantry is meant that minute knowledge which is derived from particular sciences and studies, in opposition to the general notions supplied by a wide survey of life and nature, Cowley certainly errs, by introducing pedantry, far more frequently than Tasso. I know not, indeed, why they should be compared; for the resemblance of Cowley's work

* Dr. Warton discovers some contrariety of opinion between this, and what is said of description in p. 12 & 13.—C.

to Tasso's is only that they both exhibit the agency of celestial and infernal spirits, in which however they differ widely; for Cowley supposes them commonly to operate upon the mind by suggestion; Tasso represents them as promoting or obstructing events by external agency.

Of particular pages that can be properly compared, I remember only the description of Heaven, in which the different manner of the two writers is sufficiently discernible. Cowley's is scarcely description, unless it be possible to describe by negatives; for he tells us only what there is not in Heaven. Tasso endeavours to represent the splendours and pleasures of the regions of happiness. Tasso affords images, and Cowley sentiments. It happens, however, that Tasso's descriptions afford some reason for Rhymer's censure. He says of the Supreme Being,

> Hà sotto i piedi e fato e la natura
> Ministri humili, e'l moto, e ch'il misura.

The second line has in it more of pedantry than perhaps can be found in any other stanza of the poem.

In the perusal of the Davideis, as of all Cowley's works, we find wit and learning unprofitably squandered. Attention has no relief; the affections are never moved; we are sometimes surprised, but never delighted, and find much to admire, but little to approve. Still however it is the work of Cowley, of a mind capacious by nature, and replenished by study.

In the general review of Cowley's poetry it will be found that he wrote with abundant fertility, but with negligent or unskilful selection: with much thought, but with little imagery; that he is never pathetic, and rarely sublime; but always either ingenious or learned, either acute or profound.

It is said by Denham in his elegy,

> To him no author was unknown,
> Yet what he writ was all his own.

This wide position requires less limitation, when it is affirmed of Cowley, than perhaps of any other poet.—He read much, and yet borrowed little.

His character of writing was indeed, not his own: he unhappily adopted that which was predominant. He saw a certain way to present praise; and, not sufficiently inquiring by what means the ancients have continued to delight through all the changes of human manners, he contented himself with a deciduous laurel, of which the verdure in its spring was bright and gay, but which time has been continually stealing from his brows.

He was in his own time considered as of unrivalled excellence. Clarendon represents him as having taken a flight beyond all that went before him; and Milton is said to have declared, that the three greatest English poets were Spenser, Shakspeare, and Cowley.

His manner he had in common with others; but his sentiments were his own. Upon every subject he thought for himself; and such was his copiousness of knowledge, that something at once remote and applicable rushed into his mind; yet it is not likely that he always rejected a commodious idea merely because another had used it: his known wealth was so great that he might have borrowed without loss of credit.

In his elegy on Sir Henry Wotton, the last lines have such resemblance to the noble epigram of Grotius on the death of Scaliger, that I cannot but think them copied from it, though they are copied by no servile hand.

One passage in his *Mistress* is so apparently borrowed from Donne, that he probably would not have written it, had it not mingled with his own thoughts, so as that he did not perceive himself taking it from another:

> Although I think thou never found wilt be,
> Yet I'm resolved to search for thee;
> The search itself rewards the pains.
> So, though the chymic his great secret miss,
> (For neither it in Art or Nature is,)
> Yet things well worth his toil he gains:
> And does his charge and labour pay
> With good unsought experiments by the way.
>
> *Cowley.*

> Some that have deeper digg'd Love's mine than I,
> Say, where his centric happiness doth lie:
> I have lov'd and got, and told;
> But should I love, get, tell, till I were old,
> I should not find that hidden mystery;
> Oh, 'tis imposture all!
> And as no chymic yet th' elixir got,
> But glorifies his pregnant pot,
> If by the way to him befall
> Some odoriferous thing, or medicinal,
> So lovers dream a rich and long delight,
> But get a winter-seeming summer's night.

Jonson and Donne, as Dr. Hurd remarks, were then in the highest esteem.

It is related by Clarendon that Cowley always acknowledges his obligation to the learning and industry of Jonson; but I have found no traces of Jonson in his works: to emulate Donne appears to have been his purpose; and from Donne he may have learned that familiarity with religious images, and that light allusion to sacred things, by which readers far short of sanctity are frequently offended; and which would not be borne in the present age, when devotion, perhaps not more fervent, is more delicate.

Having produced one passage taken by Cowley from Donne, I will recompense him by another which Milton seems to have borrowed from him. He says of Goliah,

> His spear, the trunk was of a lofty tree,
> Which Nature meant some tall ship's mast should be.

Milton of Satan:

> His spear, to equal which the tallest pine
> Hewn on Norwegian hills, to be the mast
> Of some great admiral, were but a wand,
> He walked with.

His diction was in his own time censured as negligent. He seems not to have known, or not to have considered, that words being arbitrary must owe their power to association, and have the influence, and that only, which custom has given them. Language is the dress of thought: and as the noblest mien, or most graceful action, would be degraded and obscured by a garb appropriated to the gross employments of rustics or mechanics: so the most heroic sentiments will lose their efficacy, and the most splendid ideas drop their magnificence, if they are conveyed by words used commonly upon low and trivial occasions, debased by vulgar mouths, and contaminated by inelegant applications.

Truth indeed is always truth, and reason is always reason; they have an intrinsic and unalterable value, and constitute that intellectual gold which defies destruction; but gold may be so concealed in baser matter, that only a chymist can recover it; sense may be so hidden in

unrefined and plebeian words that none but philosophers can distinguish it; and both may be so buried in impurities, as not to pay the cost of their extraction.

The diction, being the vehicle of the thoughts, first presents itself to the intellectual eye; and if the first appearance offends, a further knowledge is not often sought. Whatever professes to benefit by pleasing, must please at once. The pleasures of the mind imply something sudden and unexpected; that which elevates must always surprise. What is perceived by slow degrees may gratify us with consciousness of improvement, but will never strike with the sense of pleasure.

Of all this, Cowley appears to have been without knowledge, or without care. He makes no selection of words, nor seeks any neatness of phrase; he has no elegances either lucky or elaborate; as his endeavours were rather to impress sentences upon the understanding than images upon the fancy; he has few epithets, and those scattered without peculiar propriety or nice adaptation. It seems to follow from the necessity of the subject, rather than the care of the writer, that the diction of his heroic poem is less familiar than that of his slightest writings. He has given not the same numbers, but the same diction, to the gentle Anacreon and the tempestuous Pindar.

His versification seems to have had very little of his care; and if what he thinks be true, that his numbers are unmusical only when they are ill-read, the art of reading them is at present lost; for they are commonly harsh to modern ears. He has indeed many noble lines, such as the feeble care of Waller never could produce. The bulk of his thoughts sometimes swelled his verse to unexpected and inevitable grandeur; but his excellence of this kind is merely fortuitous: he sinks willingly down to his general carelessness, and avoids with very little care either meanness or asperity.

His contractions are often rugged and harsh:

> One flings a mountain, and its rivers too
> Torn up with 't.

His rhymes are very often made by pronouns, or particles, or the like unimportant words, which disappoint the ear, and destroy the energy of the line.

His combination of different measures is sometimes dissonant and unpleasing; he joins verses together, of which the former does not slide easily into the latter.

The words *do* and *did*, which so much degrade in present estimation the line that admits them, were, in the time of Cowley, little censured or avoided: how often he used them, and with how bad an effect, at least to our ears, will appear by a passage, in which every reader will lament to see just and noble thoughts defrauded of their praise by inelegance of language:

> Where honour or where conscience *does* not bind,
> No other law shall shackle me;
> Slave to myself I ne'er will be;
> Nor shall my future actions be confin'd
> By my own present mind.
> Who by resolves and vows engag'd *does* stand,
> For days that yet belong to fate,
> *Does* like an unthrift, mortgage his estate
> Before it falls into his hand;
> The bondman of the cloister so,
> All that he *does* receive *does* always owe.
> And still as Time comes in, it goes away,
> Not to enjoy, but debts to pay!
> Unhappy slave, and pupil to a bell!
> Which his hour's work as well as hours *does* tell:
> Unhappy till the last, the kind releasing knell.

His heroic lines are often formed of monosyllables; but yet they are sometimes sweet and sonorous.

He says of the Messiah,

> Round the whole earth his dreaded name shall sound,
> *And reach to worlds that must not yet be found.*

In another place, of David,

> Yet bid him go securely, when he sends;
> *'Tis Saul that is his foe, and we his friends.*
> *The man who has his God, no aid can lack;*
> *And we who bid him go, will bring him back*

Yet amidst his negligence he sometimes attempts an improved and scientific versification; of which it will be best to give his own account subjoined to this line:

> Nor can the glory contain itself in th' endless space

"I am sorry that it is necessary to admonish the most part of readers, that it is not by negligence that this verse is so loose, long, and, as it were, vast; it is to paint in the number the nature of the thing which it describes, which I would have observed in divers other places of this poem, that else will pass for very careless verses: as before,

> *And over-runs the neighb'ring fields with violent course.*

In the second book;

> *Down a precipice deep, down he casts them all* --

And,

> *And fell a-down his shoulders with loose care*

In the third,

> *Brass was his helmet, his boots brass, and o'er*
> *His breast a thick plate of strong brass he wore*

In the fourth,

> *Like some fair pine o'erlooking all the ignobler wood.*

And,

> *Some from the rocks cast themselves down headlong*

And many more: but it is enough to instance in a few. The thing is, that the disposition of words and numbers should be such, as that, out of the order and sound of them, the things themselves may be represented. This the Greeks were not so accurate as to bind themselves to: neither have our English poets observed it, for aught I can find. The Latins (*qui Musas colunt severiores*) sometimes did it; and their prince, Virgil, always: in whom the examples are innumerable, and taken notice of by all judicious men, so that it is superfluous to collect them."

I know not whether he has, in many of these instances, attained the representation or resemblance that he purposes. Verse can imitate only sound and motion. A *boundless* verse, a *headlong* verse, and a verse of *brass* or of *strong brass*, seem to comprise very incongruous and unsociable ideas. What there is peculiar in the sound of the line expressing *loose care*, I cannot discover; nor why the *pine* is *taller* in an Alexandrine than in ten syllables.

But, not to defraud him of his due praise, he has given one example of representative versifi-

ation, which perhaps no other English line can equal.

> Begin, be bold, and venture to be wise:
> He who defers this work from day to day,
> Does on a river's bank expecting stay
> Till the whole stream that stopp'd him shall be gone,
> *Which runs, and as it runs, for ever shall run on.*

Cowley was, I believe, the first poet that mingled Alexandrines at pleasure with the common heroic of ten syllables; and from him Dryden borrowed the practice, whether ornamental or licentious. He considered the verse of twelve syllables as elevated and majestic, and has therefore deviated into that measure when he supposes the voice had heard of the Supreme Being.

The author of the Davideis is commended by Dryden for having written it in couplets, because he discovered that any staff was too lyrical for an heroic poem; but this seems to have been known before by *May* and *Sandys*, the translators of the Pharsalia and the Metamorphoses.

In the Davideis are some hemistichs, or verses left imperfect by the author, in imitation of Virgil, whom he supposes not to have intended to complete them: that this opinion is erroneous, may be probably concluded, because this truncation is imitated by no subsequent Roman poet; because Virgil himself filled up one broken line in the heat of recitation; because in one the sense is now unfinished; and because all that can be done by a broken verse, a line intersected by a *cæsura*, and a full stop, will equally effect.

Of triplets in his Davideis he makes no use, and perhaps did not at first think them allowable; but he appears afterwards to have changed his mind, for, in the verses on the government of Cromwell he inserts them liberally with great happiness.

After so much criticism on his poems, the essays which accompany them must not be forgotten. What is said by Sprat of his conversation, that no man could draw from it any suspicion of his excellence in poetry, may be applied to these compositions. No author ever kept his verse and his prose at a greater distance from each other. His thoughts are natural, and his style has a smooth and placid equability, which has never yet obtained its due commendation. Nothing is far-sought, or hard-laboured; but all is easy without feebleness, and familiar without grossness.

It has been observed by Felton, in his Essay on the Classics, that Cowley was beloved by every muse that he courted; and that he has rivalled the ancients in every kind of poetry but tragedy.

It may be affirmed, without any encomiastic fervour, that he brought to his poetic labours a mind replete with learning, and that his pages are embellished with all the ornaments which books could supply; that he was the first who imparted to English numbers the enthusiasm of the greater ode, and the gayety of the less; that he was equally qualified for sprightly sallies, and for lofty flights; that he was among those who freed translation from servility, and, instead of following his author at a distance, walked by his side; and that, if he left versification yet improvable, he left likewise from time to time such specimens of excellence as enabled succeeding poets to improve it.

DENHAM.

Of Sir John Denham very little is known but what is related of him by Wood, or by himself.

He was born at Dublin in 1615;* the only son of Sir John Denham, of Little Horseley, in Essex, then chief baron of the Exchequer in Ireland, and of Eleanor, daughter of Sir Garret More, baron of Mellefont.

Two years afterwards, his father, being made one of the barons of the Exchequer in England, brought him away from his native country, and educated him in London.

In 1631 he was sent to Oxford, where he was considered "as a dreaming young man, given more to dice and cards than study:" and therefore gave no prognostics of his future eminence; nor was suspected to conceal, under sluggishness and laxity, a genius born to improve the literature of his country.

When he was, three years afterwards, removed to Lincoln's Inn, he prosecuted the common law with sufficient appearance of application; yet did not lose his propensity to cards and dice; but was very often plundered by gamesters.

Being severely reproved for this folly, he professed, and perhaps believed, himself reclaimed; and, to testify the sincerity of his repentance, wrote and published "An Essay upon Gaming."

He seems to have divided his studies between law and poetry: for, in 1636, he translated the second book of the Æneid.

Two years after, his father died; and then, notwithstanding his resolutions and professions, he returned again to the vice of gaming, and lost several thousand pounds that had been left him.

In 1642, he published "The Sophy." This seems to have given him his first hold of the public attention; for Waller remarked, "That

* In Hamilton's Memoirs of Count Grammont, Sir John Denham is said to have been 79 when he married Miss Brook, about the year 1664: according to which statement he was born in 1585. But Dr. Johnson, who has followed Wood, is right. He entered Trinity College, Oxford, at the age of 16, in 1631, as appears by the following entry, which I copied from the matriculation book:

Trin. Coll. "1631. Nov. 18. Johannes Denham, Essex, filius J. Denham, de Horseley parva in com. predict. militis annos natus 16."—*Malone*

he broke out like the Irish rebellion, threescore thousand strong, when nobody was aware, or in the least suspected it; an observation which could have had no propriety, had his poetical abilities been known before.

He was after that pricked for sheriff of Surry, and made governor of Farnham Castle for the King; but he soon resigned that charge, and retreated to Oxford, where, in 1643, he published "Cooper's Hill."

This poem had such reputation as to excite the common artifice by which envy degrades excellence.—A report was spread, that the performance was not his own, but that he had bought it of a vicar for forty pounds. The same attempt was made to rob Addison of Cato, and Pope of his Essay on Criticism.

In 1647, the distresses of the royal family required him to engage in more dangerous employments. He was entrusted by the Queen with a message to the King; and, by whatever means, so far softened the ferocity of Hugh Peters, that by his intercession admission was procured. Of the King's condescension he has given an account in the dedication of his works.

He was afterwards employed in carrying on the King's correspondence; and, as he says, discharged this office with great safety to the royalists: and, being accidentally discovered by the adverse party's knowledge of Mr. Cowley's hand, he escaped happily both for himself and his friends.

He was yet engaged in a greater undertaking. In April, 1648, he conveyed James the duke of York from London into France, and delivered him there to the queen and prince of Wales. This year he published his translation of "Cato Major."

He now resided in France as one of the followers of the exiled king; and, to divert the melancholy of their condition, was sometimes enjoined by his master to write occasional verses; one of which amusements was probably his ode or song upon the embassy to Poland, by which he and Lord Crofts procured a contribution of ten thousand pounds from the Scotch that wandered over that kingdom. Poland was at that time very much frequented by itinerant traders, who, in a country of very little commerce and of great extent, where every man resided on his own estate, contributed very much to the accommodation of life, by bringing to every man's house those little necessaries which it was very inconvenient to want, and very troublesome to fetch. I have formerly read, without much reflection, of the multitude of Scotchmen that travelled with their wares in Poland; and that their numbers were not small, the success of this negotiation gives sufficient evidence.

About this time, what estate the war and the gamesters had left him, was sold by order of the parliament; and when, in 1652, he returned to England, he was entertained by the earl of Pembroke.

Of the next years of his life there is no account. At the restoration he obtained that which many missed—the reward of his loyalty; being made surveyor of the king's buildings, and dignified with the order of the Bath. He seems now to have learned some attention to money; for Wood says, that he got by this place seven thousand pounds.

After the restoration, he wrote the poem on Prudence and Justice, and perhaps some of his other pieces: and, as he appears, whenever any serious question comes before him, to have been a man of piety, he consecrated his poetical powers to religion, and, made a metrical version of the Psalms of David. In this attempt he has failed; but in sacred poetry who has succeeded?

It might be hoped that the favour of his master, and esteem of the public, would now make him happy. But human felicity is short and uncertain; a second marriage brought upon him so much disquiet, as for a time disordered his understanding; and Butler lampooned him for his lunacy. I know not whether the malignant lines were then made public, nor what provocation incited Butler to do that which no provocation can excuse.

His frenzy lasted not long;* and he seems to have regained his full force of mind; for he wrote afterwards his excellent poem upon the death of Cowley, whom he was not long to survive; for on the 19th of March, 1668, he was buried by his side.

Denham is deservedly considered as one of the fathers of English poetry. "Denham and Waller," says Prior, "improved our versification, and Dryden perfected it." He has given specimens of various composition, descriptive, ludicrous, didactic, and sublime.

He appears to have had, in common with almost all mankind, the ambition of being upon proper occasions "a merry fellow," and in common with most of them, to have been by nature, or by early habits, debarred from it. Nothing is less exhilarating than the ludicrousness of Denham; he does not fail for want of efforts: he is familiar, he is gross; but he is never merry, unless the "Speech against Peace in the close Committee" be excepted. For grave burlesque, however, his imitation of Davenant shows him to be well qualified.

Of his more elevated occasional poems, there is perhaps none that does not deserve commendation. In the verses to Fletcher, we have an image that has since been often adopted †

> But whither am I stray'd? I need not raise
> Trophies to thee, from other men's dispraise;
> Nor is thy fame on lesser ruins built,
> Nor need thy juster title the foul guilt
> Of Eastern kings, who, to secure their reign,
> Must have their brothers, sons, and kindred slain.

After Denham, Orrery, in one of his prologues,

> Poets are sultans, if they had their will;
> For every author would his brother kill.

And Pope,

> Should such a man, too fond to rule alone,
> Bear, like the Turk, no brother near the throne.

But this is not the best of his little pieces: it is excelled by his poem to Fanshaw, and his Elegy on Cowley.

His praise of Fanshaw's version of Guarini

* In Grammont's Memoirs, many circumstances are related, both of his marriage and his frenzy, very little favourable to his character.—R.

† It is remarkable that Johnson should not have recollected, that this image is to be found in Bacon. Aristoteles more othomannorum, regna; re se haud tuto posse putabat, nisi fratres suos, omnes contra udasset.—De augment. scient. lib. iii.

contains a very sprightly and judicious character of a good translator:

That servile path thou nobly dost decline,
Of tracing word by word and line by line.
Those are the labour'd birth of slavish brains,
Not the effect of poetry, but pains;
Cheap vulgar arts, whose narrowness affords
No flight for thoughts, but poorly sticks at words.
A new and nobler way thou dost pursue,
To make translations and translators too.
They but preserve the ashes; thou the flame,
True to his sense, but truer to his fame.

The excellence of these lines is greater, as the truth which they contain was not at that time generally known.

His poem on the death of Cowley was his last, and, among his shorter works, his best performance: the numbers are musical, and the thoughts are just.

"Cooper's Hill" is the work that confers upon him the rank and dignity of an original author. He seems to have been, at least among us, the author of a species of composition that may be denominated *local poetry*, of which the fundamental subject is some particular landscape, to be poetically described, with the addition of such embellishments as may be supplied by historical retrospection or incidental meditation.

To trace a new scheme of poetry, has in itself a very high claim to praise, and its praise is yet more when it is apparently copied by Garth and Pope;* after whose names little will be gained by an enumeration of smaller poets, that have left scarcely a corner of the island not dignified either by rhyme or blank verse.

"Cooper's Hill," if it be maliciously inspected, will not be found without its faults. The digressions are too long, the morality too frequent, and the sentiments sometimes such as will not bear a rigorous inquiry.

The four verses, which, since Dryden has commended them, almost every writer for a century past has imitated, are generally known:

O, could I flow like thee, and make thy stream
My great example, as it is my theme!
Though deep, yet clear; though gentle, yet not dull;
Strong without rage, without o'erflowing full.

The lines are in themselves not perfect: for most of the words, thus artfully opposed, are to be understood simply on one side of the comparison, and metaphorically on the other; and if there be any language that does not express intellectual operations by material images, into that language they cannot be translated. But so much meaning is comprised in so few words; the particulars of resemblances are so perspicaciously collected, and every mode of excellence separated from its adjacent fault by so nice a line of limitation; the different parts of the sentence are so accurately adjusted; and the flow of the last couplet is so smooth and sweet; that the passage, however celebrated, has not been praised above its merit. It has beauty peculiar to itself, and must be numbered among those felicities, which cannot be produced at will by wit and labour, but must arise unexpectedly in some hour propitious to poetry.

He appears to have been one of the first that understood the necessity of emancipating translation from the drudgery of counting lines and interpreting single words. How much this servile practice obscured the clearest and deformed the most beautiful parts of the ancient authors, may be discovered by a perusal of our earlier versions; some of them are the works of men well qualified, not only by critical knowledge, but by poetical genius, who yet by a mistaken ambition of exactness, degraded at once their originals and themselves.

Denham saw the better way, but has not pursued it with great success. His versions of Virgil are not pleasing; but they taught Dryden to please better. His poetical imitation of Tully on "Old Age" has neither the clearness of prose, nor the sprightliness of poetry.

The "strength of Denham," which Pope so emphatically mentions, is to be found in many lines and couplets, which convey much meaning in few words, and exhibit the sentiment with more weight than bulk.

ON THE THAMES.

Though with those streams he no resemblance hold
Whose foam is amber, and their gravel gold;
His genuine and less guilty wealth t' explore,
Search not his bottom, but survey his shore.

ON STRAFFORD.

His wisdom such, at once it did appear
Three kingdoms' wonder, and three kingdoms' fear,
While single he stood forth, and seem'd, although
Each had an army, as an equal foe,
Such was his force of eloquence, to make
The hearers more concern'd than he that spake:
Each seem'd to act that part he came to see,
And none was more a looker-on than he;
So did he move our passions, some were known
To wish, for the defence, the crime their own.
Now private pity strove with public hate,
Reason with rage, and eloquence with fate.

ON COWLEY.

To him no author was unknown,
Yet what he wrote was all his own;
Horace's wit, and Virgil's state,
He did not steal, but emulate!
And when he would like them appear,
Their garb, but not their clothes, did wear.

As one of Denham's principal claims to the regard of posterity arises from his improvement of our numbers, his versification ought to be considered. It will afford that pleasure which arises from the observation of a man of judgment, naturally right, forsaking bad copies by degrees, and advancing towards a better practice as he gains more confidence in himself.

In his translation of Virgil, written when he was about twenty-one years old, may be still found the old manner of continuing the sense ungracefully from verse to verse:

——Then all those
Who in the dark our fury did escape,
Returning, know our borrow'd arms, and shape,
And differing dialect; then their numbers swell
And grow upon us; first Chorœbus fell
Before Minerva's altar: next did bleed
Just Ripheus, whom no Trojan did exceed
In virtue; yet the gods his fate decreed.
Then Hypanis and Dymas, wounded by
Their friends; nor thee, Pantheus, thy piety,
Nor consecrated mitre, from the same
Ill fate could save, my country's funeral flam
And Troy's cold ashes I attest, and call
To witness for myself, that in their fall
No foes, no death, nor danger, I declin'd,
Did, and deserv'd no less, my fate to find.

From this kind of concatenated metre he afterwards refrained, and taught his followers

* By Garth, in his "Poem on Claremont;" and by Pope, in his "Windsor Forest."

the art of concluding their sense in couplets; which has perhaps been with rather too much constancy pursued.

This passage exhibits one of those triplets which are not unfrequent in this first essay; but which it is to be supposed his maturer judgment disapproved, since in his latter works he has totally forborne them.

His rhymes are such as seem found without difficulty, by following the sense; and are for the most part as exact at least as those of other poets, though now and then the reader is shifted off with what he can get:

> O how *transform'd!*
> How much unlike that Hector, who *return'd*
> Clad in Achilles' spoils!

And again:

> From thence a thousand lesser poets *sprung*
> Like petty princes from the fall of *Rome.*

Sometimes the weight of rhyme is laid upon a word too feeble to sustain it.

> ——Troy confounded falls
> From all her glories: if it might have stood
> By any power, by this right hand it *should.*
> —And though my outward state misfortune *hath*
> Deprest thus low, it cannot reach my faith.
> —Thus, by his fraud and our own faith o'ercome,
> A feigned tear destroys us, against *whom*
> Tydides nor Achilles could prevail,
> Nor ten years conflict, nor a thousand sail

He is not very careful to vary the ends of his verses; in one passage the word *die* rhymes three couplets in six.

Most of these petty faults are in his first productions, where he was less skilful, or at least less dexterous in the use of words; and though they had been more frequent, they could only have lessened the grace, not the strength, of his composition. He is one of the writers that improved our taste, and advanced our language; and whom we ought therefore to read with gratitude, though, having done much, he left much to do.

MILTON.

The life of Milton has been already written in so many forms, and with such minute inquiry, that I might perhaps more properly have contented myself with the addition of a few notes on Mr. Fenton's elegant Abridgment, but that a new narrative was thought necessary to the uniformity of this edition.

John Milton was by birth a gentleman, descended from the proprietors of Milton, near Thame, in Oxfordshire, one of whom forfeited his estate in the times of York and Lancaster. Which side he took I know not; his descendant inherited no veneration for the White Rose.

His grandfather, John, was keeper of the forest of Shotover, a zealous papist, who disinherited his son because he had forsaken the religion of his ancestors.

His father, John, who was the son disinherited, had recourse for his support to the profession of a scrivener. He was a man eminent for his skill in music, many of his compositions being still to be found; and his reputation in his profession was such, that he grew rich, and retired to an estate. He had probably more than common literature, as his son addresses him in one of his most elaborate Latin poems. He married a gentlewoman of the name of Caston, a Welsh family, by whom he had two sons, John, the poet, and Christopher, who studied the law, and adhered, as the law taught him, to the King's party, for which he was a while persecuted; but having, by his brother's interest, obtained permission to live in quiet, he supported himself so honourably by chamber-practice, that, soon after the accession of King James, he was knighted, and made a judge; but, his constitution being too weak for business, he retired before any disreputable compliances became necessary.

He had likewise a daughter, Anne, whom he married with considerable fortune to Edward Philips, who came from Shrewsbury, and rose in the Crown-office to be secondary: by him, she had two sons, John and Edward, who were educated by the poet, and from whom is derived the only authentic account of his domestic manners.

John, the poet, was born in his father's house, at the Spread Eagle, in Bread-street, Dec. 9, 1608, between six and seven in the morning. His father appears to have been very solicitous about his education; for he was instructed at first by private tuition, under the care of Thomas Young, who was afterwards chaplain to the English merchants at Hamburg, and of whom we have reason to think well, since his scholar considered him as worthy of an epistolary elegy.

He was then sent to St. Paul's School, under the care of Mr. Gill; and removed, in the beginning of his sixteenth year, to Christ's College, in Cambridge, where he entered a sizar,* Feb. 12, 1624.

He was at this time eminently skilled in the Latin tongue; and he himself, by annexing the dates to his first compositions, a boast of which the learned Politian had given him an example, seems to commend the earliness of his own proficiency to the notice of posterity. But the products of his vernal fertility have been surpassed by many, and particularly by his contemporary Cowley. Of the powers of the mind it is difficult to form an estimate: many have excelled Milton in their first essays, who never rose to works like Paradise Lost.

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* In this assertion Dr. Johnson was mistaken. Milton was admitted a pensioner, and not a sizar, as will appear by the following extract from the College Register, "Johannes Milton Londinensis, filius Johannis, institutus fuit in literarum elementis sub Mag'ro Gill Gymnasii Paulini, præfecto; admissus est *Pensionarius Minor* Feb. 12°, 1624, sub M'ro Chappell, solvitq. pro Ingr. 0l. 10s. 0d."—R.

At fifteen, a date which he uses till he is sixteen, he translated or versified two Psalms, 114 and 136, which he thought worthy of the public eye; but they raise no great expectations; they would in any numerous school have obtained praise, but not excited wonder.

Many of his elegies appear to have been written in his eighteenth year, by which it appears that he had then read the Roman authors with very nice discernment. I once heard Mr. Hampton, the translator of Polybius, remark, what I think is true, that Milton was the first Englishman who, after the revival of letters, wrote Latin verses with classic elegance. If any exceptions can be made, they are very few: Haddon and Ascham, the pride of Elizabeth's reign, however they have succeeded in prose, no sooner attempt verse than they provoke derision. If we produced any thing worthy of notice before the elegies of Milton, it was perhaps Alabaster's Roxana.*

Of the exercises which the rules of the University required, some were published by him in his maturer years. They had been undoubtedly applauded, for they were such as few can perform; yet there is reason to suspect that he was regarded in his college with no great fondness. That he obtained no fellowship is certain; but the unkindness with which he was treated was not merely negative. I am ashamed to relate, what I fear is true, that Milton was one of the last students in either University that suffered the public indignity of corporal correction.

It was, in the violence of controversial hostility, objected to him, that he was expelled: this he steadily denies, and it was apparently not true; but it seems plain, from his own verses to Diodati, that he had incurred *rustication*, a temporary dismission into the country, with perhaps the loss of a term:

> Me tenet urbs refluè quam Thamesis alluit undè,
> Meque nec invitum, patria dulcis habet.
> Jam nec arundiferum mihi cura revisere Camum,
> Nec dudum *vetiti* me *laris* angit amor.—
> Nec duri libet usque minas perferre magistri,
> Cæteraque ingenio non subeunda meo.
> Si sit hoc *exilium* patrios addisse penates,
> Et vacuum curis otia grata sequi,
> Non ego vel *profugi* nomen sortemve recuso
> Lætus et *exilii* conditione fruor.

I cannot find any meaning but this, which even kindness and reverence can give the term *vetiti laris*, "a habitation from which he is excluded;" or how exile can be otherwise interpreted. He declares yet more, that he is weary of enduring *the threats of a rigorous master, and something else, which a temper like his cannot undergo.* What was more than threat was probably punishment. This poem, which mentions his *exile*, proves likewise that it was not perpetual: for it concludes with a resolution of returning some time to Cambridge. And it may be conjectured from the willingness with which he has perpetuated the memory of his exile, that its cause was such as gave him no shame.

He took both the usual degrees; that of bachelor in 1628, and that of master in 1632; but he left the University with no kindness for its institution, alienated either by the injudicious severity of his governors, or his own captious perverseness. The cause cannot now be known, but the effect appears in his writings. His scheme of education, inscribed to Hartlib, supersedes all academical instruction, being intended to comprise the whole time which men usually spend in literature, from their entrance upon grammar, "till they proceed, as it is called, masters of arts." And in his discourse "on the likeliest way to remove hirelings out of the church," he ingeniously proposes, that "the profits of the lands forfeited by the act for superstitious uses should be applied to such academies, all over the land, where languages and arts may be taught together; so that youth may be at once brought up to a competency of learning and an honest trade, by which means, such of them as had the gift, being enabled to support themselves (without tithes) by the latter, may, by the help of the former, become worthy preachers."

One of his objections to academical education, as it was then conducted, is, that men designed for orders in the church were permitted to act plays, "writhing and unboning their clergy limbs to all the antic and dishonest gestures of Trincalos,* buffoons, and bawds, prostituting the shame of that ministry which they had, or were near having, to the eyes of the courtiers and court ladies, their grooms and mademoiselles."

This is sufficiently peevish in a man who, when he mentions his exile from the college, relates, with great luxuriance, the compensation which the pleasures of the theatre afford him. Plays were therefore only criminal when they were acted by academics.

He went to the University with a design of entering into the church, but in time altered his mind; for he declared, that whoever became a clergyman must "subscribe slave, and take an oath withal, which, unless he took with a conscience that could not retch, he must straight perjure himself. He thought it better to prefer a blameless silence before the office of speaking, bought and begun with servitude and forswearing."

These expressions are, I find, applied, to the subscription of the Articles; but it seems more probable that they relate to canonical obedience. I know not any of the Articles which seem to thwart his opinions: but the thoughts of obedience, whether canonical or civil, raised his indignation.

His unwillingness to engage in the ministry, perhaps not yet advanced to a settled resolution of declining it, appears in a letter to one of his friends, who had reproved his suspended and dilatory life, which he seems to have imputed to an insatiable curiosity, and fantastic luxury of various knowledge. To this he writes a cool and plausible answer, in which he endeavours to persuade him, that the delay proceeds not from the delights of desultory study, but from the desire of obtaining more fitness for his task; and that he goes on, "not taking thought of being late, so it gives advantage to be more fit."

When he left the University, he returned to his father, then residing at Horton, in Buckinghamshire, with whom he lived five years, in which

* Published 1632.—R.

* By the mention of this name, he evidently refers to Albemazor, acted at Cambridge in 1614. Ignoramus and other plays were performed at the same time. The practice was then very frequent. The last dramatic performance at either University was "The Grateful Fair," written by Christopher Smart, and represented at Pembroke College, Cambridge, about 1747.—R.

time he is said to have read all the Greek and Latin writers. With what limitations this universality is to be understood, who shall inform us?

It might be supposed, that he who read so much should have done nothing else; but Milton found time to write the mask of "Comus," which was presented at Ludlow, then the residence of the Lord President of Wales, in 1634; and had the honour of being acted by the Earl of Bridgewater's sons and daughter. The fiction is derived from Homer's Circe;* but we never can refuse to any modern the liberty of borrowing from Homer:

> ——a quo ceu fonte perenni
> Vatum Pierlis ora rigantur aquis.

His next production was "Lycidas," an elegy, written in 1637, on the death of Mr. King, the son of Sir John King, secretary for Ireland in the time of Elizabeth, James, and Charles. King was much a favourite at Cambridge, and many of the wits joined to do honour to his memory. Milton's acquaintance with the Italian writers may be discovered by a mixture of longer and shorter verses, according to the rules of Tuscan poetry, and his malignity to the church, by some lines which are interpreted as threatening its extermination.

He is supposed about this time to have written his "Arcades;" for, while he lived at Horton, he used sometimes to steal from his studies a few days, which he spent at Harefield, the house of the Countess-dowager of Derby, where the "Arcades" made part of a dramatic entertainment.

He began now to grow weary of the country, and had some purpose of taking chambers in the Inns of Court, when the death of his mother set him at liberty to travel, for which he obtained his father's consent, and Sir Henry Wotton's directions; with the celebrated precept of prudence, *i vensieri stretti, ed il viso, sciolto;* "thoughts close, and looks loose."

In 1638 he left England, and went first to Paris; where, by the favour of Lord Scudamore, he had the opportunity of visiting Grotius, then residing at the French court as ambassador from Christiana of Sweden. From Paris he hasted into Italy, of which he had with particular diligence studied the language and literature; and though he seems to have intended a very quick perambulation of the country, stayed two months at Florence; where he found his way into the academies, and produced his compositions with such applause as appears to have exalted him in his own opinion, and confirmed him in the hope, that, "by labour and intense study, which," says he, "I take to be my portion in this life, joined with a strong propensity of nature," he might "leave something so written to aftertimes, as they should not willingly let it die."

It appears in all his writings that he had the usual concomitant of great abilities, a lofty and steady confidence in himself, perhaps not without some contempt of others; for scarcely any man ever wrote so much, and praised so few. Of his praise he was very frugal; as he set its value high, and considered his mention of a name as a security against the waste of time, and a certain preservative from oblivion.

At Florence he could not, indeed, complain that his merit wanted distinction. Carlo Dati presented him with an encomiastic inscription, in the tumid lapidary style; and Francini wrote him an ode, of which the first stanza is only empty noise, the rest are perhaps too diffuse on common topics: but the last is natural and and beautiful.

From Florence he went to Sienna, and from Sienna to Rome, where he was again received with kindness by the learned and the great. Holstenius, the keeper of the Vatican Library, who had resided three years at Oxford, introduced him to Cardinal Barberini: and he, at a musical entertainment, waited for him at the door, and led him by the hand into the assembly. Here Selvaggi praised him in a distich, and Salsilli in a tetrastic; neither of them of much value. The Italians were gainers by this literary commerce; for the encomiums with which Milton repaid Salsilli, though not secure against a stern grammarian, turn the balance indisputably in Milton's favour.

Of these Italian testimonies, poor as they are, he was proud enough to publish them before his poems; though he says, he cannot be suspected but to have known that they were said *non tam de se, quam supra se.*

At Rome, as at Florence, he stayed only two months; a time indeed sufficient, if he desired only to ramble with an explainer of its antiquities, or to view palaces and count pictures; but certainly too short for the contemplation of learning, policy, or manners.

From Rome he passed on to Naples, in company of a hermit, a companion from whom little could be expected; yet to him Milton owed his introduction to Manso, Marquis of Villa, who had been before the patron of Tasso. Manso was enough delighted with his accomplishments to honour him with a sorry distich, in which he commends him for every thing but his religion: and Milton, in return, addressed him in a Latin poem, which must have raised a high opinion of English elegance and literature.

His purpose was now to have visited Sicily and Greece; but, hearing of the differences between the King and Parliament, he thought it proper to hasten home, rather than pass his life

* It has, nevertheless, its foundation in reality. The Earl of Bridgewater being President of Wales in the year 1634, had his residence at Ludlow Castle, in Shropshire, at which time Lord Brackly and Mr. Egerton, his sons, and Lady Alice Egerton, his daughter, passing through a place called the Haywood forest, or Haywood, in Herefordshire, were benighted, and the lady for a short time lost: this accident being related to their father, upon their arrival at his castle, Milton, at the request of his friend, Henry Lawes, who taught music in the family, wrote this mask. Lawes set it to music, and it was acted on Michaelmas night; the two brothers, the young lady, and Lawes himself, bearing each a part in the representation.

The Lady Alice Egerton became afterwards the wife of the Earl of Carbury, who at his seat called Goldengrove, in Caermarthenshire, harboured Dr. Jeremy Taylor in the time of the usurpation. Among the Doctor's sermons is one on her death, in which her character is finely portrayed. Her sister, Lady Mary, was given in marriage to Lord Herbert, of Cherbury.

Notwithstanding Dr. Johnson's assertion, that the fiction is derived from Homer's Circe, it may be conjectured, that it was rather taken from the Comus of Erycius Puteanus, in which, under the fiction of a dream, the character of Comus and his attendants is delineated, and the delights of sensualists exposed and reprobated. This little tract was published at Louvain in 1611, and afterwards at Oxford in 1634, the very year in which Milton's "Comus" was written.—H.

Milton evidently was indebted to the "Old Wives Tale" of George Peele for the plan of "Comus."—R.

in foreign amusements while his countrymen were contending for their rights. He therefore came back to Rome, though the merchants informed him of plots laid against him by the Jesuits, for the liberty of his conversations on religion. He had sense enough to judge that there was no danger, and therefore kept on his way, and acted as before, neither obtruding nor shunning controversy. He had perhaps given some offence by visiting Galileo, then a prisoner in the Inquisition for philosophical heresy; and at Naples he was told by Manso, that, by his declarations on religious questions, he had excluded himself from some distinctions which he should otherwise have paid him. But such conduct, though it did not please, was yet sufficiently safe; and Milton stayed two months more at Rome, and went on to Florence without molestation.

From Florence he visited Lucca. He afterwards went to Venice; and, having sent away a collection of music and other books, travelled to Geneva, which he probably considered as the metropolis of orthodoxy.

Here he reposed as in a congenial element, and became acquainted with John Diodati and Frederick Spanheim, two learned professors of divinity. From Geneva, he passed through France, and came home, after an absence of a year and three months.

At his return he heard of the death of his friend Charles Diodati; a man whom it is reasonable to suppose of great merit, since he was thought by Milton worthy of a poem, entitled "Epitaphium Damonis," written with the common but childish imitation of pastoral life.

He now hired a lodging at the house of one Russel, a tailor in St. Bride's church-yard, and undertook the education of John and Edward Philips, his sister's sons. Finding his rooms too little, he took a house and garden in Aldersgate-street,* which was not then so much out of the world as it is now; and chose his dwelling at the upper end of a passage, that he might avoid the noise of the street. Here he received more boys to be boarded and instructed.

Let not our veneration for Milton forbid us to look with some degree of merriment on great promises and small performance, on the man who hastens home, because his countrymen are contending for their liberty, and, when he reaches the scene of action, vapours away his patriotism in a private boarding-school. This is the period of his life from which all his biographers seem inclined to shrink. They are unwilling that Milton should be degraded to a school-master; but, since it cannot be denied that he taught boys, one finds out that he taught for nothing, and another that his motive was only zeal for the propagation of learning and virtue; and all tell what they do not know to be true, only to excuse an act which no wise man will consider as in itself disgraceful. His father was alive; his allowance was not ample; and he supplied its deficiences by an honest and useful employment.

It is told that in the art of education he performed wonders; and a formidable list is given of the authors, Greek and Latin, that were read in Aldersgate-street by youth between ten and fifteen or sixteen years of age. Those who tell or receive these stories should consider, that no body can be taught faster than he can learn. The speed of the horseman must be limited by the power of the horse. Every man that has ever undertaken to instruct others, can tell what slow advances he has been able to make, and how much patience it requires to recall vagrant inattention, to stimulate sluggish indifference, and to rectify absurd misapprehension.

The purpose of Milton, as it seems, was to teach something more solid than the common literature of schools, by reading those authors that treat of physical subjects; such as the Georgic and astronomical treatises of the ancients. This was a scheme of improvement which seems to have busied many literature projectors of that age. Cowley, who had more means than Milton of knowing what was wanting to the embellishments of life, formed the same plan of education in his imaginary college.

But the truth is, that the knowledge of external nature, and the sciences which that knowledge requires or includes, are not the great or the frequent business of the human mind. Whether we provide for action or conversation, whether we wish to be useful or pleasing, the first requisite is the religious and moral knowledge of right and wrong; the next is an acquaintance with the history of mankind, and with those examples which may be said to embody truth, and prove by events the reasonableness of opinions. Prudence and justice are virtues and excellencies of all times and of all places; we are perpetually moralists, but we are geometricians only by chance. Our intercourse with intellectual nature is necessary; our speculations upon matter are voluntary, and at leisure. Physiological learning is of such rare emergence, that one may know another half his life, without being able to estimate his skill in hydrostatics or astronomy; but his moral and prudential character immediately appears.

Those authors, therefore, are to be read at schools that supply most axioms of prudence, most principles of moral truth, and most materials for conversation; and these purposes are best served by poets, orators, and historians.

Let me not be censured for this digression as pedantic or paradoxical; for, if I have Milton against me, I have Socrates on my side. It was his labour to turn philosophy from the study of nature to speculations upon life; but the innovators whom I oppose are turning off attention from life to nature. They seem to think that we are placed here to watch the growth of plants or the motions of the stars: Socrates was rather of opinion, that what we had to learn was, how to do good and avoid evil.

Ὅτῃ τοι ἐν μέγαροισι κακόν τ' ἀγαθόν τε τέτυκται.

Of institutions we may judge by their effects From this wonder-working academy, I do not know that there ever proceeded any man very

* This is inaccurately expressed: Philips, and Dr. Newton after him, say a garden-house, i. e. a house situated in a garden, and of which there were, especially in the north suburbs of London, very many, if not few else. The term is technical, and frequently occurs in the Athen. and Fast. Oxon. The meaning thereof may be collected from the article, Thomas Farnaby, the famous schoolmaster, of whom the author says, that he taught in Goldsmith's-rents, in Cripplegate parish, behind Redcross-street, where were large gardens and handsome houses. Milton's house in Jewin-street was also a garden-house, as were indeed most of his dwellings after his settlement in London.—H.

eminent for knowledge: its only genuine product, I believe, is a small history of poetry written in Latin by his nephew Philips, of which perhaps none of my readers has ever heard.*

That in his school, as in every thing else which he undertook, he laboured with great diligence, there is no reason for doubting. One part of his method deserves general imitation. He was careful to instruct his scholars in religion. Every Sunday was spent upon theology; of which he dictated a short system, gathered from the writers that were then fashionable in the Dutch universities.

He set his pupils an example of hard study and spare diet: only now and then he allowed himself to pass a day of festivity and indulgence with some gay gentlemen of Gray's Inn.

He now began to engage in the controversies of the times, and lent his breath to blow the flames of contention. In 1641 he published a Treatise of Reformation, in two books, against the established church; being willing to help the puritans, who were, he says, "inferior to the prelates in learning."

Hall, bishop of Norwich, had published an Humble Remonstrance, in defence of episcopacy; to which, in 1641, five ministers,† of whose names the first letters made the celebrated word *Smectymnuus*, gave their Answer. Of this Answer a Confutation was attempted by the learned Usher; and to the Confutation Milton published a reply, entitled, "Of Prelatical Episcopacy, and whether it may be deduced from the Apostolical Times, by virtue of those Testimonies which are alleged to that purpose in some late Treatises, one whereof goes under the Name of James, Lord Bishop of Armagh."

I have transcribed this title to show, by his contemptuous mention of Usher, that he had now adopted the puritanical savageness of manners. His next work was, "The Reason of Church Government urged against Prelacy, by Mr. John Milton, 1642." In this book he discovers, not with ostentatious exultation, but with calm confidence, his high opinion of his own powers; and promises to undertake something, he yet knows not what, that may be of use and honour to his country. "This," says he, "is not to be obtained but by devout prayer to that eternal Spirit that can enrich with all utterance and knowledge, and sends out his seraphim with the hallowed fire of his altar, to touch and purify the lips of whom he pleases. To this must be added, industrious and select reading, steady observation, and insight into all seemly and generous arts and affairs; till which in some measure be compassed, I refuse not to sustain this expectation." From a promise like this, at once fervid, pious, and rational, might be expected the "Paradise Lost."

He published the same year two more pamphlets, upon the same question. To one of his antagonists, who affirms that he was "vomited out of the University," he answers in general terms. "The fellows of the college wherein I spent some years, at my parting, after I had taken two degrees, as the manner is, signified many times how much better it would content them that I should stay.—As for the common approbation or dislike of that place as now it is, that I should esteem or disesteem myself the more for that, too simple is the answerer, if he think to obtain with me. Of small practice were the physician who could not judge, by what she and her sister have of long time vomited, that the worser stuff she strongly keeps in her stomach, but the better she is ever kecking at, and is queasy; she vomits now out of sickness; but before it will be well with her, she must vomit by strong physic. The University, in the time of her better health, and my younger judgment, I never greatly admired, but now much less."

This is surely the language of a man who thinks that he has been injured. He proceeds to describe the course of his conduct, and the train of his thoughts; and, because he has been suspected of incontinence, gives an account of his own purity: "that if I be justly charged," says he, "with this crime, it may come upon me with tenfold shame."

The style of his piece is rough, and such perhaps was that of his antagonist. This roughness he justifies by great examples in a long digression. Sometimes he tries to be humorous: "Lest I should take him for some chaplain in hand, some squire of the body to his prelate, one who serves not at the altar only, but at the court-cupboard, he will bestow on us a pretty model of himself; and sets me out half a dozen phthisical mottoes, wherever he had them, hopping short in the measure of convulsion fits; in which labour the agony of his wit having escaped narrowly, instead of well-sized periods, he greets us with a quantity of thumbring poesies. And thus ends this section, or rather dissection, of himself." Such is the controversial merriment of Milton; his gloomy seriousness is yet more offensive. Such is his malignity, that hell grows darker at his frown.

His father, after Reading was taken by Essex, came to reside in his house; and his school increased. At Whitsuntide, in his thirty-fifth year, he married Mary, the daughter of Mr. Powell, a justice of the peace in Oxfordshire. He brought her to town with him, and expected all the advantages of a conjugal life. The lady, however, seems not much to have delighted in the pleasures of spare diet and hard study; for, as Philips relates, "having for a month led a philosophic life, after having been used at home to a great house, and much company and joviality, her friends, possibly by her own desire, made earnest suit to have her company the remaining part of the summer; which was granted upon a promise of her return at Michaelmas."

Milton was too busy to much miss his wife; he pursued his studies; and now and then visited the Lady Margaret Leigh, whom he has mentioned in one of his sonnets. At last Michaelmas arrived; but the lady had no inclination to return to the sullen gloom of her husband's habitation, and therefore very willingly forgot her promise. He sent her a letter, but had no answer: he sent more with the same success. It

* Johnson did not here allude to Philip's "Theatrum Poetarum," as has been ignorantly supposed, but (as he himself informed Mr. Malone) to another work by the same author, entitled, "Tractatulus de Carmine dramatis Poetarum Veterum præsertim in Choris tragicis et veteris Comœdiæ. Cui subjunctitur compendiose enumeratio poetarum (saltem quorum fame maxim emituit) qui a tempore Dantis Atigini usquead hunc ætatem claruerunt," &c.—J. B.

† Stephen Marshall, Edmund Calamy, Thomas Young, Matthew Newcomen, William Spurstow.—R.

could be alleged that letters miscarry; he therefore despatched a messenger, being by this time too angry to go himself. His messenger was sent back with some contempt. The family of the Lady were cavaliers.

In a man, whose opinion of his own merit was like Milton's, less provocation than this might have raised violent resentment. Milton soon determined to repudiate her for disobedience; and, being one of those who could easily find arguments to justify inclination, published (in 1644) "The Doctrine and Discipline of Divorce;" which was followed by "The Judgment of Martin Bucer, concerning Divorce;" and the next year, his Tetrachordon, "Expositions upon the four chief Places of Scripture which treat of Marriage."

This innovation was opposed, as might be expected, by the clergy, who, then holding their famous assembly at Westminster, procured that the author should be called before the Lords; "but that house," says Wood, "whether approving the doctrine, or not favouring his accusers, did soon dismiss him."

There seems not to have been much written against him, nor any thing by any writer of eminence.* The antagonist that appeared is styled by him, *A serving man turned solicitor*. Howel, in his Letters, mentions the new doctrine with contempt;† and it was, I suppose, thought more worthy of derision than of confutation. He complains of this neglect in two sonnets, of which the first is contemptible, and the second not excellent.

From this time it is observed that he became an enemy to the Presbyterians, whom he had favoured before. He that changes his party by his humour, is not more virtuous than he that changes it by his interest; he loves himself rather than truth.

His wife and her relations now found that Milton was not an unresisting sufferer of injuries; and perceiving that he had begun to put his doctrine in practice, by courting a young woman of great accomplishments, the daughter of one Doctor Davis, who was however not ready to comply, they resolved to endeavour a reunion. He went sometimes to the house of one Blackborough, his relation, in the lane of St. Martin's le-Grand, and at one of his usual visits was surprised to see his wife come from another room, and implore forgiveness on her knees. He resisted her entreaties for a while: "but partly," says Philips, "his own generous nature, more inclinable to reconciliation than to perseverance in anger or revenge, and partly the strong intercession of friends on both sides, soon brought him to an act of oblivion and a firm league of peace." It were injurious to omit, that Milton afterwards received her father and her brothers in his own house, when they were distressed, with other royalists.

He published about the same time his *Areopagitica, a Speech of* Mr. John Milton *for the Liberty of unlicensed Printing*. The danger of such unbounded liberty, and the danger of bounding it, have produced a problem in the science of government, which human understanding seems hitherto unable to solve. If nothing may be published but what civil authority shall have previously approved, power must always be the standard of truth; if every dreamer of innovations may propagate his projects, there can be no settlement; if every murmurer at government may diffuse discontent, there can be no peace; and if every skeptic in theology may teach his follies, there can be no religion. The remedy against these evils is to punish the authors; for it is yet allowed that every society may punish, though not prevent the publication of opinions which that society shall think pernicious; but this punishment, though it may crush the author, promotes the book; and it seems not more reasonable to leave the right of printing unrestrained because writers may be afterwards censured, than it would be to sleep with doors unbolted because by our laws we can hang a thief.

But, whatever were his engagements, civil or domestic, poetry was never long out of his thoughts.

About this time, (1645,) a collection of his Latin and English poems appeared, in which the "Allegro" and "Penseroso," with some others, were first published.

He had taken a large house in Barbican for the reception of scholars; but the numerous relations of his wife, to whom he generously granted refuge for a while, occupied his rooms. In time, however, they went away: "and the house again," says Philips, "now looked like a house of the muses only, though the accession of scholars was not great. Possibly his having proceeded so far in the education of youth may have been the occasion of his adversaries calling him pedagogue and schoolmaster; whereas it is well known he never set up for a public school, to teach all the young fry of a parish; but only was willing to impart his learning and knowledge to his relations, and the sons of gentlemen who were his intimate friends, and that neither his writings nor his way of teaching ever savoured in the least of pedantry."

Thus laboriously does his nephew extenuate what cannot be denied, and what might be confessed without disgrace. Milton was not a man who could become mean by a mean employment. This, however, his warmest friends seem not to have found: they therefore shift and palliate. He did not sell literature to all comers at an open shop; he was a chamber-milliner, and measured his commodities only to his friends.

Philips, evidently impatient of viewing him in this state of degradation, tells us that it was not long continued: and, to raise his character again, has a mind to invest him with military splendour: "He is much mistaken," he says, "if there was not about this time a design of making him an adjutant-general in Sir William Waller's army. But the new-modelling of the army proved an obstruction to the design." An event cannot be set at a much greater distance than by having been only *designed about some time*, if a man *be not much mistaken*. Milton shall be a pedagogue no longer: for, if Philips be not much mistaken, somebody at some time designed him for a soldier.

About the time that the army was new-me-

* It was animadverted upon, but without any mention of Milton's name, by Bishop Hall, in his Cases of Conscience Decide, 4, Case 2.—J. B.

† He terms the author of it a shallow brain'd puppy; and thus refers to it in his index, "Of a noddy who wrote a book about winning."—J. B.

delled, (1645,) he removed to a smaller house in Holborn, which opened backward into Lincoln's Inn Fields. He is not known to have published any thing afterward till the King's death, when, finding his murderers condemned by the presbyterians, he wrote a treatise to justify it, and *to compose the minds of the people.*

He made some "Remarks on the Articles of Peace between Ormond and the Irish Rebels." While he contented himself to write, he perhaps did only what his conscience dictated; and if he did not very vigilantly watch the influence of his own passions, and the gradual prevalence of opinions, first willingly admitted, and then habitually indulged; if objections, by being overlooked, were forgotten, and desire superinduced conviction; he yet shared only the common weakness of mankind, and might be no less sincere than his opponents. But as faction seldom leaves a man honest, however it might find him, Milton is suspected of having interpolated the book called "Icon Basilike," which the council of state, to whom he was now made Latin secretary, employed him to censure, by inserting a prayer taken from Sidney's "Arcadia," and imputing it to the King; whom he charges, in his "Iconoclastes," with the use of this prayer, as with a heavy crime, in the indecent language with which prosperity had imboldened the advocates for rebellion to insult all that is venerable or great; "Who would have imagined so little fear in him of the true all-seeing Deity—as, immediately before his death, to pop into the hands of the grave bishop that attended him, as a special relic of his saintly exercises, a prayer stolen word for word from the mouth of a heathen woman praying to a heathen god?"

The papers which the King gave to Dr. Juxon on the scaffold the regicides took away, so that they were at least the publishers of this prayer; and Dr. Birch, who had examined the question with great care, was inclined to think them the forgers. The use of it by adaptation was innocent; and they who could so noisily censure it, with a little extension of their malice, could contrive what they wanted to accuse.

King Charles the Second, being now sheltered in Holland, employed Salmasius, professor of polite learning at Leyden, to write a defence of his father and of monarchy; and, to excite his industry, gave him, as was reported, a hundred Jacobuses. Salmasius was a man of skill in languages, knowledge of antiquity, and sagacity of emendatory criticism, almost exceeding all hope of human attainment; and having, by excessive praises, been confirmed in great confidence of himself, thought he probable had not much considered the principles of society, or the rights of government, undertook the employment without distrust of his own qualifications; and, as his expedition in writing was wonderful, in 1649 published "Defensio Regia."

To this Milton was required to write a sufficient answer; which he performed (1651) in such a manner, that Hobbes declared himself unable to decide whose language was best, or whose arguments were worst. In my opinion, Milton's periods are smoother, neater, and more pointed; but he delights himself with teasing his adversary as much as with confuting him. He makes a foolish allusion of Salmasius whose doctrine he considers as servile and unmanly, to the stream of Salmasius, which, whoever entered, left half his virility behind him. Salmasius was a Frenchman, and was unhappily married to a scold. *Tu es Gallus*, says Milton, *et, ut aiunt, nimium gallinaceus.* But his supreme pleasure is to tax his adversary, so renowned for criticisms, with vicious Latin. He opens his book with telling that he has used *persona*, which according to Milton, signfies only a mask, in a sense not known to the Romans, by applying it as we apply *person*. But as Nemesis is always on the watch, it is memorable that he has enforced the charge of a solecism by an expression in itself grossly solecistical, when for one of those supposed blunders, he says, as Ker, and I think some one before him, has remarked, *propino te grammatistis tuis* vapuladum.* From *vapulo*, which has a passive sense, *vapulandus* can never be derived. No man forgets his original trade; the rights of nations, and of kings, sink into questions of grammar, if grammarians discuss them.

Milton, when he undertook this answer, was weak of body and dim of sight; but his will was forward, and what was wanting of health was supplied by zeal. He was rewarded with a thousand pounds, and his book was much read; for paradox, recommended by spirit and elegance, easily gains attention; and he, who told every man that he was equal to his King, could hardly want an audience.

That the performance of Salmasius was not dispersed with equal rapidity, or read with equal eagerness, is very credible. He taught only the stale doctrine of authority, and the unpleasing duty of submission, and he had been so long not only the monarch but the tyrant of literature, that almost all mankind were delighted to find him defied and insulted by a new name, not yet considered as any one's rival. If Christina, as is said, commended the *Defense of the People*, her purpose must be to torment Salmasius, who was then at court; for neither her civil station, nor her natural character, could dispose her to favour the doctrine, who was by birth a queen and by temper despotic.

That Salmasius was, from the appearance of Milton's book, treated with neglect, there is not much proof; but to a man so long accustomed to admiration a little praise of his antagonist would be sufficiently offensive, and might incline him to leave Sweden, from which however he was dismissed, not with any mark of contempt, but with a train of attendants scarcely less than regal.

He prepared a reply, which, left as it was imperfect, was published by his son in the year of the Restoration. In the beginning, being probably most in pain for his Latinity, he endeavours to defend his use of the word *persona;* but, if I remember right, he misses a better authority than any that he has found, that of Juvenal in his fourth satire:

> —Quid agas, cum dira et fœdior omni
> Crimine *persona* est?

* The work here referred to, is "Selectarum de linguâ Latinâ observationum libri duo. Ductu et curâ Joannis Ker. 1719." Ker observes, that vapulandum is "pinguis solecismus;" and quotes Varanor and Crinius.—J. B.

As Salmasius reproached Milton with losing his eyes in the quarrel, Milton delighted himself with the belief that he had shortened Salmasius's life, and both perhaps with more malignity than reason. Salmasius died at the Spa, Sept. 3, 1653; and as controvertists are commonly said to be killed by their last dispute, Milton was flattered with the credit of destroying him.

Cromwell had now dismissed the parliament by the authority of which he had destroyed monarchy, and commenced monarch himself, under the title of Protector, but with kingly and more than kingly power. That his authority was lawful, never was pretended; he himself founded his right only in necessity; but Milton, having now tasted the honey of public employment, would not return to hunger and philosophy; but, continuing to exercise his office under a manifest usurpation, betrayed to his power that liberty which he had defended. Nothing can be more just than that rebellion should end in slavery; that he who had justified the murder of his king, for some acts which seemed to him unlawful, should now sell his services and his flatteries to a tyrant, of whom it was evident that he could do nothing lawful.

He had now been blind for some years; but his vigour of intellect was such, that he was not disabled to discharge his office of Latin secretary, or continue his controversies. His mind was too eager to be diverted, and too strong to be subdued.

About this time his first wife died in childbed, having left him three daughters. As he probably did not much love her, he did not long continue the appearance of lamenting her; but after a short time married Catharine, the daughter of one Captain Woodcock, of Hackney; a woman doubtless educated in opinions like his own. She died, within a year, of child-birth, or some distemper that followed it; and her husband honoured her memory with a poor sonnet.

The first reply to Milton's "Defensio Populi" was published in 1651, called "Apologia pro Rege et Populo Anglicano, contra Johannis Polypragmatici (alias Miltoni) defensionem destructivam Regis et Populi." Of this the author was not known: but Milton, and his nephew Philips, under whose name he published an answer so much corrected by him that it might be called his own, imputed it to Bramhal; and, knowing him no friend to regicides, thought themselves at liberty to treat him as if they had known what they only suspected.

Next year appeared "Regii Sanguinis clamor ad Cœlum." Of this the author was Peter du Moulin, who was afterwards prebendary of Canterbury; but Morus, or More, a French minister, having the care of its publication, was treated as the writer by Milton in his "Defensio Secunda," and overwhelmed by such violence of invective, that he began to shrink under the tempest, and gave his persecutors the means of knowing the true author. Du Moulin was now in great danger; but Milton's pride operated against his malignity; and both he and his friends were more willing that Du Moulin should escape than that he should be convicted of mistake.

In this second defence he shows that his eloquence is not merely satirical; the rudeness of his invective is equalled by the grossness of his flattery. "Deserimer, Cromuelle, tu solus superes, ad te summa nostrarum rerum rediit, in te solo consistit, insuperabili tuæ virtuti cedimus cuncti, nemine vel obloquente, nisi qui a quales inæqualis ipse honores sibi quærit, aut digniori concessos invidet, aut non intelligit nihil esse in societate hominum magis vel Deo gratum, vel rationi consentaneum, esse in civitate nihil æquius, nihil utilius, quam potiri rerum dignissimum. Eum te agnoscunt omnes, Cromuelle, ea tu civis maximus et gloriosissimus,* dux publici consilii, exercituum fortissimorum imperator, pater patriæ gessisti.' Sic tu spontanea bonorum omnium et animitus missa voce salutaris."

Cæsar, when he assumed the perpetual dictatorship, had not more servile or more elegant flattery. A translation may show its servility; but its elegance is less attainable. Having exposed the unskilfulness or selfishness of the former government, "We were left," say Milton, "to ourselves: the whole national interest fell into your hands, and subsists only in your abilities. To your virtue, overpowering and resistless, every man gives way, except some who, without equal qualifications, aspire to equal honours, who envy the distinctions of merit greater than their own, or who have yet to learn, that in the coalition of human society nothing is more pleasing to God, or more agreeable to reason, than that the highest mind should have the sovereign power. Such, sir, are you by general confession; such are the things achieved by you, the greatest and most glorious of our countrymen, the director of our public councils, the leader of unconquered armies, the father of your country; for by that title does every good man hail you with sincere and voluntary praise."

Next year, having defended all that wanted defence, he found leisure to defend himself. He undertook his own vindication against More, whom he declares in his title to be justly called the author of the "Regii Sanguinis Clamor." In this there is no want of vehemence or eloquence, nor does he forget his wonted wit. "Morus es? an Momus? an uterque idem est?" He then remembers that Morus is Latin for a mulberry-tree, and hints at the known transformation:

> ——Poma alba ferebat
> Quæ post nigra tulit Morus.

With this piece ended his controversies; and he from this time gave himself up to his private studies and his civil employment.

As secretary to the Protector, he is supposed to have written the declaration of the reasons for a war with Spain. His agency was considered as of great importance; for, when a treaty with Sweden was artfully suspended, the delay was publicly imputed to Mr. Milton's indisposition; and the Swedish agent was provoked to express his wonder, that only one man in England could write Latin, and that man blind.

Being now forty-seven years old, and seeing

* It may be doubted whether *gloriosissimus* be here used with Milton's boasted purity. *Res gloriosa* is an *illustrious thing; but vir gloriosus* is commonly a *braggart*, as is *miles gloriosus*.—Dr J

himself disencumbered from external interruption, he seems to have recollected his former purposes, and to have resumed three great works which he had planned for his future employment; ar epic poem, the history of his country, and a dictionary of the Latin tongue.

To collect a dictionary, seems a work of all others least practicable in a state of blindness, because it depends upon perpetual and minute inspection and collation. Nor would Milton probably have begun it after he had lost his eyes; but, having had it always before him, he continued it, says Philips, "almost to his dying day; but the papers were so discomposed and deficient, that they could not be fitted for the press." The compilers of the Latin dictionary printed at Cambridge, had the use of those collections in three folios; but what was there fate afterwards is not known.*

To compile a history from various authors, when they can only be consulted by other eyes, is not easy, nor possible, but with more skilful and attentive help than can be commonly obtained; and it was probably the difficulty of consulting and comparing that stopped Milton's narrative at the Conquest; a period at which affairs were not very intricate, nor authors very numerous.

For the subject of his epic poem, after much deliberation, long choosing, and beginning late, he fixed upon "Paradise Lost;" a design so comprehensive, that it could be justified only by success. He had once designed to celebrate King Arthur, as he hints in his verses to Mansus; but "Arthur was reserved," says Fenton, "to another destiny."†

It appears, by some sketches of poetical projects left in manuscript, and to be seen in a library ‡ at Cambridge, that he had digested his thoughts on this subject into one of those wild dramas which were anciently called Mysteries:§ and Philips had seen what he terms part of a tragedy, beginning with the first ten lines of Satan's address to the sun. These mysteries consist of allegorical persons; such as Justice, Mercy, Faith. Of the tragedy or mystery of "Paradise Lost" there are two plans:

The Persons.	The Persons.
Michael.	Moses.
Chorus of Angels,	Divine Justice, Wisdom.
Heavenly Love.	Heavenly Love.
Lucifer.	The Evening Star, Hesperus.
Adam, Eve, } with the Serpent.	Chorus of Angels.
Conscience.	Lucifer.
Death.	Adam.
Labour, Sickness, Discontent, Ignorance, with others; } Mutes.	Eve.
	Conscience.
Faith.	Labour, Sickness, Discontent, Ignorance, Fear, Death. } Mutes.
Hope.	
Charity.	Faith, Hope, Charity.

PARADISE LOST.

The Persons.

Moses προλογίζει, recounting how he assumed his true body; that it corrupts not, because it is with God in the mount; declares the like with Enoch and Elijah: besides the purity of the place, that certain pure winds, dews, and clouds preserve it from corruption; whence exhorts to the sight of God; tells they cannot see Adam in the state of innocence, by reason of their sin.

Justice, Mercy, Wisdom, } debating what should become of man, if he fall.
Chorus of Angels singing a hymn of the Creation

ACT II.

Heavenly Love.
Evening Star.
Chorus sings the marriage-song, and describes Paradise.

ACT III.

Lucifer contriving Adam's ruin.
Chorus fears for Adam, and relates Lucifer's rebellion and fall.

ACT IV.

Adam, Eve, } fallen.
Conscience cites them to God's examination.
Chorus bewails, and tells the good Adam has lost

ACT V.

Adam and Eve driven out of Paradise.
- - - - presented by an angel with
Labour, Grief, Hatred, Envy, War, Famine, Pestilence, Sickness, Discontent, Ignorance, Fear, Death, } Mutes.
To whom he gives their names. Likewise, Winter, Heat, Tempest, &c.
Faith, Hope, Charity, } comfort him and instruct him
Chorus briefly concludes.

Such was his first design, which could have produced only an allegory, or mystery. The following sketch seems to have attained more maturity,

Adam unparadised;

The angel Gabriel, either descending or entering; showing, since this globe was created, his frequency as much on earth as in heaven: describes Paradise. Next the Chorus, showing the reason of his coming to keep his watch in Paradise, after Lucifer's rebellion, by command from God: and withal expressing his desire to see and know more concerning this excellent new creature, man. The angel Gabriel, as by his name signifying a prince of power, tracing Paradise with a more free office, passes by the station of the Chorus, and, desired by them, relates what he knew of man: as the creation of Eve, with their

* The "Cambridge Dictionary," published in 4to. 1693, is no other than a copy, with some small additions, of that of Dr. Adam Littleton in 1685, by sundry persons, of whom, though their names are concealed, there is great reason to conjecture that Milton's nephew, Edward Philips, is one; for it is expressly said by Wood, Fasti, vol. i. p. 236. that "Milton's Thesaurus" came to his hands; and it is asserted, in the preface thereto, that the editors thereof had the use of three large folios in manuscript, collected and digested into alphabetical order by Mr. John Milton.

It has been remarked, that the additions, together with the preface above mentioned, and a large part of the title of the "Cambridge Dictionary," have been incorporated and printed with the subsequent editions of "Littleton's Dictionary," till that of 1735. Vid. Biog. Brit. 2885, in not.—So that, for aught that appears to the contrary, Philips was the last possessor of Milton's MS.—H.

† *Id est*, to be the subject of an heroic poem, written by Sir Richard Blackmore.—H.

‡ Trinity College.—R.

§ The dramas in which Justice, Mercy, Faith, &c. were introduced, were Moralities, not Mysteries.—*Malone*

love and marriage. After this, Lucifer appears; after his overthrow, bemoans himself, and seeks revenge on man. The Chorus prepares resistance on his first approach. At last, after discourse of enmity on either side, he departs: whereat the Chorus sings of the battle and victory in heaven, against him and his accomplices: as before, after the first act, was sung a hymn of the creation. Here again may appear Lucifer, relating and exulting in what he had done to the destruction of man. Man next, and Eve, having by this time been seduced by the Serpent, appears confusedly covered with leaves. Conscience in a shape accuses him; Justice cites him to a place whither Jehovah called for him. In the mean while, the Chorus entertains the stage, and is informed by some angel the manner of the fall. Here the Chorus bewails Adam's fall. Adam then and Eve return: accuse one another; but especially Adam lays the blame to his wife; is stubborn in his offence. Justice appears, reasons with him, convinces him. The Chorus admonisheth Adam, and bids him beware Lucifer's example of impenitence. The angel is sent to banish them out of Paradise: but before causes to pass before his eyes, in shapes, a mask of all the evils of this life and world. He is humble, relents, despairs; at last appears Mercy, comforts him, promises the Messiah; then calls in Faith, Hope, and Charity; instructs him; he repents, gives God the glory, submits to his penalty. The Chorus briefly concludes. Compare this with the former draught.

These are very imperfect rudiments of "Paradise Lost;" but it is pleasant to see great works in their seminal state, pregnant with latent possibilities of excellence; nor could there be any more delightful entertainment than to trace their gradual growth and expansion, and to observe how they are sometimes suddenly improved by accidental hints, and sometimes slowly improved by steady meditation.

Invention is almost the only literary labour which blindness cannot obstruct, and therefore he naturally solaced his solitude by the indulgence of his fancy, and the melody of his numbers. He had done what he knew to be necessarily previous to political excellence; he had made himself acquainted with *seemly arts and affairs:* his comprehension was extended by various knowledge, and his memory stored with intellectual treasures. He was skilful in many languages, and had by reading and composition attained the full mastery of his own. He would have wanted little help from books, had he retained the power of perusing them.

But while his greater designs were advancing, having now, like many other authors, caught the love of publication, he amused himself, as he could, with little productions. He sent to the press (1658) a manuscript of Raleigh, called "The Cabinet Council;" and next year gratified his malevolence to the clergy, by a "Treatise of Civil power in Ecclesiastical Cases, and the Means of removing Hirelings out of the Church."

Oliver was now dead, Richard was constrained to resign: the system of extemporary government, which had been held together only by force, naturally fell into fragments when that force was taken away; and Milton saw himself and his cause in equal danger. But he had still hope of doing something. He wrote letters, which Toland has published, to such men as he thought friends to the new commonwealth; and even in the year of the Restoration he bated no jot of heart or hope, but was fantastical enough to think that the nation, agitated as it was, might be settled by a pamphlet, called "A ready and easy Way to establish a free Commonwealth;" which was, however, enough considered to be both seriously and ludicrously answered.

The obstinate enthusiasm of the commonwealth-men was very remarkable. When the King was apparently returning, Harrington, with a few associates as fanatical as himself, used to meet, with all the gravity of political importance, to settle an equal government by rotation; and Milton, kicking when he could strike no longer, was foolish enough to publish, a few weeks before the Restoration, "*Notes* upon a sermon preached by one Griffiths, entitled 'The Fear of God and the King.'" To these notes an answer was written by L'Estrange, in a pamphlet petulantly called "No Blind Guides."

But whatever Milton could write, or men of greater activity could do, the King was now about to be restored, with the irresistible approbation of the people. He was therefore no longer secretary, and was consequently obliged to quit the house, which he held by his office; and, proportioning his sense of danger to his opinion of the importance of his writings, thought it convenient to seek some shelter, and hid himself for a time in Bartholomew-close, by West Smithfield.

I cannot but remark a kind of respect, perhaps unconsciously, paid to this great man by his biographers: every house in which he resided is historically mentioned, as if it were an injury to neglect naming any place that he honoured by his presence.

The King, with a lenity of which the world has had perhaps no other example, declined to be the judge or avenger of his own or his father's wrongs; and promised to admit into the Act of Oblivion all, except those whom the parliament should except; and the parliament doomed none to capital punishment but the wretches who had immediately co-operated in the murder of the King. Milton was certainly not one of them; he had only justified what they had done.

This justification was indeed sufficiently offensive, and (June 16) an order was issued to seize Milton's "Defence," and Goodwin's "Obstructors of Justice," another book of the same tendency, and burn them by the common hangman. The attorney-general was ordered to prosecute the authors; but Milton was not seized, nor perhaps very diligently pursued.

Not long after (August 19) the flutter of innumerable bosoms was stilled by an act, which the King, that his mercy might want no recommendation of elegance, rather called an Act of Oblivion than of Grace. Goodwin was named, with nineteen more, as incapacitated for any public trust; but of Milton there was no exception.*

Of this tenderness shown to Milton, the curiosity of mankind has not forborne to inquire the

* Philips says expressly, that Milton was excepted and disqualified from bearing any office: but Toland says, he was not excepted at all, and consequently excluded in the General Pardon, or Act of Indemnity, passed the 29th of August, 1660. Toland is right; for I find Goodwin and Ph. Nye, the minister, excepted in the Act, but Milton not named. However, he obtained a special pardon in December, 1660, which passed the privy-seal, but not the great-seal.—*Malone*

reason. Burnet thinks he was forgotten; but this is another instance which may confirm Dalrymple's observation, who says, that "whenever Burnet's narrations are examined, he appears to be mistaken."

Forgotten he was not; for his prosecution was ordered; it must be therefore by design that he was included in the general oblivion. He is said to have had friends in the House, such as Marvel, Morrice, and Sir Thomas Clarges: and, undoubtedly, a man like him must have had influence. A very particular story of his escape is told by Richardson,* in his Memoirs, which he received from Pope, as delivered by Betterton, who might have heard it from Davenant. In the war between the King and parliament, Davenant was made prisoner, and condemned to die; but was spared at the request of Milton. When the turn of success brought Milton into the like danger, Davenant repaid the benefit by appearing in his favour. Here is a reciprocation of generosity and gratitude so pleasing, that the tale makes its own way to credit. But, if help were wanted, I know not where to find it. The danger of Davenant is certain from its own relation; but of his escape there is no account.† Betterton's narration can be traced no higher; it is not known that he had it from Davenant. We are told that the benefit exchanged was life for life; but it seems not certain that Milton's life ever was in danger. Goodwin, who had committed the same kind of crime, escaped with incapacitation; and, as exclusion from public trust is a punishment which the power of government can commonly inflict without the help of a particular law, it required no great interest to exempt Milton from a censure little more than verbal. Something may be reasonably ascribed to veneration and compassion—to veneration of his abilities, and compassion for his distresses, which made it fit to forgive his malice for his learning. He was now poor and blind: and who could pursue with violence an illustrious enemy, depressed by fortune, and disarmed by nature?‡

The publication of the Act of Oblivion put him in the same condition with his fellow-subjects. He was, however, upon some pretence now not known, in the custody of the sergeant in December; and when he was released, upon his refusal of the fees demanded, he and the sergeant were called before the House. He was now safe within the shade of oblivion, and knew himself to be as much out of the power of a griping officer as any other man. How the question was determined is not known. Milton would hardly have contended, but that he knew himself to have right on his side.

He then removed to Jewin-street, near Aldersgate-street; and, being blind and by no means wealthy, wanted a domestic companion and attendant; and therefore, by the recommendation of Dr. Paget, married Elizabeth Minshul, of a gentleman's family in Cheshire, probably without a fortune. All his wives were virgins; for he has declared that he thought it gross and indelicate to be a second husband: upon what other principles his choice was made cannot now be known; but marriage afforded not much of his happiness. The first wife left him in disgust, and was brought back only by terror; the second, indeed, seems to have been more a favourite, but her life was short. The third, as Philips relates, oppressed his children in his lifetime, and cheated them at his death.

Soon after his marriage, according to an obscure story, he was offered the continuance of his employment, and, being pressed by his wife to accept it, answered, "You, like other women, want to ride in your coach; my wish is to live and die an honest man." If he considered the Latin secretary as exercising any of the powers of government, he that had shared authority, either with the parliament or Cromwell, might have forborne to talk very loudly of his honesty; and if he thought the office purely ministerial, he certainly might have honestly retained it under the King. But this tale has too little evidence to deserve a disquisition; large offers and sturdy rejections are among the most common topics of falsehood.

He had so much either of prudence or gratitude, that he forbore to disturb the new settlement with any of his political or ecclesiastical opinions, and from this time devoted himself to poetry and literature. Of his zeal for learning in all its parts, he gave a proof by publishing, the next year, (1661,) "Accidence commenced Grammar;" a little book, which has nothing remarkable, but that its author, who had been lately defending the supreme powers of his country, and was then writing "Paradise Lost," could descend from his elevation to rescue children from the perplexity of grammatical confusion, and the trouble of lessons unnecessarily repeated.*

About this time, Elwood, the quaker, being recommended to him as one who would read Latin to him for the advantage of his conversation, attended him every afternoon except on Sundays. Milton, who, in his letter to Hartlib, had declared, that "to read Latin with an English mouth is as ill a hearing as Law French," required that Elwood should learn and practise the Italian pronunciation, which, he said, was necessary, if he would talk with foreigners. This seems to have been a task troublesome without use. There is little reason for preferring the Italian pronunciation to our own, except that it is more general; and to teach it to an Englishman is only to make him a foreigner at home. He who travels, if he speaks Latin, may so soon learn the sounds which every native gives it, that he need make no provision before his journey; and if strangers visit us, it is their business to practise such conformity to our modes as they expect from us in their own countries. Elwood complied with the directions, and improved himself by his attendance; for he relates, that Milton, having a curious ear, knew

* It was told before by A. Wood, in Ath. Oxon, vol. ii. p. 412, 2d edit.—C.

† That Milton saved Davenant is attested by Aubrey and by Wood from him; but none of them say that Davenant saved Milton. This is Richardson's assertion merely.—*Malone.*

‡ A different account of the means by which Milton secured himself is given by an historian lately brought to light. "Milton, Latin secretary to Cromwell, distinguished by his writings in favour of the rights and liberties of the people, pretended to be dead, and had a public funeral procession. The King applauded his policy in escaping the punishment of death, by a seasonable show of dying."—*Cunningham's History of Great Britain*, vol. i. p. 14.—R.

* Yelden, in his continuation of Langbaine's account of the Dramatic Poets, 8vo. 1693, says, that he had been told that Milton, after the Restoration, kept a school at or near Greenwich. The publication of an Accidence at that period gives some countenance to this tradition.—*Malone.*

by his voice when he read what he did not understand, and would stop him, "and open the most difficult passages."

In a short time he took a house in the Artillery-walk, leading to Bunhill-fields; the mention of which concludes the register of Milton's removals and habitations. He lived longer in this place than any other.

He was now busied by "Paradise Lost." Whence he drew the original design has been variously conjectured by men who cannot bear to think themselves ignorant of that which, at last, neither diligence nor sagacity can discover. Some find the hint in an Italian tragedy. Voltaire tells a wild and unauthorized story of a farce seen by Milton in Italy, which opened thus: *Let the rainbow be the fiddle-stick of the fiddle of Heaven.** It has been already shown, that the first conception was a tragedy or mystery, not of a narrative, but a dramatic work, which he is supposed to have begun to reduce to its present form about the time, (1655) when he finished his dispute with the defenders of the King.

He long before had promised to adorn his native country by some great performance, while he had yet, perhaps, no settled design, and was stimulated only by such expectations as naturally arose from the survey of his attainments, and the consciousness of his powers. What he should undertake, it was difficult to determine. He was "long choosing, and began late."

While he was obliged to divide his time between his private studies and affairs of state, his poetical labour must have been often interrupted; and perhaps he did little more in that busy time than construct the narrative, adjust the episodes, proportion the parts, accumulate images and sentiments, and treasure in his memory, or preserve in writing, such hints as books and meditations would supply. Nothing particular is known of his intellectual operations while he was a statesman; for, having every help and accommodation at hand, he had no need of uncommon expedients.

Being driven from all public stations, he is yet too great not to be traced by curiosity to his retirement: where he has been found by Mr. Richardson, the fondest of his admirers, sitting "before his door in a gray coat of coarse cloth, in warm sultry weather, to enjoy the fresh air; and so, as in his own room, receiving the visits of the people of distinguished parts as well as quality." His visiters of high quality must now be imagined to be few; but men of parts might reasonably court the conversation of a man so generally illustrious, that foreigners are reported, by Wood, to have visited the house in Bread-street, where he was born.

According to another account, he was seen in a small house, "neatly enough dressed in black clothes, sitting in a room hung with rusty green; pale, but not cadaverous, with chalk-stones in his hands. He said, that, if it were not for the gout, his blindness would be tolerable."

In the intervals of his pain, being made unable to use the common exercises, he used to swing in a chair, and sometimes played upon an organ.

He was now confessedly and visibly employed upon his poem, of which the progress might be noted by those with whom he was familiar; for he was obliged, when he had composed as many lines as his memory would conveniently retain, to employ some friend in writing them, having, at least for part of the time, no regular attendant. This gave opportunity to observations and reports.

Mr. Philips observes, that there was a very remarkable circumstance in the composure of "Paradise Lost," which I have a particular reason," says he, "to remember; for whereas I had the perusal of it from the very beginning, for some years, as I went from time to time to visit him, in parcels of ten, twenty, or thirty verses at a time, (which, being written by whatever hand came next, might possibly want correction as to the orthography and pointing,) having, as the summer came on, not been showed any for a considerable while, and desiring the reason thereof, was answered, that his vein never happily flowed from the Autumnal Equinox to the Vernal; and that whatever he attempted at other times was never to his satisfaction, though he courted his fancy never so much; so that, in all the years he was about this poem, he may be said to have spent half his time therein."

Upon this relation Toland remarks, that in his opinion Philips has mistaken the time of the year; for Milton, in his elegies, declares, that with the advance of the spring he feels the increase of his poetical force, *redeunt in carmina vires.* To this it is answered, that Philips could hardly mistake time so well marked; and it may be added, that Milton might find different times of the year favourable to different parts of life. Mr. Richardson conceives it impossible that such a work should be suspended for six months, or for one. It may go on faster or slower, but it must go on. By what necessity it must continually go on, or why it might not be laid aside and resumed, it is not easy to discover.

This dependance of the soul upon the seasons, those temporary and periodical ebbs and flows of intellect, may, I suppose, justly be derided as the fumes of vain imagination. *Sapiens dominabitur astris.* The author that thinks himself weather-bound will find, with a little help from hellebore, that he is only idle or exhausted. But while this notion has possession of the head, it produces the inability which it supposes. Our powers owe much of their energy to our hopes; *possunt quia posse videntur.* When success seems attainable, diligence is enforced; but when it is admitted that the faculties are suppressed by a cross wind, or a cloudy sky, the day is given up without resistance, for who can contend with the course of nature?

From such prepossessions Milton seems not to have been free. There prevailed in his time an opinion, that the world was in its decay, and that we have had the misfortune to be produced in the decrepitude of Nature. It was suspected that the whole creation languished, that neither trees nor animals had the height or bulk of their predecessors, and that every thing was daily sinking by gradual diminution.* Milton appears to sus-

* It is scarcely necessary to inform the reader, that this relation of Voltaire's was perfectly true, as far as relates to the existence of the play which he speaks of, namely, the Adams of Andraini; but it is still a question whether Milton ever saw it.—J. B.

* This opinion is, with great learning and ingenuity, refuted in a book now very little known, "An Apology or Declaration of the Power and Providence of God in the Government of the world," by Dr. George Hakewill, London, folio, 1635. The first who ventured to propagate it in this country was Dr. Gabriel Goodman, bishop of Gloucester, a man of a versatile temper, and the au-

pect that souls partake of the general degeneracy and is not without some fear that his book is to be written in "an age too late" for heroic poesy.*

Another opinion wanders about the world, and sometimes finds reception among wise men; an opinion that restrains the operations of the mind to particular regions, and supposes that a luckless mortal may be born in a degree of latitude too high or too low for wisdom or for wit. From this fancy, wild as it is, he had not wholly cleared his head, when he feared lest the *climate* of his country might be *too cold* for flights of imagination.

Into a mind already occupied by such fancies, another not more reasonable might readily find its way. He that could fear lest his genius had fallen upon too old a world, or too chill a climate, might consistently magnify to himself the influence of the seasons, and believe his faculties to be vigorous only half the year.

His submission to the seasons was at least more reasonable than his dread of decaying nature, or a frigid zone, for general causes must operate uniformly in a general abatement of mental power; if less could be performed by the writer, less likewise would content the judges of his work. Among this lagging race of frosty grovellers, he might still have risen into eminence by producing something which they should not willingly let die. However inferior to the heroes who were born in better ages, he might still be great among his contemporaries, with the hope of growing every day greater in the dwindle of posterity. He might still be a giant among the pigmies, the one-eyed monarch of the blind.

Of his artifices of study, or particular hours of composition, we have little account, and there was perhaps little to be told. Richardson, who seems to have been very diligent in his inquiries, but discovers always a wish to find Milton discriminated from other men, relates, "that he would sometimes lie awake whole nights, but not a verse could he make; and on a sudden his poetical faculty would rush upon him with an *impetus* or *æstrum*, and his daughter was immediately called to secure what came. At other times he would dictate perhaps forty lines in a breath, and then reduce them to half the number."

These bursts of light and involutions of darkness, these transient and involuntary excursions and retrocessions of invention, having some appearance of deviation from the common train of nature, are eagerly caught by the lovers of a wonder. Yet something of this inequality happens to every man in every mode of exertion, manual or mental. The mechanic cannot handle his hammer and his file at all times with equal dexterity; there are hours, he knows not why, when *his hand is out*. By Mr. Richardson's relation, casually conveyed, much regard cannot be claimed. That, in his intellectual hour, Milton called for his daughter "to secure what came," may be questioned; for unluckily it happens to be known that his daughters were never taught to write; nor would he have been obliged, as is universally confessed, to have employed any casual visiter in disburthening his memory, if his daughter could have performed the office.

The story of reducing his exuberance has been told of other authors, and, though doubtless true of every fertile and copious mind, seems to have been gratuitously transferred to Milton.

What he has told us, (and we cannot now know more,) is, that he composed much of this poem in the night and morning, I suppose before his mind was disturbed with common business; and that he poured out with great fluency his unpremeditated verse. Versification, free, like his, from the distresses of rhyme, must, by a work so long, be made prompt and habitual; and, when his thoughts were once adjusted, the words would come at his command.

At what particular times of his life the parts of his work were written, cannot often be known. The beginning of the third book shows that he had lost his sight; and the introduction to the seventh, that the return of the King had clouded him with discountenance, and that he was offended by the licentious festivity of the Restoration. There are no other internal notes of time. Milton, being now cleared from all effects of his disloyalty, had nothing required from him but the common duty of living in quiet, to be rewarded with the common right of protection; but this, which, when he skulked from the approach of his King, was perhaps more than he hoped, seems not to have satisfied him; for no sooner is he safe, than he finds himself in danger, "fallen on evil days and evil tongues, and with darkness and with danger compass'd round." This darkness, had his eyes been better employed, had undoubtedly deserved compassion; but to add the mention of danger was ungrateful and unjust. He was fallen indeed on *evil days;* the time was come in which regicides could no longer boast their wickedness. But of *evil tongues* for Milton to complain required impudence at least equal to his other powers; Milton, whose warmest advocates must allow that he never spared any asperity of reproach, or brutality of insolence.

But the charge itself seems to be false; for it would be hard to recollect any reproach cast upon him, either serious or ludicrous, through the whole remaining part of his life. He pursued his studies, or his amusements, without persecution, molestation, or insult. Such is the reverence paid to great abilities, however misused; they who contemplated in Milton the scholar and the wit were contented to forget the reviler of his King.

When the plague (1665) raged in London, Milton took refuge at Chalfont, in Bucks; where Elwood, who had taken the house for him, first saw a complete copy of "Paradise Lost;" and, having perused it, said to him, "Thou hast said a great deal upon 'Paradise Lost;' what hast thou to say upon Paradise found?"

Next year, when the danger of infection had ceased, he returned to Bunhill-fields, and designed the publication of his poem. A license was necessary, and he could expect no great kindness from a chaplain of the Archbishop of Canterbury. He seems, however, to have been treated with tenderness; for though objections were made to particular passages, and, among them, to the simile of the sun eclipsed in the first book, yet the license was granted; and he sold his copy, April 27, 1667, to Samuel Simmons, for an immediate payment of five pounds, with a stipulation to re-

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thor of a book entitled, "The Fall of Man, or the Corruption of Nature proved by Natural Reason." Lond. 1616 and 1624, 4to. He was plundered in the Usurpation, turned Roman Catholic, and died in obscurity.—See Athen Oxon. vol. i. p. 727.—H.

* ———Unless an age too late, or cold
Climate, or years damp my intended wing.
Par. Lost, b. ix. l. 44.—J. B.

ceive five pounds more when thirteen hundred should be sold of the first edition; and again, five pounds after the sale of the same number of the second edition; and another five pounds after the same sale of the third. None of the three editions were to be extended beyond fifteen hundred copies.

The first edition was of ten books, in a small quarto. The titles were varied from year to year; and an advertisement and the arguments of the books were omitted in some copies, and inserted in others.

The sale gave him in two years a right to his second payment, for which the receipt was signed April 26, 1669. The second edition was not given till 1674; it was printed in small octavo; and the number of books was increased to twelve, by a division of the seventh and twelfth; and some other small improvements were made. The third edition was published in 1678; and the widow, to whom the copy was then to devolve, sold all her claims to Simmons for eight pounds, according to her receipt given Dec. 21, 1680. Simmons had already agreed to transfer the whole right to Brabazon Aylmer, for twenty-five pounds; and Aylmer sold to Jacob Tonson half, August 17, 1683, and half, March 24, 1690, at a price considerably enlarged. In the history of "Paradise Lost" a deduction thus minute will rather gratify than fatigue.

The slow sale and tardy reputation of this poem have been always mentioned as evidences of neglected merit, and of the uncertainty of literary fame; and inquiries have been made, and conjectures offered, about the causes of its long obscurity and late reception. But has the case been truly stated? Have not lamentation and wonder been lavished on an evil that was never felt?

That in the reigns of Charles and James, the "Paradise Lost" received no public acclamations, is readily confessed. Wit and literature were on the side of the court: and who that solicited favour or fashion would venture to praise the defender of the regicides? All that he himself could think his due, from *evil tongues* in *evil days*, was that reverential silence which was generously preserved. But it cannot be inferred, that his poem was not read, or not, however unwillingly, admired.

The sale, if it be considered, will justify the public. Those who have no power to judge of past times but by their own, should always doubt their conclusions. The call for books was not in Milton's age what it is in the present. To read was not then a general amusement; neither traders, nor often gentlemen, thought themselves disgraced by ignorance. The women had not then aspired to literature, nor was every house supplied with a closet of knowledge. Those, indeed, who professed learning, were not less learned than at any other time; but of that middle race of students who read for pleasure or accomplishment, and who buy the numerous products of modern typography, the number was then comparatively small To prove the paucity of readers, it may be sufficient to remark, that the nation had been satisfied from 1623 to 1664, that is, forty-one years, with only two editions of the works of Shakspeare, which probably did not together make one thousand copies.

The sale of thirteen hundred copies in two years, in opposition to so much recent enmity, and to a style of versification new to all, and disgusting to many, was an uncommon example of the prevalence of genius. The demand did not immediately increase; for many more readers than were supplied at first the nation did not afford. Only three thousand were sold in eleven years; for it forced its way without assistance; its admirers did not dare to publish their opinion; and the opportunities now given of attracting notice by advertisements were then very few; the means of proclaiming the publication of new books have been produced by that general literature which now pervades the nation through all its ranks.

But the reputation and price of the copy still advanced, till the Revolution put an end to the secrecy of love, and "Paradise Lost" broke into open view with sufficient security of kind reception.

Fancy can hardly forbear to conjecture with what temper Milton surveyed the silent progress of his work, and marked its reputation stealing its way in a kind of subterraneous current through fear and silence. I cannot but conceive him calm and confident, little disappointed, not at all dejected, relying on his own merit with steady consciousness, and waiting without impatience the vicissitudes of opinion, and the impartiality of a future generation.

In the mean time he continued his studies, and supplied the want of sight by a very odd expedient, of which Philips gives the following account:

Mr. Philips tells us, "that though our author had daily about him one or other to read, some persons of man's estate, who, of their own accord, greedily catched at the opportunity of being his readers, that they might as well reap the benefit of what they read to him, as oblige him by the benefit of their reading; and others of younger years were sent by their parents to the same end; yet excusing only the daughter by reason of her bodily infirmity and difficult utterance of speech (which, to say truth, I doubt was the principal cause of excusing her) the other two were condemned to the performance of reading and exactly pronouncing of all the languages of whatever book he should, at one time or other, think fit to peruse; viz. the Hebrew (and I think, the Syriac,) the Greek, the Latin, the Italian, Spanish, and French. All which sorts of books to be confined to read, without understanding one word, must needs be a trial of patience almost beyond endurance. Yet it was endured by both for a long time, though the irksomeness of this employment could not be always concealed, but broke out more and more into expressions of uneasiness; so that at length they were all, even the eldest also, sent out to learn some curious and ingenious sorts of manufacture, that are proper for women to learn, particularly embroideries in gold or silver."

In the scene of misery which this mode of intellectual labour sets before our eyes, it is hard to determine whether the daughters or the father are most to be lamented. A language not understood can never be so read as to give pleasure, and very seldom so as to convey meaning. If few men would have had resolution to write books with such embarrassments, few likewise would have wanted ability to find some better expedient.

Three years after his "Paradise Lost," (1667,) he published his "History of England," comprising the whole fable of Geoffrey of Monmouth, and continued to the Norman Invasion. Why

he should have given the first part, which he seems not to believe, and which is universally rejected, it is difficult to conjecture. The style is harsh; but it has something of rough vigour, which perhaps may often strike, though it cannot please.

On this history the licenser again fixed his claws, and before he would transmit it to the press tore out several parts. Some censures of the Saxon monks were taken away, lest they should be applied to the modern clergy; and a character of the Long Parliament and Assembly of Divines was excluded; of which the author gave a copy to the Earl of Anglesey, and which, being afterwards published, has been since inserted in its proper place.

The same year were printed "Paradise Regained," and "Samson Agonistes," a tragedy written in imitation of the ancients, and never designed by the author for the stage. As these poems were published by another bookseller, it has been asked, whether Simmons was discouraged from receiving them by the slow sale of the former? Why a writer changed his bookseller a hundred years ago, I am far from hoping to discover. Certainly, he, who in two years sells thirteen hundred copies of a volume in quarto, bought for two payments of five pounds each, has no reason to repent his purchase.

When Milton showed "Paradise Regained" to Elwood, "This," said he, "is owing to you; for you put it in my head by the question you put to me at Chalfont, which otherwise I had not thought of."

His last poetical offspring was his favourite. He could not, as Elwood relates, endure to hear "Paradise Lost" preferred to "Paradise Regained." Many causes may vitiate a writer's judgment of his own works. On that which has cost him much labour he sets a high value, because he is unwilling to think that he has been diligent in vain; what has been produced without toilsome efforts is considered with delight, as a proof of vigorous faculties and fertile invention; and the last work, whatever it be, has necessarily most of the grace of novelty. Milton, however it happened, had this prejudice, and had it to himself.

To that multiplicity of attainments, and extent of comprehension, that entitled this great author to our veneration, may be added a kind of humble dignity, which did not disdain the meanest services to literature. The epic poet, the controvertist, the politician, having already descended to accommodate children with a book of rudiments, now, in the last years of his life, composed a book of logic for the initiation of students in philosophy; and published, (1672,) *Artis Logicæ plenior Institutio ad Petri Rami Methodum concinnata;* that is, "A new Scheme of Logic, according to the Method of Ramus." I know not whether, even in this book, he did not intend an act of hostility against the Universities; for Ramus was one of the first oppugners of the old philosophy, who disturbed with innovations the quiet of the schools.

His polemical disposition again revived. He had now been safe so long, that he forgot his fears, and published a "Treatise of true Religion, Heresy, Schism, Toleration, and the best Means to prevent the Growth of Popery."

But this little tract is modestly written, with respectful mention of the Church of England, and an appeal to the Thirty-nine Articles. His principle of toleration is, agreement in the sufficiency of the Scriptures; and he extends it to all who, whatever their opinions are, profess to derive them from the Sacred Books. The papists appeal to other testimonies, and are therefore, in his opinion, not to be permitted the liberty of either public or private worship; for though they plead conscience, "we have no warrant," he says, "to regard conscience which is not grounded in Scripture."

Those who are not convinced by his reasons, may be perhaps delighted with his wit. The term Roman Catholic is, he says, "one of the Pope's bulls; it is particular universal, or catholic schismatic."

He has, however, something better. As the best preservative against popery, he recommends the diligent perusal of the Scriptures, a duty, from which he warns the busy part of mankind not to think themselves excused.

He now reprinted his juvenile poems, with some additions.

In the last year of his life he sent to the press, seeming to take delight in publication, a collection of Familiar Epistles in Latin; to which, being too few to make a volume, he added some academical exercises, which perhaps he perused with pleasure, as they recalled to his memory the days of youth, but for which nothing but veneration for his name could now procure a reader.

When he had attained his sixty-sixth year, the gout, with which he had been long tormented, prevailed over the enfeebled powers of nature. He died by a quiet and silent expiration, about the 10th of November, 1674, at his house in Bunhill-fields; and was buried next his father in the chancel of St. Giles, at Cripplegate. His funeral was very splendidly and numerously attended.

Upon his grave there is supposed to have been no memorial; but in our time a monument has been erected in Westminster Abbey, "To the Author of Paradise Lost," by Mr. Benson, who has in the inscription bestowed more words upon himself than upon Milton.

When the inscription for the monument of Philips, in which he was said to be *soli Miltono secundus*, was exhibited to Dr. Sprat, then dean of Westminster, he refused to admit it; the name of Milton was, in his opinion, too detestable to be read on the wall of a building dedicated to devotion. Atterbury, who succeeded him, being author of the inscription, permitted its reception. "And such has been the change of public opinion," said Dr. Gregory, from whom I heard this account, "that I have seen erected in the church a statue of that man, whose name I once knew considered as a pollution of its walls."

Milton has the reputation of having been in his youth eminently beautiful, so as to have been called the lady of his college. His hair, which was of a light brown, parted at the foretop, and hung down upon his shoulders, according to the picture he has given of Adam. He was, however, not of the heroic stature, but rather below the middle size, according to Mr. Richardson, who mentions him as having narrowly escaped from being short and thick. He was vigorous and active, and delighted in the exercise of the sword, in which he is related to have been eminently skilful. His weapon was, I believe, not the rapier, but the back-sword, of which he recommends the use in his book on education.

His eyes are said never to have been bright;

but, if he was a dexterous fencer, they must have been once quick.

His domestic habits, so far as they are known, were those of a severe student. He drank little strong drink of any kind, and fed without excess in quantity, and in his earlier years without delicacy of choice. In his youth he studied late at night; but afterwards changed his hours, and rested in bed from nine to four in the summer, and five in the winter. The course of his day was best known after he was blind. When he first rose, he heard a chapter in the Hebrew Bible, and then studied till twelve; then took some exercise for an hour; then dined, then played on the organ, and sang, or heard another sing, then studied till six; then entertained his visiters till eight; then supped, and, after a pipe of tobacco and a glass of water, went to bed.

So is his life described: but this even tenor appears attainable only in colleges. He that lives in the world will sometimes have the succession of his practice broken and confused. Visiters, of whom Milton is represented to have had great numbers, will come and stay unseasonably; business, of which every man has some, must be done when others will do it.

When he did not care to rise early, he had something read to him by his bedside; perhaps at this time his daughters were employed. He composed much in the morning, and dictated in the day, sitting obliquely in an elbow-chair, with his leg thrown over the arm.

Fortune appears not to have had much of his care. In the civil wars he lent his personal estate to the parliament; but when after the contest was decided, he solicited repayment, he met not only with neglect, but sharp rebuke; and, having tired both himself and his friends, was given up to poverty and hopeless indignation, till he showed how able he was to do greater service. He was then made Latin secretary, with two hundred pounds a year; and had a thousand pounds for his "Defence of the People." His widow, who, after his death, retired to Namptwich, in Cheshire, and died about 1729, is said to have reported that he lost two thousand pounds by entrusting it to a scrivener; and that, in the general depredation upon the church, he had grasped an estate of about sixty pounds a year belonging to Westminster Abbey, which, like other sharers of the plunder of rebellion, he was afterwards obliged to return. Two thousand pounds, which he had placed in the Excise-office, were also lost. There is yet no reason to believe that he was ever reduced to indigence. His wants, being few, were competently supplied. He sold his library before his death, and left his family fifteen hundred pounds, on which his widow laid hold and only gave one hundred to each of his daughters.

His literature was unquestionably great. He read all the languages which are considered either as learned or polite; Hebrew with its two dialects, Greek, Latin, Italian, French, and Spanish. In Latin his skill was such as places him in the first rank of writers and critics; and he appears to have cultivated Italian with uncommon diligence. The books in which his daughter, who used to read to him, represented him as most delighting, after Homer, which he could almost repeat, were Ovid's Metamorphoses and Euripides. His Euripides is, by Mr. Cradock's kindness, now in my hands; the margin is sometimes noted; but I have found nothing remarkable.

Of the English poets he set most value upon Spenser, Shakspeare, and Cowley. Spenser was apparently his favourite: Shakspeare he may easily be supposed to like, with every other skilful reader; but I should not have expected that Cowley, whose ideas of excellence were so different from his own, would have had much of his approbation. His character of Dryden, who sometimes visited him, was, that he was a good rhymist, but no poet.

His theological opinions are said to have been first Calvinistical; and afterwards, perhaps when he began to hate the Presbyterians, to have tended towards Arminianism. In the mixed questions of theology and government he never thinks that he can recede far enough from popery or prelacy: but what Baudius says of Erasmus seems applicable to him, *magis habuit quod fugeret, quam quod sequeretur*. He had determined rather what to condemn, than what to approve. He has not associated himself with any denomination of protestants; we know rather what he was not, than what he was. He was not of the church of Rome; he was not of the church of England.

To be of no church is dangerous. Religion, of which the rewards are distant, and which is animated only by faith and hope, will glide by degrees out of the mind, unless it be invigorated and reimpressed by external ordinances, by stated calls to worship, and the salutary influence of example. Milton, who appears to have had full conviction of the truth of Christianity, and to have regarded the Holy Scriptures with the profoundest veneration, and to have been untainted by any heretical peculiarity of opinion, and to have lived in a confirmed belief of the immediate and occasional agency of Providence, yet grew old without any visible worship. In the distribution of his hours, there was no hour of prayer, either solitary, or with his household; omitting public prayers, he omitted all.

Of this omission the reason has been sought upon a supposition which ought never to be made, that men live with their own approbation, and justify their conduct to themselves. Prayer certainly was not thought superfluous by him, who represents our first parents as praying acceptably in the state of innocence, and efficaciously after their fall. That he lived without prayer can hardly be affirmed; his studies and meditations were an habitual prayer. The neglect of it in his family was probably a fault for which he condemned himself, and which he intended to correct, but that death, as too often happens, intercepted his reformation.

His political notions were those of an acrimonious and surly republican, for which it is not known that he gave any better reason than that "a popular government was the most frugal; for the trappings of a monarchy would set up an ordinary commonwealth." It is surely very shallow policy that supposes money to be the chief good: and even this, without considering that the support and expense of a court is, for the most part, only a particular kind of traffic, for which money is circulated without any national impoverishment.

Milton's republicanism was, I am afraid, founded in an envious hatred of greatness, and a sullen desire of independence; in petulance impatient of control, and pride disdainful of su-

periority. He hated monarchs in the state, and prelates in the church: for he hated all whom he was required to obey. It is to be suspected, that his predominant desire was to destroy rather than establish, and that he felt not so much the love of liberty as repugnance to authority.

It has been observed, that they who most loudly clamour for liberty do not most liberally grant it. What we know of Milton's character, in domestic relations, is, that he was severe and arbitrary. His family consisted of women; and there appears in his books something like a Turkish contempt of females, as subordinate and inferior beings. That his own daughters might not break the ranks, he suffered them to be depressed by a mean and penurious education. He thought women made only for obedience and man only for rebellion.

Of his family some account may be expected. His sister first married to Mr. Philips, afterwards married to Mr. Agar, a friend of her first husband, who succeeded him in the Crown-office. She had, by her first husband, Edward and John, the two nephews whom Milton educated; and, by her second, two daughters.

His brother, Sir Christopher, had two daughters, Mary, and Catharine;* and a son, Thomas, who succeeded Agar in the Crown-office, and left a daughter living, in 1749, in Grosvenor-street.

Milton had children only by his first wife; Anne, Mary, and Deborah. Anne, though deformed, married a master-builder, and died of her first child. Mary died single. Deborah married Abraham Clark, a weaver in Spitalfields, and lived seventy-six years, to August 1727. This is the daughter of whom public mention has been made. She could repeat the first lines of Homer, the Metamorphoses, and some of Euripides, by having often read them. Yet here incredulity is ready to make a stand. Many repetitions are necessary to fix in the memory lines not understood; and why should Milton wish or want to hear them so often? These lines were at the beginning of the poems. Of a book written in a language not understood, the beginning raises no more attention than the end; and as those that understand it know commonly the beginning best, its rehearsal will seldom be necessary. It is not likely that Milton required any passage to be so much repeated as that his daughter could learn it; nor likely that he desired the initial lines to be read at all; nor that the daughter, weary of the drudgery of pronouncing unideal sounds, would voluntarily commit them to memory.

To this gentlewoman Addison made a present, and promised some establishment, but died soon after. Queen Caroline sent her fifty guineas. She had seven sons and three daughters, but none of them had any children, except her son Caleb and her daughter Elizabeth. Caleb went to Fort St. George, in the East Indies, and had two sons, of whom nothing is now known. Elizabeth married Thomas Foster, a weaver in Spitalfields; and had seven children, who all died. She kept a petty grocer's or chandler's shop, first at Holloway, and afterwards in Cock-lane near Shoreditch Church. She knew little of her grandfather, and that little was not good. She told of his harshness to his daughters, and his refusal to have them taught to write; and, in opposition to other accounts, represented him as delicate, though temperate, in his diet.

In 1750, April 5, "Comus" was played for her benefit. She had so little acquaintance with diversion or gayety, that she did not know what was intended when a benefit was offered her. The profits of the night were only one hundred and thirty pounds, though Dr. Newton brought a large contribution; and twenty pounds were given by Tonson, a man who is to be praised as often as he is named. Of this sum, one hundred pounds were placed in the stocks, after some debate between her and her husband in whose name it should be entered; and the rest augmented their little stock, with which they removed to Islington. This was the greatest benefaction that "Paradise Lost" ever procured the author's descendants; and to this he who has now attempted to relate his life had the honour of contributing a prologue.

In the examination of Milton's poetical works, I shall pay so much regard to time as to begin with his juvenile productions. For his early pieces he seems to have had a degree of fondness not very laudable; what he has once written he resolves to preserve, and gives to the public an unfinished poem, which he broke off because he was "nothing satisfied with what he had done," supposing his readers less nice than himself. These preludes to his future labours are in Italian, Latin, and English. Of the Italian I cannot pretend to speak as a critic; but I have heard them commended by a man well qualified to decide their merit. The Latin pieces are lusciously elegant; but the delight which they afford is rather by the exquisite imitation of the ancient writers, by the purity of the diction, and the harmony of the numbers, than by any power of invention, or vigour of sentiment. They are not all of equal value; the elegies excel the odes; and some of the exercises on Gunpowder Treason might have been spared.

The English poems, though they make no promises of "Paradise Lost,"† have this evidence of genius, that they have a cast original and unborrowed. But their peculiarity is not excellence; if they differ from the verses of others, they differ for the worse; for they are too often distinguished by repulsive harshness; the combinations of words are new, but they are not pleasing; the rhymes and epithets seem to be laboriously sought, and violently applied.

That in the early parts of his life he wrote with much care appears from his manuscripts, happily preserved at Cambridge, in which many of his smaller works are found as they were first written, with the subsequent corrections. Such relics show how excellence is acquired; what

* Both these persons were living at Holloway, about the year 1734, and at that time possessed such a degree of health and strength as enabled them on Sundays and prayer-days to walk a mile up a steep hill to Highgate Chapel. One of them was ninety-two at the time of her death. Their parentage was known to few, and their names were corrupted into Melton. By the Crown-office, mentioned in the two last paragraphs, we are to understand the Crown-office of the Court of Chancery.—H.

† With the exception of "Comus," in which, Dr. Johnson afterwards says, may very plainly be discovered the dawn of twilight of "Paradise Lost."—C.

we hope ever to do with ease, we must learn first to do with diligence.

Those who admire the beauties of this great poet sometimes force their own judgment into false approbation of his little pieces, and prevail upon themselves to think that admirable which is only singular. All that short compositions can commonly attain is neatness and elegance. Milton never learned the art of doing little things with grace; he overlooked the milder excellence of suavity and softness; he was a lion that had no skill in dangling the kid.

One of the poems on which much praise has been bestowed, is "Lycidas;" of which the diction is harsh, the rhymes uncertain, and the numbers unpleasing. What beauty there is we must therefore seek in the sentiments and images. It is not to be considered as the effusion of real passion; for passion runs not after remote allusions and obscure opinions. Passion plucks no berries from the myrtle and ivy, nor calls upon Arethuse and Mincius, nor tells of rough satyrs and "fauns with cloven heel." Where there is leisure for fiction there is little grief.

In this poem there is no nature, for there is no truth; there is no art, for there is nothing new. Its form is that of a pastoral; easy, vulgar, and therefore disgusting; whatever images it can supply are long ago exhausted; and its inherent improbability always forces dissatisfaction on the mind. When Cowley tells of Hervey, that they studied together, it is easy to suppose how much he must miss the companion of his labours, and the partner of his discoveries; but what image of tenderness can be excited by these lines?

"We drove a field, and both together heard
What time the gray fly winds her sultry horn,
Battening our flocks with the fresh dews of night."

We know that they never drove a field, and that they had no flocks to batten; and though it be allowed that the representation may be allegorical, the true meaning is so uncertain and remote, that it is never sought, because it cannot be known when it is found.

Among the flocks, and copses, and flowers, appear the heathen deities; Jove and Phœbus, Neptune and Æolus, with a long train of mythological imagery, such as a college easily supplies. Nothing can less display knowledge, or less exercise invention, than to tell how a shepherd has lost his companion, and must now feed his flocks alone, without any judge of his skill in piping; and how one god asks another god what has become of Lycidas, and how neither god can tell. He who thus grieves will excite no sympathy; he who thus praises will confer no honour.

This poem has yet a grosser fault. With these trifling fictions are mingled the most awful and sacred truths, such as ought never to be polluted with such irreverent combinations. The shepherd likewise is now a feeder of sheep, and afterwards an ecclesiastical pastor, a superintendent of a Christian flock. Such equivocations are always unskilful; but here they are indecent, and at least approach to impiety, of which, however, I believe the writer not to have been conscious.

Such is the power of reputation justly acquired, that its blaze drives away the eye from nice examination. Surely no man could have fancied that he read "Lycidas" with pleasure, had he not known the author.

Of the two pieces, "L'Allegro" and "Il Penseroso," I believe opinion is uniform; every man that reads them, reads them with pleasure. The Author's design is not, what Theobald has remarked, merely to show how objects derive their colours from the mind, by representing the operation of the same things upon the gay and the melancholy temper, or upon the same man as he is differently disposed: but rather how, among the successive variety of appearances, every disposition of mind takes hold on those by which it may be gratified.

The cheerful man hears the lark in the morning; the pensive man hears the nightingale in the evening. The cheerful man sees the cock strut, and hears the horn and hounds echo in the wood; then walks, not unseen, to observe the glory of the rising sun, or listen to the singing milk-maid, and view the labours of the ploughman and the mower; then casts his eyes about him over scenes of smiling plenty, and looks up to the distant tower, the residence of some fair inhabitant; thus he pursues real gayety through a day of labour or of play, and delights himself at night with the fanciful narratives of superstitious ignorance.

The pensive man, at one time, walks unseen to muse at midnight; and at another hears the sullen curfew. If the weather drives him home, he sits in a room lighted only by glowing embers; or by a lonely lamp outwatches the north star, to discover the habitation of separate souls, and varies the shade of his meditation, by contemplating the magnificent or pathetic scenes of tragic and epic poetry. When the morning comes, a morning gloomy with rain and wind, he walks into the dark trackless woods,* falls asleep by some murmuring water, and with melancholy enthusiasm expects some dream of prognostication, or some music played by aerial performers

Both Mirth and Melancholy are solitary, silent inhabitants of the breast, that neither receive nor transmit communication: no mention is therefore made of a philosophical friend, or a pleasant companion. The seriousness does not arise from any participation of calamity, nor the gayety from the pleasures of the bottle.

The man of cheerfulness, having exhausted the country, tries what towered cities will afford, and mingles with scenes of splendour, gay assemblies, and nuptial festivities; but he mingles a mere spectator, as, when the learned comedies of Jonson, or the wild dramas of Shakspeare, are exhibited, he attends the theatre.

The pensive man never loses himself in crowds, but walks the cloister, or frequents the cathedral. Milton probably had not yet forsaken the church.

Both his characters delight in music; but he seems to think that cheerful notes would have obtained from Pluto a complete dismission of Eurydice, of whom solemn sounds only procured a conditional release.

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* Here, as Wharton justly observes, Johnson "has confounded his description." The melancholy man does not go out while it rains, but waits till

——the sun begins to fling
His flaming beams.—— ——

J. B

For the old age of Cheerfulness he makes no provision; but Melancholy he conducts with great dignity to the close of life. His cheerfulness is without levity, and his pensiveness without asperity.

Through these two poems the images are properly selected and nicely distinguished; but the colours of the diction seem not sufficiently discriminated. I know not whether characters are kept sufficiently apart. No mirth can, indeed, be found in his melancholy; but I am afraid that I always meet some melancholy in his mirth. They are two noble efforts of imagination.*

The greatest of his juvenile performances is the mask of "Comus," in which may very plainly be discovered the dawn or twilight of "Paradise Lost." Milton appears to have formed very early that system of diction, and mode of verse, which his maturer judgment approved, and from which he never endeavoured nor desired to deviate.

Nor does "Comus" afford only a specimen of his language; it exhibits likewise his power of description and his vigour of sentiment, employed in the praise and defence of virtue. A work more truly poetical is rarely found; allusions, images, and descriptive epithets, embellish almost every period with lavish decoration. As a series of lines, therefore, it may be considered as worthy of all the admiration with which the votaries have received it.

As a drama it is deficient. The action is not probable. A mask, in those parts where supernatural intervention is admitted, must indeed be given up to all the freaks of imagination; but, so far as the action is merely human, it ought to be reasonable, which can hardly be said of the conduct of the two brothers; who, when their sister sinks with fatigue in a pathless wilderness, wander both away together in search of berries too far to find their way back, and leave a helpless lady to all the sadness and danger of solitude. This, however, is a defect overbalanced by its convenience.

What deserves more reprehension is, that the prologue spoken in the wild wood by the attendant Spirit is addressed to the audience; a mode of communication so contrary to the nature of dramatic representation, that no precedents can support it.

The discourse of the Spirit is too long; an objection that may be made to almost all the following speeches; they have not the sprightliness of a dialogue animated by reciprocal contention, but seem rather declamations deliberately composed, and formally repeated on a moral question. The auditor therefore listens as to a lecture, without passion, without anxiety.

The song of Comus has airiness and jollity; but, what may recommend Milton's morals as well as his poetry, the invitations to pleasure are so general, that they excite no distinct images of corrupt enjoyment, and take no dangerous hold on the fancy.

The following soliloquies of Comus and the Lady are elegant, but tedious. The song must owe much to the voice if it ever can delight. At last the brothers enter with too much tranquillity; and when they have feared lest their sister should be in danger, and hoped that she is not in danger, the elder makes a speech in praise of chastity, and the younger finds how fine it is to be a philosopher.

Then descends the Spirit in form of a shepherd; and the brother, instead of being in haste to ask his help, praises his singing, and inquires his business in that place. It is remarkable, that at this interview the brother is taken with a short fit of rhyming. The Spirit relates that the Lady is in the power of Comus; the brother moralizes again; and the Spirit makes a long narration, of no use, because it is false, and therefore unsuitable to a good being.

In all these parts the language is poetical, and the sentiments are generous; but there is something wanting to allure attention.

The dispute between the Lady and Comus is the most animated and affecting scene of the drama, and wants nothing but a brisker reciprocation of objections and replies to invite attention and detain it.

The songs are vigorous and full of imagery; but they are harsh in their diction, and not very musical in their numbers.

Throughout the whole the figures are too bold, and the language too luxuriant for dialogue. It is a drama in the epic style, inelegantly splendid, and tediously instructive.

The Sonnets were written in different parts of Milton's life, upon different occasions. They deserve not any particular criticism; for of the best it can only be said, that they are not bad; and perhaps only the eighth and the twenty-first are truly entitled to this slender commendation. The fabric of a sonnet, however adapted to the Italian language, has never succeeded in ours, which, having greater variety of termination, requires the rhymes to be often changed.

Those little pieces may be despatched without much anxiety; a greater work calls for greater care. I am now to examine "Paradise Lost;" a poem, which, considered with respect to design, may claim the first place, and with respect to performance, the second, among the productions of the human mind.

By the general consent of critics, the first praise of genius is due to the writer of an epic poem, as it requires an assemblage of all the powers which are singly sufficient for other compositions. Poetry is the art of uniting pleasure with truth, by calling imagination to the help of reason. Epic poetry undertakes to teach the most important truths by the most pleasing precepts, and therefore relates some great event in the most affecting manner. History must supply the writer with the rudiments of narration, which he must improve and exalt by a nobler art, must animate by dramatic energy, and diversify by retrospection and anticipation; morality must teach him the exact bounds and different shades of vice and virtue; from policy, and the practice of life, he has to learn the discriminations of character, and the tendency of the passions, either

* Mr. Warton intimates (and there can be little doubt of the truth of his conjecture) that Milton borrowed many of the images in these two fine poems from "Burton's Anatomy of Melancholy," a book published in 1621, and at sundry times since, abounding in learning, curious information, and pleasantry. Mr. Warton says, that Milton appears to have been an attentive reader thereof; and to this assertion I add, of my own knowledge, that it was a book that Dr. Johnson frequently resorted to, as many others have done, for amusement after the fatigue of study.—H.

single or combined; and physiology must supply him with illustrations and images. To put these materials to poetical use, is required an imagination capable of painting nature, and realizing fiction. Nor is he yet a poet till he has attained the whole extension of his language, distinguished all the delicacies of phrase, and all the colours of words, and learned to adjust their different sounds to all the varieties of metrical modulation.

Bossu is of opinion, that the poet's first work is to find a moral, which his fable is afterwards to illustrate and establish. This seems to have been the process only of Milton; the moral of other poems is incidental and consequent; in Milton's only it is essential and intrinsic. His purpose was the most useful and the most arduous; "to vindicate the ways of God to man;" to show the reasonableness of religion, and the necessity of obedience to the Divine law.

To convey this moral there must be a fable, a narration artfully constructed, so as to excite curiosity, and surprise expectation. In this part of his work, Milton must be confessed to have equalled every other poet. He has involved in his account of the fall of man the events which preceded, and those that were to follow it; he has interwoven the whole system of theology with such propriety, that every part appears to be necessary; and scarcely any recital is wished shorter for the sake of quickening the progress of the main action.

The subject of an epic poem is naturally an event of great importance. That of Milton is not the destruction of a city, the conduct of a colony, or the foundation of an empire. His subject is the fate of worlds, the revolutions of heaven and of earth; rebellion against the supreme King, raised by the highest order of created beings; the overthrow of their host, and the punishment of their crime; the creation of a new race of reasonable creatures, their original happiness and innocence, their forfeiture of immortality, and their restoration to hope and peace.

Great events can be hastened or retarded only by persons of elevated dignity. Before the greatness displayed in Milton's poem, all other greatness shrinks away. The weakest of his agents are the highest and noblest of human beings, the original parents of mankind; with whose actions the elements consented; on whose rectitude, or deviation of will, depended the state of terrestrial nature, and the condition of all the future inhabitants of the globe.

Of the other agents in the poem, the chief are such as it is irreverence to name on slight occasions. The rest were lower powers;

> ——of which the least could wield
> Those elements, and arm him with the force
> Of all their regions;

powers, which only the control of Omnipotence restrains from laying creation waste, and filling the vast expanse of space with ruin and confusion. To display the motives and actions of beings thus superior, so far as human reason can examine them, or human imagination represent them, is the task which this mighty Poet has undertaken and performed.

In the examination of epic poems, much speculation is commonly employed upon the characters. The characters in the "Paradise Lost" which admit of examination, are those of angels and of man; of angels good and evil; of man in his innocent and sinful state.

Among the angels, the virtue of Raphael is mild and placid, of easy condescension and free communication; that of Michael is regal and lofty, and, as may seem, attentive to the dignity of his own nature. Abdiel and Gabriel appear occasionally, and act as every incident requires; the solitary fidelity of Abdiel is very amiably painted.

Of the evil angels the characters are more diversified. To Satan, as Addison observes, such sentiments are given as suit "the most exalted and most depraved being." Milton has been censured by Clarke* for the impiety which sometimes breaks from Satan's mouth; for there are thoughts, as he justly remarks, which no observation of character can justify, because no good man would willingly permit them to pass, however transiently, through his own mind. To make Satan speak as a rebel, without any such expressions as might taint the reader's imagination, was indeed one of the great difficulties in Milton's undertaking; and I cannot but think that he has extricated himself with great happiness. There is in Satan's speeches little that can give pain to a pious ear. The language of rebellion cannot be the same with that of obedience. The malignity of Satan foams in haughtiness and obstinacy: but his expressions are commonly general, and no otherwise offensive than as they are wicked.

The other chiefs of the celestial rebellion are very judiciously discriminated in the first and second books; and the ferocious character of Moloch appears both in the battle and the council, with exact consistency.

To Adam and to Eve are given during their innocence, such sentiments as innocence can generate and utter. Their love is pure benevolence and mutual veneration; their repasts are without luxury, and their diligence without toil. Their addresses to their Maker have little more than the voice of admiration and gratitude. Fruition left them nothing to ask; and innocence left them nothing to fear.

But with guilt enter distrust and discord, mutual accusation, and stubborn self-defence; they regard each other with alienated minds, and dread their Creator as the avenger of their transgression. At last they seek shelter in his mercy, soften to repentance, and melt in supplication. Both before and after the fall, the superiority of Adam is diligently sustained.

Of the *probable* and the *marvellous*, two parts of a vulgar epic poem, which immerge the critic in deep consideration, the "Paradise Lost" requires little to be said. It contains the history of a miracle, of creation and redemption; it displays the power and the mercy of the Supreme Being: the probable therefore is marvellous, and the marvellous is probable. The substance of the narrative is truth; and, as truth allows no choice, it is like necessity, superior to rule. To the accidental or adventitious parts, as to every thing human, some slight exceptions may be made; but the main fabric is immoveably supported.

It is justly remarked by Addison, that this poem has, by the nature of its subject, the ad-

* Author of the "Essay on Study."—Dr. J.

vantage above all others, that it is universally and perpetually interesting. All mankind will, through all ages, bear the same relation to Adam and Eve, and must partake of that good and evil which extend to themselves.

Of the *machinery*, so called from θεὸς ἀπὸ μηχανῆς, by which is meant the occasional interposition of supernatural power, another fertile topic of critical remarks, here is no room to speak, because every thing is done under the immediate and visible direction of Heaven; but the rule is so far observed, that no part of the action could have been accomplished by any other means.

Of episodes, I think there are only two, contained in Raphael's relation of the war in heaven, and Michael's prophetic account of the changes to happen in this world. Both are closely connected with the great action; one was necessary to Adam as a warning, the other as a consolation.

To the completeness or integrity of the design, nothing can be objected; it has distinctly and clearly what Aristotle requires—a beginning, a middle, and an end. There is perhaps no poem, of the same length, from which so little can be taken without apparent mutilation. Here are no funeral games, nor is there any long description of a shield. The short digressions at the beginning of the third, seventh, and ninth books, might doubtless be spared; but superfluities so beautiful who would take away? or who does not wish that the author of the "Iliad" had gratified succeeding ages with a little knowledge of himself? Perhaps no passages are more frequently or more attentively read than those extrinsic paragraphs; and, since the end of poetry is pleasure, that cannot be unpoetical with which all are pleased.

The questions, whether the action of the poem be strictly one, whether the poem can be properly termed heroic, and who is the hero, are raised by such readers as draw their principles of judgment rather from books than from reason. Milton, though he entitled "Paradise Lost" only a poem, yet calls it himself heroic song. Dryden petulantly and indecently denies the heroism of Adam, because he was overcome: but there is no reason why the hero should not be unfortunate, except established practice, since success and virtue do not go necessarily together. Cato is the hero of Lucan; but Lucan's authority will not be suffered by Quintilian to decide. However, if success be necessary, Adam's deceiver was at last crushed; Adam was restored to his Maker's favour, and therefore may securely resume his human rank.

After the scheme and fabric of the poem, must be considered its component parts, the sentiments and the diction.

The *sentiments*, as expressive of manners, or appropriated to characters, are, for the greater part, unexceptionably just.

Splendid passages, containing lessons of morality, or precepts of prudence, occur seldom. Such is the original formation of this poem, that, as it admits no human manners till the fall, it can give little assistance to human conduct. Its end is to raise the thoughts above sublunary cares or pleasures. Yet the praise of that fortitude, with which Abdiel maintained his singularity of virtue against the scorn of multitudes, may be accommodated to all times; and Raphael's reproof of Adam's curiosity after the planetary motions, with the answer returned by Adam, may be confidently opposed to any rule of life which any poet has delivered.

The thoughts which are occasionally called forth in the progress, are such as could only be produced by an imagination in the highest degree fervid and active, to which materials were supplied by incessant study and unlimited curiosity. The heat of Milton's mind may be said to sublimate his learning, to throw off into his work the spirit of science, unmingled with its grosser parts.

He had considered creation in its whole extent, and his descriptions are therefore learned. He had accustomed his imagination to unrestrained indulgence, and his conceptions therefore were extensive. The characteristic quality of his poem is sublimity. He sometimes descends to the elegant, but his element is the great. He can occasionally invest himself with grace; but his natural port is gigantic loftiness.* He can please when pleasure is required; but it is his peculiar power to astonish.

He seems to have been well acquainted with his own genius, and to know what it was that Nature had bestowed upon him more bountifully than upon others; the power of displaying the vast, illuminating the splendid, enforcing the awful, darkening the gloomy, and aggravating the dreadful; he therefore chose a subject on which too much could not be said, on which he might tire his fancy without the censure of extravagance.

The appearances of nature, and the occurrences of life, did not satiate his appetite of greatness. To paint things as they are, requires a minute attention, and employs the memory rather than the fancy. Milton's delight was to sport in the wide regions of possibility; reality was a scene too narrow for his mind. He sent his faculties out upon discovery, into worlds where only imagination can travel, and delighted to form new modes of existence, and furnish sentiment and action to superior beings; to trace the counsels of hell, or accompany the choirs of heaven.

But he could not be always in other worlds; he must sometimes revisit earth, and tell of things visible and known. When he cannot raise wonder by the sublimity of his mind, he gives delight by its fertility.

Whatever be his subject, he never fails to fill the imagination; but his images and descriptions of the scenes or operations of Nature do not seem to be always copied from original form, nor to have the freshness, raciness, and energy of immediate observation. He saw Nature, as Dryden expresses it, "through the spectacles of books; and on most occasions calls learning to his assistance. The garden of Eden brings to his mind the vale of Enna, where Proserpine was gathering flowers. Satan makes his way through fighting elements, like Argo between the Cyanean rocks; or Ulysses, between the two Sicilian whirlpools, when he shunned Charybdis on the larboard. The mythological allusions have been justly censured, as not being always

* Algarotti terms it *gigantesca sublimita Miltoniana*, —Dr. J.

used with notice of their vanity; but they contribute variety to the narration, and produce an alternate exercise of the memory and the fancy.

His similes are less numerous, and more various, than those of his predecessors. But he does not confine himself within the limits of rigorous comparison: his great excellence is amplitude; and he expands the adventitious image beyond the dimensions which the occasion required. Thus, comparing the shield of Satan to the orb of the moon, he crowds the imagination with the discovery of the telescope, and all the wonders which the telescope discovers.

Of his moral sentiments it is hardly praise to affirm that they excel those of all other poets; for this superiority he was indebted to his acquaintance with the sacred writings. The ancient epic poets, wanting the light of Revelation, were very unskilful teachers of virtue; their principal characters may be great, but they are not amiable. The reader may rise from their works with a greater degree of active or passive fortitude, and sometimes of prudence; but he will be able to carry away few precepts of justice, and none of mercy.

From the Italian writers it appears, that the advantages of even christian knowledge may be possessed in vain. Ariosto's pravity is generally known; and, though the *Deliverance of Jerusalem* may be considered as a sacred subject, the poet has been very sparing of moral instruction.

In Milton every line breathes sanctity of thought and purity of manners, except when the train of the narration requires the introduction of the rebellious spirits; and even they are compelled to acknowledge their subjection to God, in such a manner as excites reverence and confirms piety.

Of human beings there are but two; but those two are the parents of mankind, venerable before their fall for dignity and innocence, and amiable after it for their repentance and submission. In the first state their affection is tender without weakness, and their piety sublime without presumption. When they have sinned, they show how discord begins in mutual frailty, and how it ought to cease in mutual forbearance; how confidence of the Divine favour is forfeited by sin, and how hope of pardon may be obtained by penitence and prayer. A state of innocence we can only conceive, if indeed, in our present misery, it be possible to conceive it; but the sentiments and worship proper to a fallen and offending being, we have all to learn, as we have all to practise.

The Poet, whatever be done, is always great. Our progenitors, in their first estate, conversed with angels; even when folly and sin had degraded them, they had not in their humiliation *the port of mean suitors;* and they rise again to reverential regard, when we find that their prayers were heard.

As human passions did not enter the world before the fall, there is in the "Paradise Lost" little opportunity for the pathetic; but what little there is has not been lost. That passion which is peculiar to rational nature, the anguish arising from the consciousness of transgression, and the horrors attending the sense of the Divine displeasure, are very justly described and forcibly impressed. But the passions are moved only on one occasion; sublimity is the general and prevailing quality of this poem; sublimity variously modified, sometimes descriptive, sometimes argumentative.

The defects and faults of "Paradise Lost," for faults and defects every work of man must have, it is the business of impartial criticism to discover. As, in displaying the excellence of Milton, I have not made long quotations, because of selecting beauties there had been no end, I shall in the same general manner mention that which seems to deserve censure; for what Englishman can take delight in transcribing passages, which, if they lessen the reputation of Milton, diminish in some degree the honour of our country?

The generality of my scheme does not admit the frequent notice of verbal inaccuracies: which Bentley, perhaps better skilled in grammar than in poetry, has often found, though he sometimes made them, and which he imputed to the obtrusions of a reviser, whom the Author's blindness obliged him to employ; a supposition rash and groundless, if he thought it true; and vile and pernicious, if, as is said, he in private allowed it to be false.

The plan of "Paradise Lost" has this inconvenience, that it comprises neither human actions nor human manners.* The man and woman who act and suffer are in a state which no other man or woman can ever know. The reader finds no transaction in which he can be engaged; beholds no condition in which he can by any effort of imagination place himself; he has, therefore, little natural curiosity or sympathy.

We all, indeed, feel the effects of Adam's disobedience; we all sin like Adam, and like him must all bewail our offences; we have restless and insidious enemies in the fallen angels; and in the blessed spirits we have guardians and friends; in the redemption of mankind we hope to be included; and in the description of heaven and hell we are surely interested, as we are all to reside hereafter either in the regions of horror or of bliss.

But these truths are too important to be new; they have been taught to our infancy; they have mingled with our solitary thoughts and familiar conversations, and are habitually interwoven with the whole texture of life. Being therefore not new, they raise no unaccustomed emotion in the mind; what we knew before, we cannot learn; what is not unexpected, cannot surprise.

Of the ideas suggested by these awful scenes, from some we recede with reverence, except when stated hours require their association; and from others we shrink with horror, or admit them only as salutary inflictions, as counterpoises to our interests and passions. Such images rather obstruct the career of fancy than incite it.

Pleasure and terror are, indeed, the genuine sources of poetry; but poetical pleasure must be such as human imagination can at least conceive; and poetical terror such as human strength and fortitude may combat. The good and evil of eternity are too ponderous for the wings of

* But, says Dr. Warton, it has throughout a reference to human life and actions.—C.

wit; the mind sinks under them with passive helplessness, content with calm belief and humble adoration.

Known truths, however, may take a different appearance, and be conveyed to the mind by a new train of intermediate images. This Milton has undertaken, and performed with pregnancy and vigour of mind peculiar to himself. Whoever considers the few radical positions which the Scriptures afforded him, will wonder by what energetic operation he expanded them to such extent, and ramified them to so much variety, restrained as he was by religious reverence from licentiousness of fiction.

Here is a full display of the united force of study and genius; of a great accumulation of materials, with judgment to digest, and fancy to combine them: Milton was able to select from nature, or from story, from ancient fable, or from modern science, whatever could illustrate or adorn his thoughts. An accumulation of knowledge impregnated his mind, fermented by study, and exalted by imagination.

It has been therefore said, without an indecent hyperbole, by one of his encomiasts, that in reading "Paradise Lost," we read a book of universal knowledge.

But original deficience cannot be supplied. The want of human interest is always felt. "Paradise Lost" is one of the books which the reader admires and lays down, and forgets to take up again. None ever wished it longer than it is. Its perusal is a duty rather than a pleasure. We read Milton for instruction, retire harrassed and overburthened, and look elsewhere for recreation; we desert our master, and seek for companions.

Another inconvenience of Milton's design is, that it requires the description of what cannot be described, the agency of spirits. He saw that immateriality supplied no images, and that he could not show angels acting but by instruments of action: he therefore invest d them with form and matter. This, being necessary, was therefore defensible; and he should have secured the consistency of his system, by keeping immateriality out of sight, and enticing his reader to drop it from his thoughts. But he has unhappily perplexed his poetry with his philosophy. His infernal and celestial powers are sometimes pure spirit, and sometimes animated body. When Satan walks with his lance upon the *burning marl*, he has a body; when, in his passage between hell and the new world, he is in danger of sinking in the vacuity, and is supported by a gust of rising vapours, he has a body; when he animates the toad, he seems to be mere spirit, that can penetrate matter at pleasure; when he *starts up in his own shape*, he has at least a determined form; and when he is brought before Gabriel, he has *a spear and a shield*, which he had the power of hiding in the toad, though the arms of the contending angels are evidently material.

The vulgar inhabitants of Pandemonium, being *incorporeal spirits*, are *at large, though without number*, in a limited space; yet in the battle, when they were overwhelmed by mountains, their armour hurt them, *crushed in upon their substance, now grown gross by sinning*. This likewise happened to the uncorrupted angels, who were overthrown the *sooner for their arms, for unarmed they might easily as spirits have evaded by contraction or remove*. Even as spirits they are hardly spiritual; for *contraction* and *remove* are images of matter, but if they could have escaped without their armour, they might have escaped from it, and left only the empty cover to be battered. Uriel, when he rides on a sunbeam, is material; Satan is material, when he is afraid of the prowess of Adam.

The confusion of spirit and matter which pervades the whole narration of the war of heaven, fills it with incongruity; and the book in which it is related is, I believe, the favourite of children, and gradually neglected as knowledge is increased.

After the operation of immaterial agents which cannot be explained, may be considered that of allegorical persons which have no real existence. To exalt causes into agents, to invest abstract ideas with form, and animate them with activity, has always been the right of poetry. But such airy beings are, for the most part, suffered only to do their natural office, and retire. Thus Fame tells a tale, and Victory hovers over a general, or perches on a standard; but Fame and Victory can do no more. To give them any real employment, or ascribe to them any material agency, is to make them allegorical no longer, but to shock the mind by ascribing effects to nonentity. In the "Prometheus" of Æschylus, we see Violence and Strength, and in the "Alcestis" of Euripides, we see Death, brought upon the stage, all as active persons of the drama; but no precedents can justify absurdity.

Milton's allegory of Sin and Death, is undoubtedly faulty. Sin is indeed the mother of Death, and may be allowed to be the portress of hell; but when they stop the journey of Satan, a journey described as real, and when Death offers him battle, the allegory is broken. That Sin and Death should have shown the way to hell, might have been allowed; but they cannot facilitate the passage by building a bridge, because the difficulty of Satan's passage is described as real and sensible, and the bridge ought to be only figurative. The hell assigned to the rebellious spirits is described as not less local than the residence of man. It is placed in some distant part of space, separated from the regions of harmony and order, by a chaotic waste and an unoccupied vacuity; but Sin and Death worked up a *mole* of *aggravated soil*, cemented with *asphaltus*; a work too bulky for ideal architects.

This unskilful allegory appears to me one of the greatest faults of the poem; and to this there was no temptation but the Author's opinion of its beauty.

To the conduct of the narrative some objections may be made. Satan is with great expectation brought before Gabriel in paradise, and is suffered to go away unmolested. The creation of man is represented as the consequence of the vacuity left in heaven by the expulsion of the rebels; yet Satan mentions it as a report *rife in heaven* before his departure.

To find sentiments for the state of innocence was very difficult; and something of anticipation, perhaps, is now and then discovered. Adam's discourse of dreams seems not to be the speculation of a new-created being. I know not whether his answer to the angel's reproof for curiosity does not want something of propriety; it is the speech of a man acquainted with many other men. Some philosophical notions, especially when the philosophy is false, might have been better omitted.

The angel, in a comparison, speaks of *timorous deer*, before deer were yet timorous, and before Adam could understand the comparison.

Dryden remarks, that Milton has some flats among his elevations. This is only to say that all the parts are not equal. In every work one part must be for the sake of others; a palace must have passages; a poem must have transitions. It is no more to be required that wit should always be blazing, than that the sun should always stand at noon. In a great work there is a vicissitude of luminous and opaque parts, as there is in the world a succession of day and night. Milton, when he has expatiated in the sky, may be allowed sometimes to revisit earth; for what other author ever soared so high, or sustained his flight so long?

Milton, being well versed in the Italian poets, appears to have borrowed often from them; and, as every man catches something from his companions, his desire of imitating Ariosto's levity has disgraced his work with the "Paradise of Fools;" a fiction not in itself ill-imagined, but too ludicrous for its place.

His play on words, in which he delights too often; his equivocations, which Bentley endeavours to defend by the example of the ancients; his unnecessary and ungraceful use of terms of art, it is not necessary to mention, because they are easily remarked, and generally censured; and at last bear so little proportion to the whole, that they scarcely deserve the attention of a critic.

Such are the faults of that wonderful performance, "Paradise Lost;" which he who can put in balance with its beauties must be considered not as nice but as dull, as less to be censured for want of candour, than pitied for want of sensibility.

Of "Paradise Regained," the general judgment seems now to be right, that it is in many parts elegant, and every where instructive. It was not to be supposed that the writer of "Paradise Lost," could ever write without great effusions of fancy, and exalted precepts of wisdom. The basis of "Paradise Regained," is narrow; a dialogue without action can never please like a union of the narrative and dramatic powers. Had this poem been written not by Milton, but by some imitator, it would have claimed and received universal praise.

If "Paradise Regained" has been too much deprecated, "Samson Agonistes" has in requital been too much admired. It could only be by long prejudice, and the bigotry of learning, that Milton could prefer the ancient tragedies, with their encumbrance of a chorus, to the exhibitions of the French and English stages; and it is only by a blind confidence in the reputation of Milton, that a drama can be praised in which the intermediate parts have neither cause nor consequence, neither hasten nor retard the catastrophe.

In this tragedy are, however, many particular beauties, many just sentiments, and striking lines; but it wants that power of attracting the attention which a well-connected plan produces.

Milton would not have excelled in dramatic writing; he knew human nature only in the gross, and had never studied the shades of character, nor the combinations of concurring, or the perplexity of contending, passions. He had read much, and knew what books could teach; but had mingled little in the world, and was deficient in the knowledge which experience must confer.

Through all his greater works there prevails a uniform peculiarity of *diction*, a mode and cast of expression which bears little resemblance to that of any former writer; and which is so far removed from common use, that an unlearned reader, when he first opens his book, finds himself surprised by a new language.

This novelty has been, by those who can find nothing wrong in Milton, imputed to his laborious endeavours after words suitable to the grandeur of his ideas. "Our language," says Addison "sunk under him." But the truth is, that, both in prose and verse, he had formed his style by a perverse and pedantic principle. He was desirous to use English words with a foreign idiom. This in all his prose is discovered and condemned; for there judgment operates freely, neither softened by the beauty, nor awed by the dignity, of his thoughts; but such is the power of his poetry, that his call is obeyed without resistance, the reader feels himself in captivity to a higher and a nobler mind, and criticism sinks in admiration.

Milton's style was not modified by his subject; what is shown with greater extent in "Paradise Lost," may be found in "Comus." One source of his peculiarity was his familiarity with the Tuscan poets; the disposition of his words, is, I think, frequently Italian; perhaps sometimes combined with other tongues.

Of him, at last, may be said what Jonson says of Spenser, that "he wrote no language," but has formed what Butler calls a "Babylonish dialect," in itself harsh and barbarous, but made by exalted genius and extensive learning the vehicle of so much instruction and so much pleasure, that, like other lovers, we find grace in its deformity.

Whatever be the faults of his diction, he can not want the praise of copiousness and variety: he was master of his language in its full extent; and has selected the melodious words with such diligence, that from his book alone the art of English poetry might be learned.

After his diction, something must be said of his *versification*. "The measure," he says, "is the English heroic verse without rhyme." Of this mode he had many examples among the Italians, and some in his own country. The Earl of Surrey is said to have translated one of Virgil's books without rhyme;* and, beside our tragedies, a few short poems had appeared in blank verse, particularly one tending to reconcile the nation to Raleigh's wild attempt upon Guiana, and probably written by Raleigh himself. These petty performances cannot be supposed to have much influenced Milton, who more probably took his hint from Trissino's *Italia Liberata;* and, finding blank verse easier than rhyme, was desirous of persuading himself that it is better.

"Rhyme," he says, and says truly, "is no necessary adjunct of true poetry." But, perhaps, of poetry, as a mental operation, metre or music is no necessary adjunct: it is however by the music of metre that poetry has been discriminated in all languages; and, in languages melodiously constructed with a due proportion of long and short syllables, metre is sufficient. But one language cannot communicate its rules to another; where metre is scanty and imperfect, some help is necessary. The music of the En-

* The Earl of Surrey translated *two* books of Virgil without rhyme the second and the fourth.—J. B.

glish heroic lines strikes the ear so faintly, that it is easily lost, unless all the syllables of every line co-operate together; this co-operation can be only obtained by the preservation of every verse unmingled with another as a distinct system of sounds; and this distinctness is obtained and preserved by the artifice of rhyme. The variety of pauses, so much boasted by the lovers of blank verse, changes the measures of an English poet to the periods of a declaimer; and there are only a few skilful and happy readers of Milton, who enable their audience to perceive where the lines end or begin. "Blank verse," said an ingenious critic, "seems to be verse only to the eye."

Poetry may subsist without rhyme, but English poetry will not often please; nor can rhyme ever be safely spared but where the subject is able to support itself. Blank verse makes some approach to that which is called the lapidary style; has neither the easiness of prose, nor the melody of numbers, and therefore tires by long continuance. Of the Italian writers without rhyme, whom Milton alleges as precedents, not one is popular; what reason could urge in its defence has been confuted by the ear.

But, whatever be the advantages of rhyme, I cannot prevail on myself to wish that Milton had been a rhymer; for I cannot wish his work to be other than it is; yet, like other heroes, he is to be admired rather than imitated. He that thinks himself capable of astonishing may write blank verse: but those that hope only to please must condescend to rhyme.

The highest praise of genius is original invention. Milton cannot be said to have contrived the structure of an epic poem, and therefore owes reverence to that vigour and amplitude of mind to which all generations must be indebted for the art of poetical narration, for the texture of the fable, the variation of incidents, the interposition of dialogue, and all the stratagems that surprise and enchain attention. But, of all the borrowers from Homer, Milton is perhaps the least indebted. He was naturally a thinker for himself, confident of his own abilities, and disdainful of help or hinderance: he did not refuse admission to the thoughts or images of his predecessors, but he did not seek them. From his contemporaries he neither courted nor received support; there is in his writings nothing by which the pride of other authors might be gratified, or favour gained, no exchange of praise, nor solicitation of support. His great works were performed under discountenance, and in blindness; but difficulties vanished at his touch; he was born for whatever is arduous; and his work is not the greatest of heroic poems, only because it is not the first.

BUTLER.

Of the great Author of "Hudibras," there is a life prefixed to the later editions of his poem, by an unknown writer, and therefore of disputable authority; and some account is incidentally given by Wood, who confesses the uncertainty of his own narrative: more however than they knew cannot now be learned, and nothing remains but to compare and copy them.

Samuel Butler was born in the parish of Strensham, in Worcestershire, according to his biographer, in 1612. This account Dr. Nash finds confirmed by the register. He was christened February 14.

His father's condition is variously represented. Wood mentions him as competently wealthy; but Mr. Longueville, the son of Butler's principal friend, says he was an honest farmer with some small estate, who made a shift to educate his son at the grammar-school of Worcester, under Mr. Henry Bright,* from whose care he removed for a short time to Cambridge; but, for want of money, was never made a member of any college. Wood leaves us rather doubtful whether he went to Cambridge or Oxford; but at last makes him pass six or seven years at Cambridge, without knowing in what hall or college; yet it can hardly be imagined that he lived so long in either university but as belonging to one house or another; and it is still less likely that he could have so long inhabited a place of learning with so little distinction as to leave his residence uncertain. Dr. Nash has discovered that his father was owner of a house and a little land, worth about eight pounds a year, still called Butler's tenement.

Wood has his information from his brother, whose narrative placed him at Cambridge, in opposition to that of his neighbours, which sent him to Oxford. The brother seems the best authority, till, by confessing his inability to tell

* These are the words of the author of the short account of Butler prefixed to "Hudibras," which Dr. Johnson, notwithstanding what he says above, seems to have supposed was written by Mr. Longueville, the father; but the contrary is to be inferred from a subsequent passage, wherein the author laments that he had neither such an acquaintance nor interest with Mr. Longueville, as to procure for him the golden remains of Butler there mentioned. He was probably led into the mistake by a note in the Biog. Brit. p. 1077, signifying that the son of this gentleman was living in 1736.

Of this friend and generous patron of Butler, Mr. William Longueville, I find an account, written by a person who was well acquainted with him, to this effect; viz. that he was a conveyancing lawyer, and a bencher of the Inner Temple, and had raised himself from a low beginning to very great eminence in that profession; that he was eloquent and learned, of spotless integrity; that he supported an aged father who had ruined his fortunes by extravagance, and by his industry and application re-edified a ruined family; that he supported Butler, who, but for him, must literally have starved; and received from him, as a recompense, the papers called his "Remains." *Life of the Lord-keeper Guilford*, p. 289.—These have since been given to the public by Mr. Thyer, of Manchester; and the originals are now in the hands of the Rev. Dr. Farmer, master of Emanuel College, Cambridge.—H.

his hall or college, he gives reason to suspect that he was resolved to bestow on him an academical education; but durst not name a college, for fear of detection.

He was, for some time, according to the author of his life, clerk to Mr. Jefferys, of Earl's Croomb, in Worcestershire, an eminent justice of the peace. In his service he had not only leisure for study, but for recreation; his amusements were music and painting: and the reward of his pencil was the friendship of the celebrated Cooper. Some pictures, said to be his, were shown to Dr. Nash, at Earl's Croomb; but, when he inquired for them some years afterwards, he found them destroyed, to stop windows, and owns that they hardly deserved a better fate.

He was afterwards admitted into the family of the Countess of Kent, where he had the use of a library; and so much recommended himself to Selden, that he was often employed by him in literary business. Selden, as is well known, was steward to the Countess, and is supposed to have gained much of his wealth by managing her estate.

In what character Butler was admitted into that lady's service, how long he continued in it, and why he left it, is, like the other incidents of his life, utterly unknown.

The vicissitudes of his condition placed him afterwards in the family of Sir Samuel Luke, one of Cromwell's officers. Here he observed so much of the character of the sectaries, that he is said to have written or begun his poem at this time; and it is likely that such a design would be formed in a place where he saw the principles and practices of the rebels, audacious and undisguised in the confidence of success.

At length the King returned, and the time came in which loyalty hoped for its reward. Butler, however, was only made secretary to the Earl of Carbury, president of the principality of Wales; who conferred on him the stewardship of Ludlow Castle, when the Court of the Marches was revived.

In this part of his life, he married Mrs. Herbert, a gentlewoman of a good family, and lived, says Wood, upon her fortune, having studied the common law, but never practised it. A fortune she had, says his biographer, but it was lost by bad securities.

In 1663 was published the first part, containing three cantos, of the poem of "Hudibras," which, as Prior relates, was made known at court, by the taste and influence of the Earl of Dorset. When it was known, it was necessarily admired: the King quoted, the courtiers studied, and the whole party of the royalists applauded it. Every eye watched for the golden shower which was to fall upon the Author, who certainly was not without his part in the general expectation.

In 1664 the second part appeared; the curiosity of the nation was rekindled, and the writer was again praised and elated. But praise was his whole reward. "Clarendon," says Wood, "gave him reason to hope for places and employments of value and credit;" but no such advantages did he ever obtain. It is reported that the King once gave him three hundred guineas; but of this temporary bounty I find no proof.

Wood relates that he was secretary to Villiers, duke of Buckingham, when he was chancellor of Cambridge; this is doubted by the other writer, who yet allows the Duke to have been his frequent benefactor. That both these accounts are false there is reason to suspect, from a story told by Packe, in his account of the Life of Wycherley; and from some verses which Mr. Thyer has published in the Author's Remains.

"Mr. Wycherley," says Packe, "had always laid hold of any opportunity which offered of representing to the Duke of Buckingham how well Mr. Butler had deserved of the royal family, by writing his inimitable 'Hudibras;' and that it was a reproach to the court, that a person of his loyalty and wit should suffer in obscurity, and under the wants he did. The Duke always seemed to hearken to him with attention enough; and after some time undertook to recommend his pretensions to his majesty. Mr. Wycherley, in hopes to keep him steady to his word, obtained of his Grace to name a day, when he might introduce that modest and unfortunate poet to his new patron. At last an appointment was made, and the place of meeting was agreed to be the Roebuck. Mr. Butler and his friend attended accordingly; the Duke joined them; but, as the devil would have it, the door of the room where they sat was open, and his Grace, who had seated himself near it, observing a pimp of his acquaintance (the creature too was a knight) trip by with a brace of ladies, immediately quitted his engagement to follow another kind of business, at which he was more ready than in doing good offices to men of desert, though no one was better qualified than he, both in regard to his fortune and understanding, to protect them; and from that time to the day of his death, poor Butler never found the least effect of his promise!"

Such is the story. The verses are written with a degree of acrimony, such as neglect and disappointment might naturally excite; and such as it would be hard to imagine Butler capable of expressing against a man who had any claim to his gratitude.

Notwithstanding this discouragement and neglect, he still prosecuted his design; and in 1678, published a third part, which still leaves the poem imperfect and abrupt. How much more he originally intended, or with what events the action was to be concluded, it is vain to conjecture. Nor can it be thought strange that he should stop here, however unexpectedly. To write without reward is sufficiently unpleasing. He had now arrived at an age when he might think it proper to be in jest no longer, and perhaps his health might now begin to fail.

He died in 1680: and Mr. Longueville, having unsuccessfully solicited a subscription for his interment in Westminister Abbey, buried him at his own cost in the churchyard of Covent-garden.* Dr. Simon Patrick read the service.

Granger was informed by Dr. Pearce, who named for his authority Mr. Lowndes of the Treasury, that Butler had a yearly pension of a

* In a note in the "Biographia Britannica," p. 1075, he is said, on the authority of the younger Mr. Longueville, to have lived for some years in Rose-street, Covent-garden, and also that he died there; the latter of these particulars is rendered highly probable, by his being interred in the cemetery of that parish.—H.

hundred pounds. This is contradicted by all tradition, by the complaints of Oldham, and by the reproaches of Dryden; and I am afraid will never be confirmed.

About sixty years afterwards, Mr. Barber, a printer, mayor of London, and a friend to Butler's principles, bestowed on him a monument in Westminster Abbey, thus inscribed:

M. S.
SAMUELIS BUTLERI,
Qui Strenshamiæ in agro Vigorn. nat. 1612,
obiit Lond. 1680.
Vir doctus imprimis, acer, integer;
Operibus Ingenii, non item præmiis, fœlix
Satyrici apud nos Carminis Artifex egregius
Quo simulatæ Religionis Larvam detraxit,
Et Perduellium scelera liberrimè exagitavit;
Scriptorum in suo genere, Primus et Postremus.
Ne, cui vivo deerant ferè omnia,
Deesset etiam mortuo Tumulus,
Hoc tandem posito marmore, curavit
Johannes Barber, Civis Londinensis, 1721.

After his death were published three small volumes of his posthumous works: I know not by whom collected, or by what authority ascertained;* and, lately, two volumes more have been printed by Mr. Thyer, of Manchester, indubitably genuine. From none of these pieces can his life be traced, or his character discovered. Some verses in the last collection, show him to have been among those who ridiculed the institution of the Royal Society, of which the enemies were for some time very numerous and very acrimonious, for what reason it is hard to conceive, since the philosophers professed not to advance doctrines, but to produce facts; and the most zealous enemy of innovation must admit the gradual progress of experience, however he may oppose hypothetical temerity.

In this mist of obscurity passed the life of Butler, a man whose name can only perish with his language. The mode and place of his education are unknown; the events of his life are variously related; and all that can be told with certainty is, that he was poor.

The poem of "Hudibras" is one of those compositions of which a nation may justly boast; as the images which it exhibits are domestic, the sentiments unborrowed and unexpected, and the strain of diction original and peculiar. We must not, however, suffer the pride, which we assume as the countrymen of Butler, to make any encroachment upon justice, nor appropriate those honours which others have a right to share. The poem of "Hudibras" is not wholly English; the original idea is to be found in the history of "Don Quixote;" a book to which a mind of the greatest powers may be indebted without disgrace.

Cervantes shows a man, who having, by the incessant perusal of incredible tales, subjected his understanding to his imagination, and familiarised his mind by pertinacious meditation to trains of incredible events, and scenes of impossible existence; goes out in the pride of knighthood to redress wrongs, and defend virgins, to rescue captive princesses, and tumble usurpers from their thrones; attended by a squire, whose cunning, too low for the suspicion of a generous mind, enables him often to cheat his master.

The hero of Butler is a Presbyterian justice, who, in the confidence of legal authority and the rage of zealous ignorance, ranges the country to repress superstition and correct abuses, accompanied by an an independent clerk, disputatious and obstinate, with whom he often debates, but never conquers him.

Cervantes had so much kindness for Don Quixote, that however he embarrasses him with absurd distresses, he gives him so much sense and virtue as may preserve our esteem; wherever he is, or whatever he does, he is made by matchless dexterity commonly ridiculous, but never contemptible.

But for poor Hudibras, his poet had no tenderness; he chooses not that any pity should be shown or respect paid him; he gives him up at once to laughter and contempt, without any quality that can dignify or protect him.

In forming the character of Hudibras, and describing his person and habiliments, the author seems to labour with a tumultuous confusion of dissimilar ideas. He had read the history of the mock knights-errant; he knew the notions and manners of a Presbyterian magistrate, and tried to unite the absurdities of both, however distant, in one personage. Thus he gives him that pedantic ostentation of knowledge which has no relation to chivalry, and loads him with martial encumbrances that can add nothing to his civil dignity. He sends him out a *colonelling*, and yet never brings him within sight of war.

If Hudibras be considered as the representative of the Presbyterians, it is not easy to say why his weapons should be represented as ridiculous or useless; for, whatever judgment might be passed upon their knowledge or their arguments, experience had sufficiently shown that their swords were not to be despised.

The hero, thus compounded of swaggerer and pedant, of knight and justice, is led forth to action, with his squire Ralpho, an independent enthusiast.

Of the contexture of events planned by the Author, which is called the action of the poem, since it is left imperfect, no judgment can be made. It is probable that the hero was to be led through many luckless adventures, which would give occasion, like his attack upon the "bear and fiddle," to expose the ridiculous rigour of the sectaries; like his encounter with Sidrophel and Whachum, to make superstition and credulity contemptible; or, like his recourse to the low retailer of the law, discover the fraudulent practices of different professions.

What series of events he would have formed, or in what manner he would have rewarded or punished his hero, it is now vain to conjecture. His work must have had, as it seems, the defect which Dryden imputes to Spenser; the action could not have been one; there could only have been a succession of incidents, each of which might have happened without the rest, and which could not all co-operate to any single conclusion.

The discontinuity of the action might, however, have been easily forgiven, if there had been action enough: but I believe every reader regrets the paucity of events, and complains that in the poem of "Hudibras," as in the history of Thucydides, there is more said than done. The scenes are too seldom changed, and the attention is tired with long conversation.

* They were collected into one, and published in 12mo. 1732.—H.

It is, indeed, much more easy to form dialogues than to contrive adventures. Every position makes way for an argument, and every objection dictates an answer. When two disputants are engaged upon a complicated and extensive question, the difficulty is not to continue, but to end, the controversy. But whether it be that we comprehend but few of the possibilities of life, or that life itself affords little variety, every man who has tried knows how much labour it will cost to form such a combination of circumstances as shall have at once the grace of novelty and credibility, and delight fancy without violence to reason.

Perhaps the dialogue of this poem is not perfect. Some power of engaging the attention might have been added to it by quicker reciprocation, by seasonable interruptions, by sudden questions, and by a nearer approach to dramatic sprightliness; without which fictitious speeches will always tire, however sparkling with sentences, and however variegated with allusions.

The great source of pleasure is variety. Uniformity must tire at last, though it be uniformity of excellence. We love to expect; and, when expectation is disappointed or gratified, we want to be again expecting. For this impatience of the present, whoever would please must make provision. The skilful writer *irritat, mulcet*, makes a due distribution of the still and animated parts. It is for want of this artful intertexture, and those necessary changes, that the whole of a book may be tedious, though all the parts are praised.

If inexhaustible wit could give perpetual pleasure, no eye would ever leave half-read the work of Butler; for what poet has ever brought so many remote images so happily together? It is scarcely possible to peruse a page without finding some association of images that was never found before. By the first paragraph the reader is amused, by the next he is delighted, and by a few more strained to astonishment; but astonishment is a toilsome pleasure; he is soon weary of wondering, and longs to be diverted.

> Omnia vult belle Matho dicere, dic aliquando
> Et bene, dic neutrum, dic aliquando male.

Imagination is useless without knowledge: nature gives in vain the power of combination, unless study and observation supply materials to be combined. Butler's treasures of knowledge appear proportioned to his expense: whatever topic employs his mind, he shows himself qualified to expand and illustrate it with all the accessaries that books can furnish: he is found not only to have travelled the beaten road, but the by-paths of literature; not only to have taken general surveys, but to have examined particulars with minute inspection.

If the French boast the learning of Rabelais, we need not be afraid of confronting them with Butler.

But the most valuable parts of his performance are those which retired study and native wit cannot supply. He that merely makes a book from oks may be useful, but can scarcely be great. utler had not suffered life to glide beside him seen or unobserved. He had watched with great diligence the operations of human nature, and traced the effects of opinion, humour, interest, and passion. From such remarks proceeded that great number of sententious distichs which have passed into conversation, and are added as proverbial axioms to the general stock of practical knowledge.

When any work has been viewed and admired, the first question of intelligent curiosity is, how was it performed? "Hudibras" was not a hasty effusion; it was not produced by a sudden tumult of imagination, or a short paroxysm of violent labour. To accumulate such a mass of sentiments at the call of accidental desire, or of sudden necessity, is beyond the reach and power of the most active and comprehensive mind. I am informed by Mr. Thyer, of Manchester, that excellent editor of this author's relics, that he could show something like "Hudibras" in prose. He has in his possession the common-place book, in which Butler reposited not such events and precepts as are gathered by reading, but such remarks, similitudes, allusions, assemblages, or inferences, as occasion prompted, or meditation produced, those thoughts that were generated in his own mind, and might be usefully applied to some future purpose. Such is the labour of those who write for immortality.

But human works are not easily found without a perishable part. Of the ancient poets every reader feels the mythology tedious and oppressive. Of "Hudibras," the manners, being founded on opinions, are temporary and local, and therefore become every day less intelligible, and less striking. What Cicero says of philosophy is true likewise of wit and humour, that "time effaces the fictions of opinions, and confirms the determinations of Nature." Such manners as depend upon standing relations and general passions are co-extended with the race of man; but those modifications of life and peculiarities of practice, which are the progeny of error and perverseness, or at best of some accidental influence or transient persuasion, must perish with their parents.

Much therefore of that humour which transported the last* century with merriment is lost to us, who do not know the sour solemnity, the sullen superstition, the gloomy moroseness, and the stubborn scruples of the ancient puritans; or, if we knew them, derive our information only from books, or from tradition, have never had them before our eyes, and cannot but by recollection and study understand the lines in which they are satirized. Our grandfathers knew the picture from the life; we judge of the life by contemplating the picture.

It is scarcely possible, in the regularity and composure of the present time, to image the tumult of absurdity, and clamour of contradiction, which perplexed doctrine, disordered practice, and disturbed both public and private quiet, in that age when subordination was broken, and awe was hissed away; when any unsettled innovator, who could hatch a half-formed notion, produced it to the public; when every man might become a preacher, and almost every preacher could collect a congregation.

The wisdom of the nation is very reasonably supposed to reside in the parliament. What can be concluded of the lower classes of the people, when, in one of the parliaments summoned by Cromwell, it was seriously proposed, that all the records in the tower should be burned, that all memory of things past should be effaced, and that the whole system of life should commence anew?

We have never been witnesses of animosities

* The seventeenth.

excited by the use of mince-pies and plum-porridge; nor seen with what abhorrence those, who could eat them at all other times of the year, would shrink from them in December. An old puritan, who was alive in my childhood, being at one of the feasts of the church invited by a neighbour to partake his cheer, told him, that if he would treat him at an alehouse with beer brewed for all times and seasons, he should accept his kindness, but would have none of his superstitious meats or drinks.

One of the puritanical tenets was the illegality of all games of chance; and he that reads Gataker upon *Lots* may see how much learning and reason one of the first scholars of his age thought necessary, to prove that it was no crime to throw a die, or play at cards, or to hide a shilling for the reckoning.

Astrology, however, against which so much of the satire is directed, was not more the folly of the puritans than of others. It had in that time a very extensive dominion. Its predictions raised hopes and fears in minds which ought to have rejected it with contempt. In hazardous undertakings care was taken to begin under the influence of a propitious planet; and, when the King was prisoner in Carisbrook Castle, an astrologer was consulted what hour would be found most favourable to an escape.

What effect this poem had upon the public, whether it shamed imposture, or reclaimed credulity, is not easily determined. Cheats can seldom stand long against laughter. It is certain that the credit of planetary intelligence wore fast away; though some men of knowledge, and Dryden among them, continued to believe that conjunctions and oppositions had a great part in the distribution of good or evil, and in the government of sublunary things.

Poetical action ought to be probable upon certain suppositions; and such probability as burlesque requires is here violated only by one incident. Nothing can show more plainly the necessity of doing something, and the difficulty of finding something to do, than that Butler was reduced to transfer to his hero the flagellation of Sancho, not the most agreeable fiction of Cervantes; very suitable indeed to the manners of that age and nation, which ascribed wonderful efficacy to voluntary penances; but so remote from the practice and opinions of the Hudibrastic time, that judgment and imagination are alike offended.

The diction of this poem is grossly familiar and the numbers purposely neglected, except in a few places where the thoughts by their native excellence secure themselves from violation, being such as mean language cannot express. The mode of versification has been blamed by Dryden, who regrets that the heroic measure was not rather chosen. To the critical sentence of Dryden the highest reverence would be due, were not his decisions often precipitate, and his opinions immature. When he wished to change the measure, he probably would have been willing to change more. If he intended that, when the numbers were heroic, the diction should still remain vulgar, he planned a very heterogeneous and unnatural composition. If he preferred a general stateliness both of sound and words, he can be only understood to wish Butler had undertaken a different work.

The measure is quick, sprightly, and colloquial, suitable to the vulgarity of the words and the levity of the sentiments. But such numbers and such diction can gain regard only when they are used by a writer whose vigour of fancy and copiousness of knowledge entitle him to contempt of ornaments, and who, in consequence of the novelty and justness of his conceptions, can afford to throw metaphors and epithets away. To another that conveys common thoughts in careless versification, it will only be said, *Pauper videri Cinna vult, et est pauper*. The meaning and diction will be worthy of each other, and criticism may justly doom them to perish together.

Nor, even though another Butler should arise, would another "Hudibras" obtain the same regard. Burlesque consists in a disproportion between the style and the sentiments, or between the adventitious sentiments and the fundamental subject. It, therefore, like all bodies compounded of heterogeneous parts, contains in it a principle of corruption. All disproportion is unnatural and from what is unnatural we can derive only the pleasure which novelty produces. We admire it awhile as a strange thing; but when it is no longer strange, we perceive its deformity. It is a kind of artifice, which by frequent repetition detects itself: and the reader, learning in time what he is to expect, lays down his book, as the spectator turns away from a second exhibition of those tricks, of which the only use is to show that they can be played.

ROCHESTER.

John Wilmot, afterwards Earl of Rochester, the son of Henry, Earl of Rochester, better known by the title of Lord Wilmot, so often mentioned in Clarendon's History, was born April 10, 1647, at Ditchley, in Oxfordshire. After a grammatical education at the school of Burford, he entered a nobleman into Wadham College, in 1659, only twelve years old; and in 1661, at fourteen, was, with some other persons of high rank, made master of arts by Lord Clarendon in person.

He travelled afterwards into France and Italy; and at his return devoted himself to the court. In 1665, he went to sea with Sandwich, and distinguished himself at Bergen, by uncommon intrepidity; and the next summer served again on board Sir Edward Spragge, who, in the heat of the engagement, having a message of reproof to send to one of his captains, could find no man ready to carry it but Wilmot, who, in an open boat, went and returned amidst the storm of shot.

But his reputation for bravery was not lasting; he was reproached with slinking away in street quarrels, and leaving his companions to shift as they could without him; and Sheffield, Duke of Buckingham, has left a story of his refusal to fight him.

He had very early an inclination to intemperance, which he totally subdued in his travels; but, when he became a courtier, he unhappily addicted himself to dissolute and vicious company, by which his principles were corrupted, and his manners depraved. He lost all sense of religious restraint, and, finding it not convenient to admit the authority of laws, which he was resolved not to obey, sheltered his wickedness behind infidelity.

As he excelled in that noisy and licentious merriment which wine excites, his companions eagerly encouraged him in excess, and he willingly indulged it; till, as he confessed to Dr. Burnet, he was for five years together continually drunk, or so much inflamed by frequent ebriety, as in no interval to be master of himself.

In this state he played many frolics, which it is not for his honour that we should remember, and which are not now distinctly known. He often pursued low amours in mean disguises, and always acted with great exactness and dexterity the characters which he assumed.

He once erected a stage on Tower-hill, and harangued the populace as a mountebank; and, having made physic part of his study, is said to have practised it successfully.

He was so much in favour with King Charles, that he was made one of the gentlemen of the bed-chamber, and comptroller of Woodstock Park.

Having an active and inquisitive mind, he never, except in his paroxysms of intemperance, was wholly negligent of study; he read what is considered as polite learning so much, that he is mentioned by Wood, as the greatest scholar of all the nobility. Sometimes he retired into the country, and amused himself with writing libels, in which he did not pretend to confine himself to truth.

His favourite author in French was Boileau, and in English, Cowley.

Thus in a course of drunken gayety, and gross sensuality, with intervals of study perhaps yet more criminal, with an avowed contempt of all decency and order, a total disregard of every moral, and a resolute denial of every religious obligation, he lived worthless and useless, and blazed out his youth and his health in lavish voluptuousness; till, at the age of one-and-thirty, he had exhausted the fund of life, and reduced himself to a state of weakness and decay.

At this time he was led to an acquaintance with Dr. Burnet, to whom he laid open with great freedom the tenor of his opinions, and the course of his life, and from whom he received such conviction of the reasonableness of moral duty, and the truth of Christianity, as produced a total change both of his manners and opinions. The account of those salutary conferences is given by Burnet, in a book entitled, "Some Passages of the Life and Death of John, Earl of Rochester," which the critic ought to read for its elegance, the philosopher for its arguments, and the saint for its piety. It were an injury to the reader to offer him an abridgment.

He died, July 26, 1680, before he had completed his thirty-fourth year; and was so worn away by a long illness, that life went out without a struggle.

Lord Rochester was eminent for the vigour of his colloquial wit, and remarkable for many wild pranks and sallies of extravagance. The glare of his general character diffused itself upon his writings; the compositions of a man whose name was heard so often were certain of attention, and from many readers certain of applause. This blaze of reputation is not yet quite extinguished; and his poetry still retains some splendour beyond that which genius has bestowed.

Wood and Burnet give us reason to believe, that much was imputed to him which he did not write. I know not by whom the original collection was made, or by what authority its genuineness was ascertained. The first edition was published in the year of his death, with an air of concealment, professing in the title-page to be printed at Antwerp.

Of some of the pieces, however, there is no doubt. The imitation of Horace's satire, the verses to Lord Mulgrave, satire against Man, the verses upon "Nothing," and perhaps some others, are I believe genuine, and perhaps most of those which the collection exhibits.*

As he cannot be supposed to have found leisure for any course of continued study, his pieces are commonly short, such as one fit of resolution would produce.

His songs have no particular character; they tell, like other songs, in smooth and easy language, of scorn and kindness, dismission and desertion, absence and inconstancy, with the common-places of artificial courtship. They are commonly smooth and easy; but have little nature, and little sentiment.

His imitation of Horace on Lucilius is not inelegant, or unhappy. In the reign of Charles the Second, began that adaption, which has since been very frequent, of ancient poetry to present times; and perhaps few will be found where the parallelism is better preserved than in this. The versification is indeed sometimes careless, but it is sometimes vigorous and weighty.

The strongest effort of his Muse is his poem upon "Nothing." He is not the first who has chosen this barren topic for the boast of his fertility. There is a poem called "Nihil," in Latin, by Passerat, a poet and critic of the sixteenth century, in France; who, in his own epitaph, expresses his zeal for good poetry thus:—

> —Molliter ossa quiescent,
> Sint modo carminibus non onerata malis.

His works are not common, and therefore I shall subjoin his verses.

In examining this performance, "Nothing" must be considered as having not only a negative, but a kind of positive signification; as, I need not fear thieves; I have *nothing;* and *nothing* is a very powerful protector. In the first part of the sentence it is taken negatively, in the second it is taken positively, as an agent. In one of Boileau's

* Dr. Johnson has made no mention of "Valentinian," (altered from Beaumont and Fletcher,) which was published after his death, by a friend, who describes him in the preface, not only as being one of the greatest geniuses, but one of the most virtuous men that ever existed.—J. B.

lines it was a question, whether he should use *à rien faire*, or *à ne rien faire;* and the first was preferred, because it gave *rien* a sense in some sort positive. *Nothing* can be a subject only in its positive sense, and such a sense is given it in the first line:—

> *Nothing*, thou elder brother ev'n to shade.

In this line, I know not whether he does not allude to a curious book, "De Umbra," by Wowerus, which having told the qualities of *shade*, concludes with a poem in which are these lines:—

> Jam primum terram validis circumspice claustris
> Suspensam totam, decus admirabile mundi
> Terrasque tractusque maris, camposque liquentes
> Æris et vasti laqueata palatia cœli——
> Omnibus *Umbra* prior.

The positive sense is generally preserved with great skill through the whole poem; though, sometimes, in a subordinate sense, the negative *nothing* is injudiciously mingled. Passerat confounds the two senses.

Another of his most vigorous pieces is his lampoon on Sir Car Scrope, who, in a poem called "The Praise of Satire," had some lines like these:*—

> He who can push into a midnight fray
> His brave companion, and then run away,
> Leaving him to be murder'd in the street,
> Then put it off with some buffoon conceit:
> Him, thus dishonour'd, for a wit you own,
> And court him as top fiddler of the town.

This was meant of Rochester, whose *buffoon conceit* was, I suppose, a saying often mentioned, that *every man would be a coward if he durst;* and drew from him those furious verses; to which Scrope made in reply an epigram, ending with these lines:—

> Thou canst hurt no man's fame with thy ill word;
> Thy pen is full as harmless as thy sword.

Of the satire against "Man," Rochester can only claim what remains when all Boileau's part is taken away.

In all his works there is sprightliness and vigour, and every where may be found tokens of a mind which study might have carried to excellence. What more can be expected from a life spent in ostentatious contempt of regularity, and ended before the abilities of many other men began to be displayed.†

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* I quote from memory.—Dr. J.

† The late George Stephens, Esq. made the selection of Rochester's Poems, which appears in Dr. Johnson's edition; but Mr. Malone observes, that the same task had been performed in the early part of the last century, by Jacob Tonson.—C.

POEMA

Cl. V. JOANNIS PASSERATII,

Regii in Academia Parisiensi Professoris,

AD ORNATISSIMUM VIRUM ERRICUM MEMMIUM.

Janus adest, festæ poscunt sua dona Kalendæ,
Munus abest festis quod possim offerre Kalendis.
Siccine Castalius nobis exaruit humor?
Usque adeo ingenii nostri est exhausta facultas,
Immunem ut videat redeuntis janitor anni?
Quod nusquam est, potius nova per vestigia queram.
Ecce autem partes dum sese versat in omnes
Invenit mea Musa *nihil*, ne despice munus.
Nam *nihil* est gemmis, *nihil* est pretiosius auro.
Huc animum, huc igitur vultus adverte benignos
Res nova narratur quæ nulli audita priorum,
Ausonii et Graii dixerunt cætera vates,
Ausoniæ indictum *nihil* est Græcæque Camœnæ.
E cœlo quacunque Ceres sua prospicit arva
Aut genitor liquidis orbem complectitur ulnis
Oceanus, *nihil* interitus et originis expers.
Immortale *nihil*, *nihil* omni parte beatum.
Quod si hinc majestas et vis divina probatur,
Num quid honore deum, num quid dignabimur aris?
Conspectu lucis *nihil* est jucundius almæ,
Vere *nihil*, *nihil* irriguo formosius horto,
Floridius pratis, Zephyri clementius aura;
In bello sanctum *nihil* est, Martisque tumultu:
Justum in pace *nihil*, *nihil* est in fœdere tutum.
Felix cui *nihil* est, (fuerant hæc vota Tibullo,)
Non timet insidias: fures, incendia temnit·
Solicitas sequitur nullo sub judice lites.
Ille ipse invictis qui subjicit omnia fatis
Zenonis sapiens, *nihil* admiratur et optat.
Socraticique gregis fuit ista scientia quondam,
Scire *nihil*, studio cui nunc incumbitur uni.
Nec quicquam in ludo mavult didicisse juventus,
Ad magnas quia ducit opes, et culmen honorum.
Nosce *nihil*, nosces fertur quod Pythagoræ
Grano hærere fabæ, cui vox adjuncta negantis.
Multi Mercurio freti duce viscera terræ
Pura liquefaciunt simul, et patrimonia miscent,
Arcano instantes operi, et carbonibus atris,
Qui tandem exhausti damnis, fractique labore,
Inveniunt atque inventum *nihil* usque requirunt.
Hoc dimetiri non ulla decempeda possit:
Nec numeret Libycæ numerum qui callet arenæ:
Et Phœbo ignotum *nihil* est, *nihil* altius astris.
Tuque, tibi licet eximium sit mentis acumen,
Omnem in naturam penetrans, et in abdita rerum,
Pace tua, Memmi, *nihil* ignorare videris.
Sole tamen *nihil* est, a puro clarius igne.
Tange *nihil*, dicesque *nihil* sine corpore tangi
Cerne *nihil*, cerni dices *nihil* absque colore.
Surdum audit loquiturque *nihil* sine voce, volatque
Absque ope pennarum, et graditur sine cruribus ullis.
Absque loco motuque *nihil* per inane vagatur.
Humano generi utilius *nihil* arte medendi.
Ne rhombos, igitur, neu Thessala murmura tentet
Idalia vacuum trajectus arundine pectus,
Neu legat Idæo Dictæum in vertice gramen
Vulneribus sævi *nihil* auxiliator amoris
Vexerit et quemvis trans mœstas portitor undas,
Ad superos imo *nihil* hunc revocabit ab orco.
Inferni *nihil* inflectit præcordia regis.
Parcarumque colos, et inexorabile pensum.
Obruta Phlegræis campis Titania pubes
Fulmineo sensit *nihil* esse potentius ictu:
Porrigitur magni *nihil* extra mœnia mundi:
Dique *nihil* metuunt. Quid longo carmine plura
Commemorem? Virtute *nihil* præstantius ipsa,
Splendidius *nihil* est; *nihil* est Jove denique majus
Sed tempus finem argutis imponere nugis
Ne tibi si multa laudem mea carmina charta,
De *nihilo nihili* pariant fastidia versus

ROSCOMMON.

WENTWORTH DILLON, Earl of Roscommon, was the son of James Dillon, and Elizabeth Wentworth, sister to the Earl of Strafford. He was born in Ireland* during the lieutenancy of Strafford, who being both his uncle and his godfather, gave him his own surname. His father, the third Earl of Roscommon, had been converted by Usher to the protestant religion;† and when the popish rebellion broke out, Strafford, thinking the family in great danger from the fury of the Irish, sent for his godson, and placed him at his own seat in Yorkshire, where he was instructed in Latin; which he learned so as to write it with purity and elegance, though he was never able to retain the rules of grammar.

Such is the account given by Mr. Fenton, from whose notes on Waller most of this account must be borrowed, though I know not whether all that he relates is certain. The instructor whom he assigns to Roscommon, is one Dr. Hall, by whom he cannot mean the famous Hall, then an old man and a bishop.

When the storm broke out upon Strafford, his house was a shelter no longer; and Dillon, by the advice of Usher, was sent to Caen, where the protestants had then a university, and continued his studies under Bochart.

Young Dillon, who was sent to study under Bochart, and who is represented as having already made great proficiency in literature, could not be more than nine years old. Strafford went to govern Ireland in 1633, and was put to death eight years afterwards. That he was sent to Caen is certain; that he was a great scholar may be doubted.

At Caen he is said to have had some preternatural intelligence of his father's death.

"The Lord Roscommon, being a boy of ten years of age, at Caen, in Normandy, one day was, as it were, madly extravagant in playing, leaping, getting over the tables, boards, &c. He was wont to be sober enough; they said, God grant this bodes no ill-luck to him! In the heat of this extravagant fit he cries out, 'My father is dead!' A fortnight after, news came from Ireland that his father was dead. This account I had from Mr. Knolles, who was his governor, and then with him—since secretary to the Earl of Strafford; and I have heard his Lordship's relations confirm the same."—AUBREY'S MISCELLANY.

The present age is very little inclined to favour any accounts of this kind, nor will the name of Aubrey much recommend it to credit; it ought not, however, to be omitted, because better evidence of a fact cannot easily be found than is here offered; and it must be by preserving such relations that we may at last judge how much they are to be regarded. If we stay to examine this account, we shall see difficulties on both sides; here is the relation of a fact given by a man who had no interest to deceive, and who could not be deceived himself; and here is, on the other hand, a miracle which produces no effect; the order of nature is interrupted, to discover not a future but only a distant event, the knowledge of which is of no use to him to whom it is revealed. Between these difficulties what way shall be found? Is reason or testimony to be rejected? I believe what Osborne says of an appearance of sanctity may be applied to such impulses or anticipations as this: "Do not wholly slight them, because they may be true; but do not wholly trust them, because they may be false."

The state both of England and Ireland was at this time such, that he who was absent from either country had very little temptation to return; and therefore Roscommon, when he left Caen, travelled into Italy, and amused himself with its antiquities, and particularly with medals, in which he acquired uncommon skill.

At the Restoration, with the other friends of monarchy, he came to England, was made captain of the band of pensioners, and learned so much of the dissoluteness of the court, that he addicted himself immoderately to gaming, by which he was engaged in frequent quarrels, and which undoubtedly brought upon him its usual concomitants, extravagance and distress.

After some time, a dispute about part of his estate forced him into Ireland, where he was made by the Duke of Ormond captain of the guards, and met with an adventure thus related by Fenton:—

"He was at Dublin as much as ever distempered with the same fatal affection for play, which engaged him in one adventure that well deserves to be related. As he returned to his lodgings from a gaming-table, he was attacked in the dark by three ruffians, who were employed to assassinate him. The Earl defended himself with so much resolution, that he despatched one of the aggressors: whilst a gentleman, accidentally passing that way, interposed, and disarmed another: the third secured himself by flight. This generous assistant was a disbanded officer, of a good family and fair reputation; who, by what we call the partiality of fortune, to avoid censuring the iniquities of the times, wanted even a plain suit of clothes to make a decent appearance at the Castle. But his Lordship, on this occasion, presenting him to the Duke of Ormond, with great importunity prevailed with his Grace, that he might resign his post of captain of the guards to his friend; which for about three years the gentleman enjoyed, and, upon his death, the Duke returned the commission to his generous benefactor."

* The Biog. Britan. says, probably about the year 1632; but this is inconsistent with the date of Strafford's viceroyalty in the following page.—C.

† It was his grandfather, Sir Robert Dillon, second Earl of Roscommon, who was converted from popery, and his conversion is recited in the patent of Sir James, the first Earl of Roscommon, as one of the grounds of his creation.—*Malone.*

When he had finished his business, he returned to London: was made master of the horse to the Dutchess of York; and married the Lady Frances, daughter to the Earl of Burlington, and widow of Colonel Courteney.*

He now busied his mind with literary projects, and formed the plan for a society for refining our language and fixing its standard; "in imitation," says Fenton, "of those learned and polite societies with which he had been acquainted abroad." In this design his friend Dryden is said to have assisted him.

The same design, it is well known, was revived by Dr. Swift in the ministry of Oxford; but it has never since been publicly mentioned, though at that time great expectations were formed, by some, of its establishment and its effects. Such a society might, perhaps, without much difficulty, be collected; but that it would produce what is expected from it may be doubted.

The Italian academy seems to have obtained its end. The language was refined, and so fixed that it has changed but little. The French academy thought that they refined their language, and doubtless thought rightly; but the event has not shown that they fixed it; for the French of the present time is very different from that of the last century.

In this country an academy could be expected to do but little. If an academician's place were profitable, it would be given by interest; if attendance were gratuitous, it would be rarely paid, and no man would endure the least disgust. Unanimity is impossible, and debate would separate the assembly.

But suppose the philological decree made and promulgated, what would be its authority? In absolute governments, there is sometimes a general reverence paid to all that has the sanction of power, and the countenance of greatness. How little this is the state of our country needs not be told. We live in an age in which it is a kind of public sport to refuse all respect that cannot be enforced. The edicts of an English academy would probably be read by many, only that they might be sure to disobey them.

That our language is in perpetual danger of corruption cannot be denied; but what prevention can be found? The present manners of the nation would deride authority; and therefore nothing is left but that every writer should criticise himself.

All hopes of new literary institutions were quickly suppressed by the contentious turbulence of King James's reign; and Roscommon, foreseeing that some violent concussion of the state was at hand, purposed to retire to Rome, alleging, that "it was best to sit near the chimney when the chamber smoked;" a sentence, of which the application seems not very clear.

His departure was delayed by the gout; and he was so impatient, either of hinderance or of pain, that he submitted himself to a French empiric, who is said to have repelled the disease into his bowels.

At the moment which he expired, he uttered with an energy of voice that expressed the most fervent devotion, two lines of his own version of "Dies Iræ:"—

> My God, my Father, and my Friend,
> Do not forsake me in my end.

He died in 1684, and was buried with great pomp in Westminster Abbey.

His poetical character is given by Mr. Fenton:—

"In his writings," says Fenton, "we view the image of a mind which was naturally serious and solid; richly furnished and adorned with all the ornaments of learning, unaffectedly disposed in the most regular and elegant order. His imagination might have probably been more fruitful and sprightly, if his judgment had been less severe. But that severity (delivered in a masculine, clear, succinct style) contributed to make him so eminent in the didactical manner, that no man, with justice, can affirm he was ever equalled by any of our nation, without confessing at the same time that he is inferior to none. In some other kinds of writing, his genius seems to have wanted fire to attain the point of perfection; but who can attain it?"

From this account of the riches of his mind, who would not imagine that they had been displayed in large volumes and numerous performances? Who would not, after the perusal of this character, be surprised to find that all the proofs of this genius, and knowledge, and judgment, are not sufficient to form a single book, or to appear otherwise than in conjunction with the works of some other writer of the same petty size?* But thus it is that characters are written: we know somewhat, and we imagine the rest. The observation, that his imagination would probably have been more fruitful and sprightly, if his judgment had been less severe, may be answered by a remarker somewhat inclined to cavil, by a contrary supposition, that his judgment would probably have been less severe, if his imagination had been more fruitful. It is ridiculous to oppose judgment to imagination; for it does not appear that men have necessarily less of one as they have more of the other.

We must allow of Roscommon, what Fenton has not mentioned so distinctly as he ought, and what is yet very much to his honour, that he is, perhaps, the only correct writer in verse before Addison: and that, if there are not so many or so great beauties in his compositions as in those of some contemporaries, there are at least fewer faults. Nor is this his highest praise; for Mr. Pope has celebrated him as the only moral writer of King Charles' reign:—

> Unhappy Dryden! in all Charles' days,
> Roscommon only boasts unspotted lays.

His great work is his "Essay on Translated Verse;" of which Dryden writes thus in his preface to his "Miscellanies:"—

"It was my Lord Roscommon's 'Essay on

* He was married to Lady Frances Boyle, in April, 1662. By this lady he had no issue. He married secondly, 10th Nov. 1674, Isabella, daughter of Matthew Boynton, of Barmston, in Yorkshire.—*Malone.*

* They were published, together with those of Duke, in an octavo volume, in 1717. The editor, whoever he was, professes to have taken great care to procure and insert of all his Lordship's poems that are truly genuine. The truth of this assertion is flatly denied by the author of an account of Mr. John Pomfret, prefixed to his remains; who asserts, that the Prospect of Death was written by that person many years after Lord Roscommon's decease; as, also, that the paraphrase of the Prayer of Jeremy was written by a gentleman of the name of Southcourt, living in the year 1724.—H.

Translated Verse,'" says Dryden, "which made me uneasy, till I tried whether or no I was capable of following his rules, and of reducing the speculation into practice. For many a fair precept in poetry is like a seeming demonstration in mathematics, very specious in the diagram, but failing in the mechanic operation. I think I have generally observed his instructions: I am sure my reason is sufficiently convinced, both of their truth and usefulness; which, in other words, is to confess no less a vanity than to pretend that I have, at least in some places, made examples to his rules."

This declaration of Dryden will, I am afraid, be found little more than one of those cursory civilities which one author pays to another; for when the sum of Lord Roscommon's precepts is collected, it will not be easy to discover how they can qualify their reader for a better performance of translation than might have been attained by his own reflections.

He that can abstract his mind from the elegance of the poetry, and confine it to the sense of the precepts, will find no other direction than that the author should be suitable to the translator's genius; that he should be such as may deserve a translation; that he who intends to translate him should endeavour to understand him; that perspicuity should be studied, and unusual and uncouth names sparingly inserted; and that the style of the original should be copied in its elevation and depression. These are the rules that are celebrated as so definite and important; and for the delivery of which to mankind so much honour has been paid. Roscommon has indeed deserved his praises, had they been given with discernment, and bestowed not on the rules themselves, but the art with which they are introduced, and the decorations with which they are adorned.

The "Essay," though generally excellent, is not without its faults. The story of the Quack, borrowed from Boileau, was not worth the importation; he has confounded the British and Saxon mythology:—

> I grant that from some mossy idol oak,
> In double rhymes, our *Thor* and *Woden* spoke.

The oak, as I think Gildon has observed, belonged to the British druids, and *Thor* and *Woden* were Saxon deities. Of the *double rhymes*, which he so liberally supposes, he certainly had no knowledge.

His interposition of a long paragraph of blank verses is unwarrantably licentious. Latin poets might as well have introduced a series of iambics among their heroics.

His next work is the translation of the "Art of Poetry;" which has received, in my opinion, not less praise than it deserves. Blank verse, left merely to its numbers, has little operation either on the ear or mind: it can hardly support itself without bold figures and striking images. A poem frigidly didactic, without rhyme, is so near to prose, that the reader only scorns it for pretending to be verse.

Having disentangled himself from the difficulties of rhyme, he may justly be expected to give the sense of Horace with great exactness, and to suppress no subtlety of sentiment for the difficulty of expressing it. This demand, however, his translation will not satisfy; what he found obscure, I do not know that he has ever cleared.

Among his smaller works the "Eclogue of Virgil" and the "Dies Iræ" are well translated; though the best line in the "Dies Iræ" is borrowed from Dryden. In return, succeeding poets have borrowed from Roscommon.

In the verses on the Lap-dog, the pronouns *thou* and *you* are offensively confounded; and the turn at the end is from Waller.

His versions of the two odes of Horace are made with great liberty, which is not recompensed by much elegance or vigour.

His political verses are sprightly, and when they were written must have been very popular.

Of the scene of "Guarini" and the prologue of "Pompey," Mrs. Philips, in her letters to Sir Charles Cotterel, has given the history.

"Lord Roscommon," says she, "is certainly one of the most promising young noblemen in Ireland. He has paraphrased a psalm admirably; and a scene of "Pastor Fido" very finely, in some places much better than Sir Richard Fanshaw. This was undertaken merely in compliment to me, who happened to say that it was the best scene in Italian, and the worst in English. He was only two hours about it. It begins thus:—

> "Dear happy groves, and you the dark retreat
> Of silent horror, Rest's eternal seat."

From these lines, which are since somewhat mended, it appears that he did not think a work of two hours fit to endure the eye of criticism without revisal.

When Mrs. Philips was in Ireland, some ladies that had seen her translation of "Pompey," resolved to bring it on the stage at Dublin; and, to promote their design, Lord Roscommon gave them a prologue, and Sir Edward Dering an epilogue; "which," says she, "are the best performances of those kinds I ever saw." If this is not criticism, it is at least gratitude. The thought of bringing Cæsar and Pompey into Ireland, the only country over which Cæsar never had any power, is lucky.

Of Roscommon's works the judgment of the public seems to be right. He is elegant, but not great; he never labours after exquisite beauties, and he seldom falls into gross faults. His versification is smooth, but rarely vigorous; and his rhymes are remarkably exact. He improved taste, if he did not enlarge knowledge, and may be numbered among the benefactors to English literature.*

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* This Life was originally written by Dr. Johnson in the "Gentleman's Magazine" for May, 1748. It then had notes, which are now incorporated with the text.—C

OTWAY.

Of Thomas Otway, one of the first names in the English drama, little is known; nor is there any part of that little which his biographer can take pleasure in relating.

He was born at Trottin, in Sussex, March 3, 1651, the son of Mr. Humphry Otway, rector of Woolbeding. From Winchester-school, where he was educated, he was entered, in 1669, a commoner of Christ-church; but left the university without a degree, whether for want of money, or from impatience of academical restraint, or mere eagerness to mingle with the world, is not known.

It seems likely that he was in hope of being busy and conspicuous; for he went to London, and commenced player; but found himself unable to gain any reputation on the stage.*

This kind of inability he shared with Shakspeare and Jonson, as he shared likewise some of their excellencies. It seems reasonable to expect that a great dramatic poet should without difficulty become a great actor; that he who can feel, could express; that he who can excite passion, should exhibit with great readiness its external modes: but since experience has fully proved, that of these powers, whatever be their affinity, one may be possessed in a great degree by him who has very little of the other; it must be allowed that they depend upon different faculties, or on different use of the same faculty; that the actor must have a pliancy of mien, a flexibility of countenance, and a variety of tones, which the poet may be easily supposed to want; or that the attention of the poet and the player have been differently employed: the one has been considering thought, and the other action; one has watched the heart, and the other contemplated the face.

Though he could not gain much notice as a player, he felt in himself such powers as might qualify for a dramatic author; and in 1675, his twenty-fifth year, produced "Alcibiades," a tragedy; whether from the Alcibiade of Palaprat, I have not means to inquire. Langbaine, the great detector of plagiarism, is silent.

In 1677, he published "Titus and Berenice," translated from Rapin, with the "Cheats of Scapin," from Moliere; and in 1678, "Friendship in Fashion," a comedy, which, whatever might be its first reception, was, upon its revival at Drury-lane, in 1749, hissed off the stage for immorality and obscenity.

Want of morals, or of decency, did not in those days exclude any man from the company of the wealthy and the gay, if he brought with him any powers of entertainment; and Otway is said to have been at this time a favourite companion of the dissolute wits. But as he who desires no virtue in his companion has no virtue in himself, those whom Otway frequented had no purpose of doing more for him than to pay his reckoning. They desired only to drink and laugh: their fondness was without benevolence, and their familiarity without friendship. Men of wit, says one of Otway's biographers, received at that time no favour from the great, but to share their riots; "from which they were dismissed again to their own narrow circumstances. Thus they languished in poverty, without the support of eminence."

Some exception, however, must be made. The Earl of Plymouth, one of King Charles' natural sons, procured for him a cornet's commission in some troops then sent into Flanders. But Otway did not prosper in his military character: for he soon left his commission behind him, whatever was the reason, and came back to London in extreme indigence; which Rochester mentions with merciless insolence in the "Session of the Poets:"—

Tom Otway came next, Tom Shadwell's dear zany,
And swears for heroics he writes best of any;
Don Carlos his pockets so amply had fill'd,
That his mange was quite cur'd, and his lice were all kill'd.
But Apollo had seen his face on the stage,
And prudently did not think fit to engage
The scum of a play-house, for the prop of an age.

"Don Carlos," from which he is represented as having received so much benefit, was played in 1675. It appears, by the lampoon, to have had great success, and is said to have been played thirty nights together. This, however, it is reasonable to doubt;† as so long a continuance of one play upon the stage is a very wide deviation from the practice of that time; when the ardour for theatrical entertainments was not yet diffused through the whole people, and the audience, consisting nearly of the same persons, could be drawn together only by variety.

The "Orphan" was exhibited in 1680. This is one of the few plays that keep possession of the stage, and has pleased for almost a century, through all the vicissitudes of dramatic fashion. Of this play nothing new can easily be said. It is a domestic tragedy drawn from middle life. Its whole power is upon the affections; for it is not written with much comprehension of thought, or elegance of expression. But if the heart is interested, many other beauties may be wanting, yet not be missed.

The same year produced "The History and Fall of Caius Marius;" much of which is borrowed from the "Romeo and Juliet" of Shakspeare.

In 1683‡ was published the first, and next year‖ the second, parts of "The Soldier's Fortune," two comedies now forgotten; and in 1685§ his last and greatest dramatic work,

* In "Roscius Anglicanus," by Downes the prompter. p. 34, we learn that it was the character of the King, in Mrs. Behn's "Forced Marriage, or the Jealous Bridegroom," which Mr. Otway attempted to perform, and failed in. This event appears to have happened in the year 1672.—R.

† This doubt is indeed very reasonable. I know not where it is said that "Don Carlos" was acted *thirty* nights together. Wherever it is said, it is untrue. Downes, who is perfectly good authority on this point, informs us that it was performed *ten* days successively.—*Malone.*

‡ 1681 ‖ 1684. § 1682

"Venice Preserved," a tragedy which still continues to be one of the favourites of the public, notwithstanding the want of morality in the original design, and the despicable scenes of vile comedy* with which he has diversified his tragic action. By comparing this with his "Orphan," it will appear that his images were by time become stronger, and his language more energetic. The striking passages are in every mouth; and the public seems to judge rightly of the faults and excellencies of this play, that it is the work of a man not attentive to decency, nor zealous for virtue; but of one who conceived forcibly, and drew originally, by consulting nature in his own breast.

Together with those plays he wrote the poems which are in the present collection, and translated from the French the "History of the Triumvirate."

All this was performed before he was thirty-four years old; for he died April 14, 1685, in a manner which I am unwilling to mention. Having been compelled by his necessities to contract debts, and hunted, as is supposed, by the terriers of the law, he retired to a public-house on Tower-hill, where he is said to have died of want; or, as it is related by one of his biographers, by swallowing, after a long fast, a piece of bread which charity had supplied. He went out, as is reported, almost naked, in the rage of hunger, and, finding a gentleman in a neighbouring coffee-house, asked him for a shilling. The gentleman gave him a guinea; and Otway going away bought a roll, and was choked with the first mouthful. All this, I hope, is not true; and there is this ground of better hope, that Pope, who lived near enough to be well informed, relates in Spence's "Memorials," that he died of a fever caught by violent pursuit of a thief that had robbed one of his friends. But that indigence, and its concomitants, sorrow and despondency, pressed hard upon him, has never been denied, whatever immediate cause might bring him to the grave.

Of the poems which the present collection admits, the longest is the "Poet's Complaint of his Muse," part of which I do not understand; and in that which is less obscure, I find little to commend. The language is often gross, and the numbers are harsh. Otway had not much cultivated versification, nor much replenished his mind with general knowledge. His principal power was in moving the passions, to which Dryden† in his latter years left an illustrious testimony. He appears by some of his verses to have been a zealous loyalist, and had what was in those times the common reward of loyalty; he lived and died neglected.

* The "despicable scenes of vile comedy" can be no bar to its being a favourite of the public, as they are always omitted in the representation.—J. B.

† In his preface to Fresnoy's "Art of Painting."—Dr. J

WALLER.

Edmund Waller was born on the third of March, 1605, at Colshill, in Hertfordshire. His father was Robert Waller, Esq. of Agmondesham, in Buckinghamshire, whose family was originally a branch of the Kentish Wallers; and his mother was the daughter of John Hampden, of Hampden in the same county, and sister to Hampden, the zealot of rebellion.

His father died while he was yet an infant, but left him a yearly income of three thousand five hundred pounds; which, rating together the value of money and the customs of life, we may reckon more than equivalent to ten thousand at the present time.

He was educated by the care of his mother, at Eton; and removed afterwards to King's College, in Cambridge. He was sent to parliament in his eighteenth, if not in his sixteenth, year, and frequented the court of James the First, where he heard a very remarkable conversation, which the writer of the Life prefixed to his Works, who seems to have been well informed of facts, though he may sometimes err in chronology, has delivered as indubitably certain:—

"He found Dr. Andrews, bishop of Winchester, and Dr. Neale, bishop of Durham, standing behind his majesty's chair; and there happened something extraordinary," continues this writer, "in the conversation those prelates had with the King, on which Mr. Waller did often reflect. His majesty asked the bishops, 'My Lords, cannot I take my subjects' money when I want it, without all this formality of parliament?' The Bishop of Durham readily answered, 'God forbid, Sir, but you should: you are the breath of our nostrils.' Whereupon the King turned and said to the Bishop of Winchester, 'Well, my Lord, what say you?' 'Sir,' replied the Bishop, 'I have no skill to judge of parliamentary cases.' The King answered, 'No put-offs, my Lord; answer me presently.' 'Then, Sir,' said he, 'I think it is lawful for you to take my brother Neale's money; for he offers it.' Mr. Waller said, the company was pleased with this answer, and the wit of it seemed to affect the King; for, a certain lord coming in soon after, his Majesty cried out. 'Oh, my Lord, they say you lig with my lady.' 'No, Sir,' says his Lordship in confusion; 'but I like her company, because she has so much wit.' 'Why then,' says the King, 'do you not lig with my Lord of Winchester there?'"

Waller's political and poetical life began nearly together. In his eighteenth year he wrote the poem that appears first in his works, on the "Prince's Escape at St. Andero:" a piece which justifies the observation made by one of his editors, that he attained, by a felicity like in-

stinct, a style which, perhaps, will never be obsolete: and that, "were we to judge only by the wording, we could not know what was wrote at twenty, and what at four-score." His versification was, in his first essay, such as it appears in his last performance. By the perusal of Fairfax's translation of "Tasso," to which, as Dryden* relates, he confessed himself indebted for the smoothness of his numbers, and by his own nicety of observation, he had already formed such a system of metrical harmony as he never afterwards much needed, or much endeavoured to improve. Denham corrected his numbers by experience, and gained ground gradually upon the ruggedness of his age; but what was acquired by Denham was inherited by Waller.

The next poem, of which the subject seems to fix the time, is supposed by Mr. Fenton to be the Address to the Queen, which he considers as congratulating her arrival, in Waller's twentieth year. He is apparently mistaken; for the mention of the nation's obligations to her frequent pregnancy, proves that it was written when she had brought many children. We have therefore no date of any other poetical production before that which the murder of the Duke of Buckingham occasioned: the steadiness with which the King received the news in the chapel deserved indeed to be rescued from oblivion.

Neither of these pieces that seem to carry their own dates could have been the sudden effusion of fancy. In the verses on the Prince's escape, the prediction of his marriage with the Princess of France must have been written after the event; in the other, the promises of the King's kindness to the descendants of Buckingham, which could not be properly praised till it had appeared by its effects, show that time was taken for revision and improvement. It is not known that they were published till they appeared long afterwards with other poems.

Waller was not one of those idolaters of praise who cultivate their minds at the expense of their fortunes. Rich as he was by inheritance, he took care early to grow richer, by marrying Mrs. Banks, a great heiress in the city, whom the interest of the court was employed to obtain for Mr. Croft. Having brought him a son, who died young, and a daughter, who was afterwards married to Mr. Dormer, of Oxfordshire, she died in childbed, and left him a widower of about five-and-twenty, gay and wealthy, to please himself with another marriage.

Being too young to resist beauty, and probably too vain to think himself resistible, he fixed his heart, perhaps half fondly and half ambitiously, upon the Lady Dorothea Sidney, eldest daughter of the Earl of Leicester, whom he courted by all the poetry in which Sacharissa is celebrated; the name is derived from the Latin appellation of *sugar*, and implies, if it means any thing, a spiritless mildness, and dull good-nature, such as excites rather tenderness than esteem, and such as, though always treated with kindness, is never honoured or admired.

Yet he describes Sacharissa as a sublime predominating beauty, of lofty charms, and imperious influence, on whom he looks with amazement rather than fondness, whose chains he wishes, though in vain, to break, and whose presence is *wine* that *inflames to madness*.

His acquaintance with this high-born dame gave wit no opportunity of boasting its influence; she was not to be subdued by the powers of verse, but rejected his addresses, it is said, with disdain, and drove him away to solace his disappointment with Amoret or Phillis. She married, in 1639, the Earl of Sunderland, who died at Newberry in the King's cause; and, in her old age, meeting somewhere with Waller, asked him when he would again write such verses upon her: "When you are as young, Madam," said he, "and as handsome as you were then."

In this part of his life it was that he was known to Clarendon, among the rest of the men who were eminent in that age for genius and literature; but known so little to his advantage that they who read his character will not much condemn Sacharissa, that she did not descend from her rank to his embraces, nor think every excellence comprised in wit.

The lady was, indeed, inexorable; but his uncommon qualifications, though they had no power upon her, recommended him to the scholars and statesmen; and undoubtedly many beauties of that time, however they might receive his love, were proud of his praises. Who they were whom he dignifies with poetical names, cannot now be known. Amoret, according to Mr. Fenton, was the Lady Sophia Murray. Perhaps by traditions preserved in families more may be discovered.

From the verses written at Penshurst, it has been collected that he diverted his disappointment by a voyage; and his biographers, from his poem on the Whales, think it not improbable that he visited the Bermudas; but it seems much more likely that he should amuse himself with forming an imaginary scene, than that so important an incident as a visit to America, should have been left floating in conjectural probability.

From his twenty-eighth to his thirty-fifth year, he wrote his pieces on the reduction of Sallee; on the reparation of St. Paul's; to the King on his Navy; the panegyric on the Queen-mother; the two poems to the Earl of Northumberland; and perhaps others, of which the time cannot be discovered.

When he had lost all hopes of Sacharissa, he looked round him for an easier conquest, and gained a lady of the family of Bresse, or Breaux. The time of his marriage is not exactly known. It has not been discovered that this wife was won by his poetry; nor is any thing told of her, but that she brought him many children. He doubtless praised some whom he would have been afraid to marry, and perhaps married one whom he would have been ashamed to praise. Many qualities contribute to domestic happiness, upon which poetry has no colours to bestow; and many airs and sallies may delight imagination, which he who flatters them never can approve. There are charms made only for distant admiration. No spectacle is nobler than a blaze.

Of this wife, his biographers have recorded that she gave him five sons and eight daughters.

During the long interval of parliament, he is represented as living among those with whom it was most honourable to converse, and enjoying

* Preface to his "Fables."—Dr. J.

an exuberant fortune with that independence and liberty of speech and conduct which wealth ought always to produce. He was, however, considered as the kinsman of Hampden, and was therefore supposed by the courtiers not to favour them.

When the parliament was called in 1640, it appeared that Waller's political character had not been mistaken. The King's demand of a supply produced one of those noisy speeches which disaffection and discontent regularly dictate; a speech filled with hyperbolical complaints of imaginary grievances: "They," says he, "who think themselves already undone, can never apprehend themselves in danger; and they who have nothing left can never give freely." Political truth is equally in danger from the praises of courtiers, and the exclamation of patriots.

He then proceeds to rail at the clergy, being sure at that time of a favourable audience. His topic is such as will always serve its purpose; an accusation of acting and preaching only for preferment: and he exhorts the commons *carefully to provide* for their *protection against pulpit law*.

It always gratifies curiosity to trace a sentiment. Waller has in his speech quoted Hooker in one passage; and in another has copied him without quoting. "Religion," says Waller, "ought to be the first thing in our purpose and desires; but that which is first in dignity is not always to precede in order of time; for well-being supposes a being; and the first impediment which men naturally endeavour to remove, is the want of those things without which they cannot subsist. God first assigned unto Adam maintenance of life, and gave him a title to the rest of the creatures before he appointed a law to observe."

"God first assigned Adam," says Hooker, "maintenance of life, and then appointed him a law to observe.—True it is that the kingdom of God must be the first thing in our purpose and desires; but inasmuch as a righteous life presupposeth life, inasmuch as to live virtuously it is impossible, except we live; therefore the first impediment which naturally we endeavour to remove is penury, and want of things without which we cannot live."—Book i. Sect. 9.

The speech is vehement; but the great position, that grievances ought to be redressed before supplies are granted, is agreeable enough to law and reason: nor was Waller, if his biographer may be credited, such an enemy to the King, as not to wish his distresses lightened; for he relates, "that the King sent particularly to Waller, to second his demand of some subsidies to pay off the army; and Sir Henry Vane objecting against first voting a supply, because the King would not accept unless it came up to his proportion, Mr. Waller spoke earnestly to Sir Thomas Jermyn, comptroller of the household, to save his master from the effects of so bold a falsity: 'for,' he said, 'I am but a country gentleman, and cannot pretend to know the King's mind:' but Sir Thomas durst not contradict the secretary; and his son, the Earl of St. Alban's, afterwards told Mr. Waller, that his father's cowardice ruined the King."

In the Long Parliament, which, unhappily for the nation, met Nov. 3, 1640, Waller represented Agmondesham the third time; and was considered by the discontented party as a man sufficiently trusty and acrimonious to be employed in managing the prosecution of Judge Crawley, for his opinion in favour of ship money; and his speech shows that he did not disappoint their expectations. He was probably the more ardent, as his uncle Hampden had been particularly engaged in the dispute, and, by a sentence which seems generally to be thought unconstitutional, particularly injured.

He was not however a bigot to his party, nor adopted all their opinions. When the great question, whether Episcopacy ought to be abolished, was debated, he spoke against the innovation so coolly, so reasonably, and so firmly, that it is not without great injury to his name that his speech, which was as follows, has been hitherto omitted in his works:

* "There is no doubt but the sense of what this nation hath suffered from the present bishops hath produced these complaints; and the apprehensions men have of suffering the like in time to come, make so many desire the taking away of Episcopacy: but I conceive it is possible that we may not now take a right measure of the minds of the people by their petitions; for, when they subscribed them, the bishops were armed with a dangerous commission of making new canons, imposing new oaths, and the like; but now we have disarmed them of that power. These petitioners lately did look upon Episcopacy as a beast armed with horns and claws; but now that we have cut and pared them, (and may, if we see cause, yet reduce it into narrower bounds,) it may, perhaps, be more agreeable. However, if they be still in passion, it becomes us soberly to consider the right use and antiquity thereof; and not to comply further with a general desire, than may stand with a general good.

"We have already showed, that Episcopacy and the evils thereof are mingled like water and oil; we have also, in part, severed them; but I believe you will find, that our laws and the present government of the church are mingled like wine and water; so inseparable, that the abrogation of, at least, a hundred of our laws is desired in these petitions. I have often heard a noble answer of the Lords commended in this House, to a proposition of like nature, but of less consequence; they gave no other reason of their refusal but this, *Nolumus mutare Leges Angliæ*: it was the bishops who so answered then; and it would become the dignity and wisdom of this House to answer the people now, with a *Nolumus mutare*.

"I see some are moved with a number of hands against the bishops; which, I confess, rather inclines me to their defence; for I look upon Episcopacy as a counterscarp, or outwork; which, if it be taken by this assault of the people, and withal this mystery once revealed, 'That we must deny them nothing when they ask it thus in troops,' we may, in the next place, have as hard a task to defend our property, as we have lately had to recover it from the prerogative. If, by multiplying hands and petitions, they prevail for an equality in things eccle-

* This speech has been retrieved, from a paper printed at that time, by the writers of the Parliamentary History.—Dr. J.

siastical, the next demand, perhaps, may be *Lex Agraria*, the like equality in things temporal.

"The Roman story tells us, 'That when the people began to flock about the senate, and were more curious to direct and know what was done than to obey, that commonwealth soon came to ruin: their *Legem rogare* grew quickly to be a *Legem ferre;* and after, when their legions had found that they could make a dictator, they never suffered the senate to have a voice any more in such election.'

"If these great innovations proceed, I shall expect a flat and level in learning too, as well as in church preferments: *Honos alit Artes.* And though it be true that grave and pious men do study for learning sake, and embrace virtue for itself; yet it is true that youth, which is the season when learning is gotten, is not without ambition; nor will ever take pains to excel in any thing, when there is not some hope of excelling others in reward and dignity.

"There are two reasons chiefly alleged against our church-government.

"First, Scripture, which, as some men think, points out another form.

"Second, The abuses of the present superiors.

"For Scripture, I will not dispute it in this place; but I am confident that, whenever an equal division of lands and goods shall be desired, there will be as many places in Scripture found out, which seem to favour that, as there are now alleged against the prelacy or preferment of the church. And, as for abuses, where you are now in the remonstrance told what this and that poor man hath suffered by the bishops, you may be presented with a thousand instances of poor men that have received hard measure from their landlords; and of worldly goods abused, to the injury of others, and disadvantage of the owners.

"And therefore, Mr. Speaker, my humble motion is, That we may settle men's minds herein; and, by a question, declare our resolution, *to reform*, that is, *not to abolish Episcopacy.*"

It cannot but be wished that he, who could speak in this manner, had been able to act with spirit and uniformity.

When the Commons began to set the royal authority at open defiance, Waller is said to have withdrawn from the House, and to have returned with the King's permission; and, when the King set up his standard, he sent him a thousand broad pieces. He continued, however, to sit in the rebellious conventicle; but "spoke," says Clarendon, "with great sharpness and freedom, which, now there was no danger of being outvoted, was not restrained; and therefore used as an argument against those who were gone upon pretence that they were not suffered to deliver their opinion freely in the House, which could not be believed, when all men knew what liberty Mr. Waller took, and spoke every day with impunity against the sense and proceedings of the House."

Waller, as he continued to sit, was one of the commissioners nominated by the parliament to treat with the King at Oxford; and when they were presented, the King said to him, "Though you are the last, you are not the lowest nor the least in my favour." Whitlock, who, being another of the commissioners, was witness of this kindness, imputes it to the King's knowledge of the plot, in which Waller appeared afterwards to have been engaged against the parliament. Fenton, with equal probability, believes that this attempt to promote the royal cause arose from his sensibility of the King's tenderness. Whitlock says nothing of his behaviour at Oxford: he was sent with several others to add pomp to the commission, but was not one of those to whom the trust of treating was imparted.

The engagement, known by the name of Waller's plot, was soon afterwards discovered. Waller had a brother-in-law, Tomkyns, who was clerk of the Queen's council, and at the same time had a very numerous acquaintance, and great influence, in the city. Waller and he, conversing with great confidence, told both their own secrets and those of their friends; and, surveying the wide extent of their conversation, imagined that they found in the majority of all ranks great disapprobation of the violence of the Commons, and unwillingness to continue the war. They knew that many favoured the King, whose fear concealed their loyalty; and many desired peace, though they durst not oppose the clamour for war; and they imagined that, if those who had these good intentions could be informed of their own strength, and enabled by intelligence to act together, they might overpower the fury of sedition, by refusing to comply with the ordinance for the twentieth part, and the other taxes levied for the support of the rebel army, and by uniting great numbers in a petition for peace. They proceeded with great caution. Three only met at one place, and no man was allowed to impart the plot to more than two others; so that, if any should be suspected or seized, more than three could not be endangered.

Lord Conway joined in the design, and, Clarendon imagines, incidentally mingled, as he was a soldier, some martial hopes or projects, which however were only mentioned, the main design being to bring the loyal inhabitants to the knowledge of each other; for which purpose there was to be appointed one in every district, to distinguish the friends of the King, the adherents to the parliament, and the neutrals. How far they proceeded does not appear; the result of their inquiry, as Pym declared,* was, that within the walls, for one that was for the royalists, there were three against them; but that without the walls, for one that was against them, there were five for them. Whether this was said from knowledge or guess, was perhaps never inquired.

It is the opinion of Clarendon, that in Waller's plan no violence or sanguinary resistance was comprised; that he intended only to abate the confidence of the rebels by public declarations, and to weaken their power by an opposition to new supplies. This, in calmer times, and more than this, is done without fear; but such was the acrimony of the Commons, that no method of obstructing them was safe.

About this time another design was formed by Sir Nicholas Crispe, a man of loyalty, that deserves perpetual remembrance: when he was a merchant in the city, he gave and procured the King, in his exigencies, a hundred thousand

* Parliamentary History, vol. xii.—Dr. J.

pounds; and, when he was driven from the Exchange, raised a regiment, and commanded it.

Sir Nicholas flattered himself with an opinion that some provocation would so much exasperate, or some opportunity so much encourage, the King's friends in the city, that they would break out in open resistance, and would then want only a lawful standard, and an authorised commander; and extorted from the King, whose judgment too frequently yielded to importunity, a commission of array, directed to such as he thought proper to nominate, which was sent to London by the Lady Aubigney. She knew not what she carried, but was to deliver it on the communication of a certain token which Sir Nicholas imparted.

This commission could be only intended to lie ready till the time should require it. To have attempted to raise any forces, would have been certain destruction; it could be of use only when the forces should appear. This was, however, an act preparatory to martial hostility. Crispe would undoubtedly have put an end to the session of parliament, had his strength been equal to his zeal: and out of the design of Crispe, which involved very little danger, and that of Waller, which was an act purely civil, they compounded a horrid and dreadful plot.

The discovery of Waller's design is variously related. In "Clarendon's History" it is told, that a servant of Tomkyns, lurking behind the hangings, when his master was in conference with Waller, heard enough to qualify him for an informer, and carried his intelligence to Pym. A manuscript, quoted in the "Life of Waller," relates, that "he was betrayed by his sister Price, and her presbyterian chaplain, Mr. Goode, who stole some of his papers; and, if he had not strangely dreamed the night before that his sister had betrayed him, and thereupon burned the rest of his papers by the fire that was in his chimney, he had certainly lost his life by it." The question cannot be decided. It is not unreasonable to believe that the men in power, receiving intelligence from the sister, would employ the servant of Tomkyns to listen at the conference, that they might avoid an act so offensive as that of destroying the brother by the sister's testimony.

The plot was published in the most terrific manner.

On the 31st of May (1643), at a solemn fast, when they were listening to the sermon, a messenger entered the church, and communicated his errand to Pym, who whispered it to others that were placed near him, and then went with them out of the church, leaving the rest in solicitude and amazement. They immediately sent guards to proper places, and that night apprehended Tomkyns and Waller; having yet traced nothing but that letters had been intercepted, from which it appears that the parliament and the city were soon to be delivered into the hands of the cavaliers.

They perhaps yet knew little themselves, beyond some general and indistinct notices. "But Waller," says Clarendon, "was so confounded with fear, that he confessed whatever he had heard, said, thought, or seen; all that he knew of himself, and all that he suspected of others, without concealing any person of what degree or quality soever, or any discourse which he had ever upon any occasion entertained with them; what such and such ladies of great honour, to whom, upon the credit of his wit and great reputation he had been admitted, had spoke to him in their chambers upon the proceedings in the House, and how they had encouraged him to oppose them; what correspondence and intercourse they had with some ministers of state at Oxford, and how they had conveyed all intelligence thither." He accused the Earl of Portland and Lord Conway as co-operating in the transaction; and testified that the Earl of Northumberland had declared himself disposed in favour of any attempt that might check the violence of the parliament, and reconcile them to the King.

He undoubtedly confessed much which they could never have discovered, and perhaps somewhat which they would have wished to have been suppressed; for it is inconvenient, in the conflict of factions, to have that disaffection known, which cannot safely be punished.

Tomkyns was seized on the same night with Waller, and appears likewise to have partaken of his cowardice; for he gave notice of Crispe's commission of array, of which Clarendon never knew how it was discovered. Tomkyns had been sent with the token appointed, to demand it from Lady Aubigney, and had buried it in his garden, where, by his direction, it was dug up; and thus the rebels obtained, what Clarendon confesses them to have had, the original copy.

It can raise no wonder that they formed one plot out of these two designs, however remote from each other, when they saw the same agent employed in both, and found the commission of array in the hands of him who was employed in collecting the opinions and affections of the people.

Of the plot, thus combined, they took care to make the most. They sent Pym among the citizens, to tell them of their imminent danger, and happy escape: and inform them, that the design was, "to seize the Lord Mayor and all the Committee of Militia, and would not spare one of them." They drew up a vow and covenant, to be taken by every member of either House, by which he declared his detestation of all conspiracies against the parliament, and his resolution to detect and oppose them. They then appointed a day of thanksgiving for this wonderful delivery; which shut out, says Clarendon, all doubts whether there had been such a deliverance, and whether the plot was real or fictitious.

On June 11, the Earl of Portland and Lord Conway were committed, one to the custody of the Mayor, and the other of the Sheriff; but their lands and goods were not seized.

Waller was still to immerse himself deeper in ignominy. The Earl of Portland and Lord Conway denied the charge; and there was no evidence against them but the confession of Waller, of which undoubtedly many would be inclined to question the veracity. With these doubts he was so much terrified, that he endeavoured to persuade Portland to a declaration like his own, by a letter extant in Fenton's edition. "But for me," says he, "you had never known any thing of this business, which was prepared for another; and therefore I cannot imagine why you should hide it so far as to contract your own ruin by concealing it, and persisting unreasona-

bly to hide that truth, which without you already is, and will every day, be made more manifest. Can you imagine yourself bound in honour to keep that secret which is already revealed by another? or possible it should still be a secret, which is known to one of the other sex?—If you persist to be cruel to yourself for their sakes who deserve it not, it will nevertheless be made appear, ere long, I fear to your ruin. Surely, if I had the happiness to wait on you, I could move you to compassionate both yourself and me, who, desperate as my case is, am desirous to die with the honour of being known to have declared the truth. You have no reason to contend to hide what is already revealed—inconsiderately to throw away yourself, for the interest of others, to whom you are less obliged than you are aware of."

This persuasion seems to have had little effect. Portland sent (June 29) a letter to the Lords, to tell them that he "is in custody, as he conceives, without any charge; and that, by what Mr. Waller had threatened him with since he was imprisoned, he doth apprehend a very cruel, long, and ruinous restraint:—He therefore prays, that he may not find the effects of Mr. Waller's threats a long and close imprisonment; but may be speedily brought to a legal trial, and then he is confident the vanity and falsehood of those informations which have been given against him will appear."

In consequence of this letter, the Lords ordered Portland and Waller to be confronted; when the one repeated his charge and the other his denial. The examination of the plot being continued, (July 1,) Thinn, usher of the House of Lords, deposed, that Mr. Waller having had a conference with the Lord Portland in an upper room, Lord Portland said, when he came down, "Do me the favour to tell my Lord Northumberland, that Mr. Waller has extremely pressed me to save my own life and his, by throwing the blame upon the Lord Conway and the Earl of Northumberland."

Waller, in his letter to Portland, tells him of the reasons which he could urge with resistless efficacy in a personal conference; but he overrated his own oratory; his vehemence, whether of persuasion or entreaty, was returned with contempt.

One of his arguments with Portland is, that the plot is already known to a woman. This woman was doubtless Lady Aubigney, who, upon this occasion, was committed to custody; but who, in reality, when she delivered the commission, knew not what it was.

The parliament then proceeded against the conspirators, and committed their trial to a council of war. Tomkyns and Chaloner were hanged near their own doors. Tomkyns, when he came to die, said it was a *foolish business;* and indeed there seems to have been no hope that it should escape discovery; for though never more than three met at a time, yet a design so extensive must, by necessity, be communicated to many, who could not be expected to be all faithful and all prudent. Chaloner was attended at his execution by Hugh Peters. His crime was, that he had commission to raise money for the King; but it appears not that the money was to be expended upon the advancement of either Crispe's or Waller's plot.

The Earl of Northumberland, being too great for prosecution, was only once examined before the Lords. The Earl of Portland and Lord Conway, persisting to deny the charge, and no testimony but Waller's yet appearing against them, were, after a long imprisonment, admitted to bail. Hassel, the King's messenger, who carried the letters to Oxford, died the night before his trial. Hampden escaped death, perhaps by the interest of his family; but was kept in prison to the end of his life. They whose names were inserted in the commission of array were not capitally punished, as it could not be proved that they had consented to their own nomination; but they were considered as malignants, and their estates were seized.

"Waller, though confessedly," says Clarendon, "the most guilty, with incredible dissimulation affected such a remorse of conscience, that his trial was put off, out of Christian compassion, till he might recover his understanding." What use he made of this interval, with what liberality and success he distributed flattery and money, and how, when he was brought (July 4) before the House, he confessed and lamented, and submitted and implored, may be read in the "History of the Rebellion." (B. vii.) The speech, to which Clarendon ascribes the preservation of his *dear-bought life*, is inserted in his works. The great historian, however, seems to have been mistaken in relating that he prevailed in the principal part of his supplication, not to be tried by a council of war; for, according to Whitlock, he was, by expulsion from the House, abandoned to the tribunal which he so much dreaded, and, being tried and condemned, was reprieved by Essex; but after a year's imprisonment, in which time resentment grew less acrimonious, paying a fine of ten thousand pounds, he was permitted to recollect himself in another country.

Of his behaviour in this part of his life, it is not necessary to direct the reader's opinion. "Let us not," says his last ingenious biographer,* "condemn him with untempered severity, because he was not a prodigy which the world hath seldom seen, because his character included not the poet, the orator, and the hero."

For the place of his exile he chose France, and stayed some time at Roan, where his daughter Margaret was born, who was afterwards his favourite, and his amanuensis. He then removed to Paris, where he lived with great splendour and hospitality; and from time to time amused himself with poetry, in which he sometimes speaks of the rebels, and their usurpation, in the natural language of an honest man.

At last it became necessary, for his support, to sell his wife's jewels; and, being reduced, as he said, at last *to the rump-jewel*, he solicited from Cromwell permission to return, and obtained it by the interest of Colonel Scroop, to whom his sister was married. Upon the remains of a fortune which the danger of his life had very much diminished, he lived at Halbarn, a house built by himself very near to Beaconsfield, where his mother resided. His mother, though related to Cromwell and Hampden, was zealous for the royal cause, and, when Cromwell visited her,

* Life of Waller, prefixed to an edition of his Works, published in 1773, by Percival Stockdale.—C

used to repeach him; he, in return, would throw a napkin at her, and say he would not dispute with his aunt; but finding in time that she acted for the King, as well as talked, he made her a prisoner to her own daughter, in her own house. If he would do any thing, he could not do less.

Cromwell, now Protector, received Waller, as his kinsman, to familiar conversation. Waller, as he used to relate, found him sufficiently versed in ancient history; and when any of his enthusiastic friends came to advise or consult him, could sometimes overhear him discoursing in the cant of the times: but, when he returned, he would say, "Cousin Waller, I must talk to these men in their own way:" and resumed the common style of conversation.

He repaid the Protector for his favours (1654) by the famous "Panegyric," which has been always considered as the first of his poetical productions. His choice of encomiastic topics is very judicious; for he considers Cromwell in his exaltation, without inquiring how he attained it; there is consequently no mention of the rebel or the regicide. All the former part of his hero's life is veiled with shades, and nothing is brought to view but the chief, the governor, the defender of England's honour, and the enlarger of her dominion. The act of violence by which he obtained the supreme power is lightly treated, and decently justified. It was certainly to be desired that the detestable band should be dissolved, which had destroyed the Church, murdered the King, and filled the nation with tumult and oppression: yet Cromwell had not the right of dissolving them; for all that he had before done could be justified only by supposing them invested with lawful authority. But combinations of wickedness would overwhelm the world by the advantage which licentious principles afford, did not those who have long practised perfidy grow faithless to each other.

In the poem on the war with Spain are some passages at least equal to the best parts of the "Panegyric;" and, in the conclusion, the poet ventures yet a higher flight of flattery, by recommending royalty to Cromwell and the nation. Cromwell was very desirous, as appears from his conversation, related by Whitlock, of adding the title to the power of monarchy, and is supposed to have been withheld from it partly by fear of the army, and partly by fear of the laws, which, when he should govern by the name of king, would have restrained his authority. When therefore a deputation was solemnly sent to invite him to the crown, he, after a long conference, refused it; but is said to have fainted in his coach, when he parted from them.

The poem on the death of the Protector seems to have been dictated by real veneration for his memory. Dryden and Sprat wrote on the same occasion; but they were young men, struggling into notice, and hoping for some favour from the ruling party. Waller had little to expect; he had received nothing but his pardon from Cromwell, and was not likely to ask any thing from those who should succeed him.

Soon afterwards, the Restoration supplied him with another subject; and he exerted his imagination, his elegance, and his melody, with equal alacrity for Charles the Second. It is not possible to read, without some contempt and indignation, poems of the same author, ascribing the highest degree of *power and piety* to Charles the First, then transferring the same *power and piety* to Oliver Cromwell; now inviting Oliver to take the crown, and then congratulating Charles the Second on his recovered right. Neither Cromwell nor Charles could value his testimony as the effect of conviction, or receive his praises as effusions of reverence; they could consider them but as the labour of invention, and the tribute of dependence.

Poets, indeed, profess fiction; but the legitimate end of fiction is the conveyance of truth; and he that has flattery ready for all whom the vicissitudes of the world happen to exalt, must be scorned as a prostituted mind, that may retain the glitter of wit, but has lost the dignity of virtue.

The Congratulation was considered as inferior in poetical merit to the "Panegyric:" and it is reported, that, when the King told Waller of the disparity, he answered, "Poets, Sir, succeed better in fiction than in truth."

The Congratulation is indeed not inferior to the "Panegyric," either by decay of genius, or for want of diligence; but because Cromwell had done much, and Charles had done little, Cromwell wanted nothing to raise him to heroic excellence but virtue; and virtue his poet thought himself at liberty to supply. Charles had yet only the merit of struggling without success, and suffering without despair. A life of escapes and indigence could supply poetry with no splendid images.

In the first parliament summoned by Charles the Second, (March 8, 1661,) Waller sat for Hastings, in Sussex, and served for different places in all the parliaments in that reign. In a time when fancy and gayety were the most powerful recommendations to regard, it is not likely that Waller was forgotten. He passed his time in the company that was highest, both in rank and wit; from which even his obstinate sobriety did not exclude him. Though he drank water, he was enabled by his fertility of mind to heighten the mirth of Bacchanalian assemblies; and Mr. Saville said, that "no man in England should keep him company without drinking but Ned Waller."

The praise given him by St. Evremond is a proof of his reputation; for it was only by his reputation that he could be known, as a writer, to a man who, though he lived a great part of a long life upon an English pension, never condescended to understand the language of the nation that maintained him.

In parliament, "he was," says Burnet, "the delight of the House, and though old, said the liveliest things of any among them." This, however, is said in his account of the year seventy-five, when Waller was only seventy. His name as a speaker occurs often in Grey's Collections; but I have found no extracts that can be more quoted as exhibiting sallies of gayety than cogency of argument.

He was of such consideration, that his remarks were circulated and recorded. When the Duke of York's influence was high, both in Scotland and England, it drew, says Burnet, a lively reflection from Waller, the celebrated wit. He said, "the House of Commons had resolved that the Duke should not reign after the King's death; but the King, in opposition to them, has

resolved that he should reign even in his life." If there appear no extraordinary *liveliness* in this *remark*, yet its reception proves the speaker to have been a *celebrated wit*, to have had a name which men of wit were proud of mentioning.

He did not suffer his reputation to die gradually away, which may easily happen in a long life; but renewed his claim to poetical distinction from time to time, as occasions were offered, either by public events or private incidents; and contenting himself with the influence of his muse, or loving quiet better than influence, he never accepted any office of magistracy.

He was not, however, without some attention to his fortune; for he asked from the King (in 1665) the provostship of Eton College, and obtained it; but Clarendon refused to put the seal to the grant, alleging that it could be held only by a clergyman. It is known that Sir Henry Wotton qualified himself for it by deacon's orders.

To this opposition, the "Biographia" imputes the violence and acrimony with which Waller joined Buckingham's faction in the prosecution of Clarendon. The motive was illiberal and dishonest, and showed that more than sixty years had not been able to teach him morality. His accusation is such as conscience can hardly be supposed to dictate without the help of malice. "We were to be governed by Janizaries instead of parliaments, and are in danger from a worse plot than that of the fifth of November; then, if the Lords and Commons had been destroyed, there had been a succession; but here both had been destroyed, for ever." This is the language of a man who is glad of an opportunity to rail, and ready to sacrifice truth to interest at one time, and to anger at another.

A year after the Chancellor's banishment, another vacancy gave him encouragement for another petition, which the King referred to the council, who, after hearing the question argued by lawyers for three days, determined that the office should be held only by a clergyman, according to the act of Uniformity, since the provost had always received institution as for a parsonage from the bishops of Lincoln. The King then said, he could not break the law which he had made: and Dr. Zachary Cradok, famous for a single sermon, at most for two sermons, was chosen by the fellows.

That he asked any thing more is not known; it is certain that he obtained nothing, though he continued obsequious to the court through the rest of Charles's reign.

At the accession of King James (in 1685) he was chosen for parliament, being then fourscore, at Saltash, in Cornwall; and wrote a "Presage of the Downfall of the Turkish Empire," which he presented to the King on his birth-day. It is remarked, by his commentator Fenton, that in reading Tasso he had early imbibed a veneration for the heroes of the holy war, and a zealous enmity to the Turks, which never left him. James, however, having soon after begun what he thought a holy war at home, made haste to put all molestation of the Turks out of his power.

James treated him with kindness and familiarity, of which instances are given by the writer of his life. One day taking him into the closet, the King asked him how he liked one of the pictures: "My eyes," said Waller, "are dim, and I do not know it." The King said it was the Princess of Orange. "She is," said Waller, "like the greatest woman in the world." The King asked who was that; and was answered, Queen Elizabeth. "I wonder," said the King, "you should think so; but I must confess she had a wise council." "And, Sir," said Waller, "did you ever know a fool choose a wise one?" Such is the story, which I once heard of some other man. Pointed axioms, and acute replies, fly loose about the world, and are assigned successively to those whom it may be the fashion to celebrate.

When the King knew that he was about to marry his daughter to Dr. Birch, a clergyman, he ordered a French gentleman to tell him, that "the King wondered he could think of marrying his daughter to a falling church." "The King," said Waller, "does me great honour, in taking notice of my domestic affairs; but I have lived long enough to observe, that this falling church has got a trick of rising again."

He took notice to his friends of the King's conduct; and said, that "he would be left like a whale upon the strand." Whether he was privy to any of the transactions which ended in the Revolution, is not known. His heir joined the Prince of Orange.

Having now attained an age beyond which the laws of nature seldom suffer life to be extended, otherwise than by a future state, he seems to have turned his mind upon preparation for the decisive hour, and therefore consecrated his poetry to devotion. It is pleasing to discover that his piety was without weakness; that his intellectual powers continued vigorous: and that the lines which he composed, when "*he, for age, could neither read nor write*," are not inferior to the effusions of his youth.

Towards the decline of life, he bought a small house with a little land, at Coleshill;" and said, "he should be glad to die, like the stag, where he was roused." This, however, did not happen. When he was at Beaconsfield, he found his legs grow tumid: he went to Windsor, where Sir Charles Scarborough then attended the King, and requested him, as both a friend and a physician, to tell him, *what that swelling meant*. "Sir," answered Scarborough, "your blood will run no longer." Waller repeated some lines of Virgil, and went home to die.

As the disease increased upon him, he composed himself for his departure; and, calling upon Dr. Birch to give him the holy sacrament, he desired his children to take it with him, and made an earnest declaration of his faith in Christianity. It now appeared what part of his conversation with the great could be remembered with delight. He related, that being present when the Duke of Buckingham talked profanely before King Charles, he said to him, "My Lord, I am a great deal older than your Grace, and have, I believe, heard more arguments for atheism than ever your Grace did; but I have lived long enough to see there is nothing in them; and so I hope your Grace will."

He died October 21, 1687, and was buried at Beaconsfield, with a monument erected by his son's executors, for which Rymer wrote the inscription, and which I hope is now rescued from dilapidation.

He left several children by his second wife; of whom, his daughter was married to Dr. Birch. Benjamin, the eldest son, was disinherited, and sent to New Jersey as wanting common understanding. Edmund, the second son, inherited the estate, and represented Agmondesham in parliament, but at last turned quaker. William, the third son, was a merchant in London. Stephen, the fourth, was an eminent doctor of laws, and one of the commissioners for the Union. There is said to have been a fifth, of whom no account has descended.

The character of Waller, both moral and intellectual, has been drawn by Clarendon, to whom he was familiarly known, with nicety, which certainly none to whom he was not known can presume to emulate. It is therefore inserted here, with such remarks as others have supplied; after which, nothing remains but a critical examination of his poetry.

"Edmund Waller," says Clarendon, "was born to a very fair estate, by the parsimony or frugality of a wise father and mother: and he thought it so commendable an advantage, that he resolved to improve it with his utmost care, upon which in his nature he was too much intent: and, in order to that, he was so much reserved and retired, that he was scarcely ever heard of till by his address and dexterity he had gotten a very rich wife in the city, against all the recommendation, and countenance, and authority of the court, which was thoroughly engaged on the behalf of Mr. Crofts, and which used to be successful in that age, against any opposition. He had the good fortune to have an alliance and friendship with Dr. Morley, who had assisted and instructed him in the reading many good books, to which his natural parts and promptitude inclined him, especially the poets; and at the age when other men used to give over writing verses (for he was near thirty years when he first engaged himself in that exercise, at least that he was known to do so), he surprised the town with two or three pieces of that kind, as if a tenth Muse had been newly born to cherish drooping poetry. The Doctor at that time brought him into that company which was most celebrated for good conversation; where he was received and esteemed with great applause and respect. He was a very pleasant discourser in earnest and in jest, and therefore very grateful to all kind of company, where he was not the less esteemed for being very rich.

"He had been even nursed in parliaments, where he sat when he was very young; and so, when they were resumed again (after a long intermission), he appeared in those assemblies with great advantage; having a graceful way of speaking, and by thinking much on several arguments (which his temper and complexion, that had much of melancholic, inclined him to), he seemed often to speak upon the sudden, when the occasion had only administered the opportunity of saying what he had thoroughly considered, which gave a great lustre to all he said; which yet was rather of delight than weight. There needs no more be said to extol the excellence and power of his wit, and pleasantness of his conversation, than that it was of magnitude enough to cover a world of very great faults; that is, so to cover them, that they were not taken notice of to his reproach, viz. a narrowness in his nature to the lowest degree; an abjectness and want of courage to support him in any virtuous undertaking; an insinuation and servile flattery to the height the vainest and most imperious nature could be contented with; that it preserved and won his life from those who were most resolved to take it, and in an occasion in which he ought to have been ambitious to have lost it; and then preserved him again from the reproach and the contempt that was due to him for so preserving it, and for vindicating it at such a price that it had power to reconcile him to those whom he had most offended and provoked; and continued to his age with that rare felicity, that his company was acceptable where his spirit was odious; and he was at least pitied where he was most detested."

Such is the account of Clarendon; on which it may not be improper to make some remarks.

"He was very little known till he had obtained a rich wife in the city."

He obtained a rich wife about the age of three-and-twenty; an age, before which few men are conspicuous much to their advantage. He was known, however, in parliament and at court: and, if he spent part of his time in privacy, it is not unreasonable to suppose that he endeavoured the improvement of his mind as well as of his fortune. That Clarendon might misjudge the motive of his retirement is the more probable, because he has evidently mistaken the commencement of his poetry, which he supposes him not to have attempted before thirty. As his first pieces were perhaps not printed, the succession of his compositions was not known; and Clarendon, who cannot be imagined to have been very studious of poetry, did not rectify his first opinion by consulting Waller's book.

Clarendon observes, that he was introduced to the wits of the age by Dr. Morley; but the writer of his Life relates that he was already among them, when, hearing a noise in the street, and inquiring the cause, they found a son of Ben Jonson under an arrest. This was Morley, whom Waller set free at the expense of one hundred pounds, took him into the country as director of his studies, and then procured him admission into the company of the friends of literature. Of this fact, Clarendon had a nearer knowledge than the biographer, and is therefore more to be credited.

The account of Waller's parliamentary eloquence is seconded by Burnet, who, though he calls him "the delight of the House," adds, that "he was only concerned to say that which should make him be applauded; he never laid the business of the House to heart, being a vain and empty, though a witty man."

Of his insinuation and flattery, it is not unreasonable to believe that the truth is told. Ascham, in his elegant description of those whom in modern language we term wits, says, that they are open flatterers, and privy mockers. Waller showed a little of both, when, upon sight of the Dutchess of Newcastle's verses on the death of a Stag, he declared that he would give all his own compositions to have written them; and being charged with the exorbitance of his adulation, answered, that "nothing was too much to be given, that a lady might be saved from the disgrace of such a vile performance." This, however, was no very mischievous or very unu-

sual deviation from truth: had his hypocrisy been confined to such transactions, he might have been forgiven, though not praised; for who forbears to flatter an author or a lady?

Of the laxity of his political principles, and the weakness of his resolution, he experienced the natural effect, by losing the esteem of every party. From Cromwell he had only his recal; and from Charles the Second, who delighted in his company, he obtained only the pardon of his relation Hampden, and the safety of Hampden's son.

As far as conjecture can be made from the whole of his writing, and his conduct, he was habitually and deliberately a friend to monarchy. His deviation towards democracy proceeded from his connexion with Hampden, for whose sake he prosecuted Crawley with great bitterness; and the invective which he pronounced on that occasion was so popular, that twenty thousand copies are said by his biographer to have been sold in one day.

It is confessed that his faults still left him many friends, at least many companions. His convivial power of pleasing is universally acknowledged; but those who conversed with him intimately, found him not only passionate, especially in his old age, but resentful; so that the interposition of friends was sometimes necessary.

His wit and his poetry naturally connected him with the polite writers of his time: he was joined with Lord Buckhurst in the translation of Corneille's "Pompey;" and is said to have added his help to that of Cowley, in the original draft of the "Rehearsal."

The care of his fortune, which Clarendon imputes to him in a degree little less than criminal, was either not constant or not successful; for, having inherited a patrimony of three thousand five hundred pounds a-year, in the time of James the First, and augmented it at least by one wealthy marriage, he left, about the time of the Revolution, an income of not more than twelve or thirteen hundred; which, when the different value of money is reckoned, will be found, perhaps, not more than a fourth part of what he once possessed.

Of this diminution, part was the consequence of the gifts which he was forced to scatter, and the fine which he was condemned to pay at the detection of his plot; and if his estate, as is related in his Life, was sequestered, he had probably contracted debts when he lived in exile; for we are told, that at Paris he lived in splendour, and was the only Englishman, except the Lord St. Alban's, that kept a table.

His unlucky plot compelled him to sell a thousand a-year; of the waste of the rest there is no account, except that he is confessed by his biographer to have been a bad economist. He seems to have deviated from the common practice; to have been a hoarder in his first years, and a squanderer in his last.

Of his course of studies, or choice of books, nothing is known more than that he professed himself unable to read Chapman's translation of Homer without rapture. His opinion concerning the duty of a poet is contained in his declaration, "that he would blot from his works any line that did not contain some motive to virtue."

The characters, by which Waller intended to distinguish his writing, are sprightliness and dignity; in his smallest pieces he endeavours to be gay; in the larger, to be great. Of his airy and light productions, the chief source is gallantry, that attentive reverence of female excellence which has descended to us from the Gothic ages. As his poems are commonly occasional, and his addresses personal, he was not so liberally supplied with grand as with soft images; for beauty is more easily found than magnanimity.

The delicacy which he cultivated restrains him to a certain nicety and caution, even when he writes upon the slightest matter. He has, therefore, in his whole volume, nothing burlesque, and seldom any thing ludicrous or familiar. He seems always to do his best; though his subjects are often unworthy of his care.

It is not easy to think without some contempt on an author, who is growing illustrious in his own opinion by verses, at one time, "To a Lady who can do any thing but sleep when she pleases;" at another, "To a Lady who can sleep when she pleases;" now, "To a Lady, on her passing through a crowd of people;" then, "On a braid of divers colours woven by four Ladies;" "On a Tree cut in paper;" or, "To a Lady from whom he received the copy of verses on the paper-tree, which for many years had been missing."

Genius now and then produces a lucky trifle. We still read the Dove of Anacreon, and Sparrow of Catullus; and a writer naturally pleases himself with a performance which owes nothing to the subject. But compositions merely pretty have the fate of other pretty things, and are quitted in time for something useful; they are flowers fragrant and fair, but of short duration; or they are blossoms to be valued only as they foretel fruits.

Among Waller's little poems are some, which their excellency ought to secure from oblivion; as, "To Amoret," comparing the different modes of regard with which he looks on her and Sacharissa; and the verses "On Love," that begin, *Anger in hasty words or blows.*

In others he is not equally successful; sometimes his thoughts are deficient, and sometimes his expression.

The numbers are not always musical; as,

> Fair Venus, in thy soft arms
> The god of rage confine;
> For thy whispers are the charms
> Which only can divert his fierce design.
> What though he frown, and to tumult do incline,
> Thou the flame
> Kindled in his breast canst tame
> With that snow which unmelted lies on thine.

He seldom, indeed, fetches an amorous sentiment from the depths of science; his thoughts are for the most part easily understood, and his images such as the superficies of nature readily supplies; he has a just claim to popularity, because he writes to common degrees of knowledge; and is free at least from philosophical pedantry, unless perhaps the end of a Song to the Sun may be excepted, in which he is too much a Copernican. To which may be added the simile of the palm in the verses "On her passing through a crowd;" and a line in a more serious poem on the Restoration, about vipers and treacle, which can only be understood by those who happen to know the composition of the Theriaca.

His thoughts are sometimes hyberbolical, and his images unnatural:

——The plants admire,
No less than those of old did Orpheus' lyre:
If she sit down, with tops all tow'rds her bow'd,
They round about her into arbours crowd:
Or if she walks, in even ranks they stand,
Like some well-marshall'd and obsequious band.

In another place:

While in the park I sing, the listening deer
Attend my passion, and forget to fear:
When to the beeches I report my flame,
They bow their heads as if they felt the same.
To gods appealing, when I reach their bowers,
With loud complaints they answer me in showers.
To thee a wild and cruel soul is given,
More deaf than trees, and prouder than the heaven!

"On the Head of a Stag:"

O fertile head! which every year
Could such a crop of wonder bear!
The teeming earth did never bring
So soon so hard, so huge a thing:
Which might it never have been cast
Each year's growth added to the last,
These lofty branches had supplied
The earth's bold son's prodigious pride;
Heaven with these engines had been scal'd,
When mountains heap'd on mountains fall'd.

Sometimes, having succeeded in the first part, he makes a feeble conclusion. In the Song of Sacharissa's and Amoret's friendship, the two last stanzas ought to have been omitted.

His images of gallantry are not always in the highest degree delicate:

Then shall my love this doubt displace,
And gain such trust that I may come
And banquet sometimes on thy face,
But make my constant meals at home.

Some applications may be thought too remote and unconsequential; as in the verses on the Lady dancing:

The sun in figures such as these
Joys with the moon to play:
To the sweet strains they advance,
Which do result from their own spheres:
As this nymph's dance
Moves with the numbers which she hears.

Sometimes a thought, which might perhaps fill a distich, is expanded and attenuated till it grows weak and almost evanescent:

Chloris! since first our calm of peace
Was frighted hence, this good we find,
Your favours with your fears increase,
And growing mischiefs make you kind.
So the fair tree, which still preserves
Her fruit, and state, while no wind blows,
In storms from that uprightness swerves;
And the glad earth about her strows
With treasure from her yielding boughs.

His images are not always distinct; as, in the following passage, he compounds *Love* as a person with *Love* as a passion:

Some other nymphs, with colours faint,
And pencil slow, may Cupid paint,
And a weak heart in time destroy;
She has a stamp, and prints the boy:
Can, with a single look, inflame
The coldest breast, the rudest tame.

His sallies of casual flattery are sometimes elegant and happy, as that *in return for the silver Pen;* and sometimes empty and trifling, as that *upon the Card torn by the Queen.* There are a few lines written in the Dutchess's Tasso, which he is said by Fenton to have kept a summer under correction. It happened to Waller, as to others, that his success was not always in proportion to his labour.

Of these petty compositions, neither the beauties nor the faults deserve much attention. The amorous verses have this to recommend them, that they are less hyperbolical than those of some other poets. Waller is not always at the last gasp; he does not die of a frown, nor live upon a smile. There is, however, too much love, and too many trifles. Little things are made too important; and the empire of Beauty is represented as exerting its influence farther than can be allowed by the multiplicity of human passions, and the variety of human wants. Such books, therefore, may be considered as showing the world under a false appearance, and, so far as they obtain credit from the young and inexperienced, as misleading expectation, and misguiding practice.

Of his nobler and more weighty performances the greater part is panegyrical: for of praise he was very lavish, as is observed by his imitator Lord Lansdowne:

No satyr stalks within the hallow'd ground,
But queens and heroines, kings and gods abound;
Glory and arms and love are all the sound.

In the first poem, on the danger of the Prince on the coast of Spain, there is a puerile and ridiculous mention of Arion at the beginning; and the last paragraph, on the *Cable*, is in part ridiculously mean, and in part ridiculously tumid. The poem, however, is such as may be justly praised, without much allowance for the state of our poetry and language at that time.

The two next poems are upon the King's *behaviour at the death of Buckingham*, and upon his *Navy*.

He has, in the first, used the pagan deities with great propriety:

'Twas want of such a precedent as this
Made the old heathens frame their gods amiss.

In the poem on the Navy, those lines are very noble which suppose the king's power secure against a second deluge; so noble, that it were almost criminal to remark the mistake of *centre* for *surface*, or to say that the empire of the sea would be worth little if it were not that the waters terminate in land.

The poem upon Sallee has forcible sentiments; but the conclusion is feeble. That on the Repairs of St. Paul's has something vulgar and obvious; such as the mention of Amphion: and something violent and harsh: as,

So all our minds with his conspire to grace
The gentiles' great apostle, and deface
Those state-obscuring sheds, that like a chain
Seem'd to confine and fetter him again:
Which the glad saint shakes off at his command,
As once the viper from his sacred hand.
So joys the aged oak, when we divide
The creeping ivy from his injur'd side.

Of the two last couplets, the first is extravagant, and the second mean.

His praise of the Queen is too much exaggerated; and the thought, that she "saves lovers by cutting off hope, as gangrenes are cured by lopping the limb," presents nothing to the mind but disgust and horror.

Of "The Battle of the Summer Islands," it seems not easy to say whether it is intended to

raise terror or merriment. The beginning is too splendid for jest, and the conclusion too light for seriousness. The versification is studied, the scenes are diligently displayed, and the images artfully amplified; but, as it ends neither in joy nor sorrow, it will scarcely be read a second time.

The "Panegyric" upon Cromwell has obtained from the public a very liberal dividend of praise, which however cannot be said to have been unjustly lavished; for such a series of verses had rarely appeared before in the English language. Of the lines, some are grand, some are graceful, and all are musical. There is now and then a feeble verse, or a trifling thought, but its great fault is the choice of its hero.

The poem of "The War with Spain" begins with lines more vigorous and striking than Waller is accustomed to produce. The succeeding parts are variegated with better passages and worse. There is something too far-fetched in the comparison of the Spaniards drawing the English on, by saluting St. Lucar with cannon, *to lambs awakening the lion by bleating*. The fate of the Marquis and his Lady, who were burned in their ship, would have moved more, had the poet not made him die like the phœnix, because he had spices about him, nor expressed their affection and their end by a conceit at once false and vulgar:

> Alive, in equal flames of love they burn'd,
> And now together are to ashes turn'd.

The verses to Charles, on his return, were doubtless intended to counterbalance the "Panegyric" on Cromwell. If it has been thought inferior to that with which it is naturally compared, the cause of its deficiency has been already remarked.

The remaining pieces it is not necessary to examine singly. They must be supposed to have faults and beauties of the same kind with the rest. The sacred poems, however, deserve particular regard; they were the work of Waller's declining life, of those hours in which he looked upon the fame and the folly of the time past with the sentiments which his great predecessor, Petrarch, bequeathed to posterity, upon his review of that love and poetry which have given him immortality.

That natural jealousy which makes every man unwilling to allow much excellence in another, always produces a disposition to believe that the mind grows old with the body; and that he, whom we are now forced to confess superior, is hastening daily to a level with ourselves. By delighting to think this of the living, we learn to think it of the dead; and Fenton, with all his kindness for Waller, has the luck to mark the exact time when his genius passed the zenith, which he places at his fifty-fifth year. This is to allot the mind but a small portion. Intellectual decay is doubtless not uncommon; but it seems not to be universal. Newton was in his eighty-fifth year improving his chronology, a few days before his death; and Waller appears not, in my opinion, to have lost at eighty-two any part of his poetical power.

His sacred poems do not please like some of his other works; but before the fatal fifty-five, had he written on the same subjects, his success would hardly have been better.

It has been the frequent lamentation of good men, that verse has been too little applied to the purposes of worship, and many attempts have been made to animate devotion by pious poetry. That they have very seldom attained their end is sufficiently known, and it may not be improper to inquire why they have miscarried.

Let no pious ear be offended if I advance, in opposition to many authorities, that poetical devotion cannot often please. The doctrines of religion may, indeed, be defended in a didactic poem; and he who has the happy power of arguing in verse, will not lose it because his subject is sacred. A poet may describe the beauty and the grandeur of Nature, the flowers of the Spring, and the harvests of Autumn, the vicissitudes of the tide and the revolutions of the sky, and praise the Maker for his works, in lines which no reader shall lay aside. The subject of the disputation is not piety, but the motives to piety; that of the description is not God, but the works of God.

Contemplative piety, or the intercourse between God and the human soul, cannot be poetical. Man, admitted to implore the mercy of his Creator, and plead the merits of his Redeemer, is already in a higher state than poetry can confer.

The essence of poetry is invention; such invention as, by producing something unexpected, surprises and delights. The topics of devotion are few, and being few are universally known; but few as they are, they can be made no more; they can receive no grace from novelty of sentiment, and very little from novelty of expression.

Poetry pleases by exhibiting an idea more grateful to the mind than things themselves afford. This effect proceeds from the display of those part of nature which attract, and the concealment of those which repel, the imagination: but religion must be shown as it is; suppression and addition equally corrupt it; and such as it is, it is known already.

From poetry the reader justly expects, and from good poetry always obtains, the enlargement of his comprehension and elevation of his fancy; but this is rarely to be hoped by Christians from metrical devotion. Whatever is great, desirable, or tremendous, is comprised in the name of the Supreme Being. Omnipotence cannot be exalted; Infinity cannot be amplified; Perfection cannot be improved.

The employments of pious meditation are faith, thanksgiving, repentance, and supplication. Faith, invariably uniform, cannot be invested by fancy with decorations. Thanksgiving, the most joyful of all holy effusions, yet addressed to a Being without passions, is confined to a few modes, and is to be felt rather than expressed. Repentance, trembling in the presence of the Judge, is not at leisure for cadences and epithets. Supplication of man to man may diffuse itself through many topics of persuasion; but supplication to God can only cry for mercy.

Of sentiments purely religious, it will be found that the most simple expression is the most sublime. Poetry loses its lustre and its power, because it is applied to the decoration of something more excellent than itself. All that pious verse can do is to help the memory, and delight the ear, and for these purposes it may be very useful; but it supplies nothing to the mind. The ideas of Christian theology are too simple for

eloquence, too sacred for fiction, and too majestic for ornament: to recommend them by tropes and figures, is to magnify by a concave mirror the sideral hemisphere.

As much of Waller's reputation was owing to the softness and smoothness of his numbers, it is proper to consider those minute particulars to which a versifier must attend.

He certainly very much excelled in smoothness most of the writers who were living when his poetry commenced. The poets of Elizabeth had attained an art of modulation, which was afterwards neglected or forgotten. Fairfax was acknowledged by him as his model; and he might have studied with advantage the poem of Davies,* which, though merely philosophical, yet seldom leaves the ear ungratified.

But he was rather smooth than strong: of *the full resounding line*, which Pope attributes to Dryden, he has given very few examples. The critical decision has given the praise of strength to Denham, and of sweetness to Waller.

His excellence of versification has some abatements. He uses the expletive *do* very frequently; and, though he lived to see it almost universally ejected, was not more careful to avoid it in his last compositions than in his first. Praise had given him confidence; and finding the world satisfied, he satisfied himself.

His rhymes are sometimes weak words: *so* is found to make the rhyme twice in ten lines, and occurs often as a rhyme through his book.

His double rhymes, in heroic verse, have been censured by Mrs. Phillips, who was his rival in the translation of Corneille's "Pompey;" and more faults might be found, were not the inquiry below attention.

He sometimes uses the obsolete termination of verbs, as *waxeth*, *affecteth*; and sometimes retains the final syllable of the preterite, as *amazed*, *supposed*, of which I know not whether it is not to the detriment of our language that we have totally rejected them.

Of triplets he is sparing; but he did not wholly forbear them: of an Alexandrine he has given no example.

The general character of his poetry is elegance and gayety. He is never pathetic, and very rarely sublime. He seems neither to have had a mind much elevated by nature, nor amplified by learning. His thoughts are such as a liberal conversation and large acquaintance with life would easily supply. They had however then, perhaps, that grace of novelty, which they are now often supposed to want by those who, having already found them in later books, do not know or inquire who produced them first. This treatment is unjust. Let not the original author lose by his imitators.

Praise, however, should be due before it is given. The author of Waller's Life ascribes to him the first practice of what Erythræus and some late critics call *alliteration*, of using in the same verse many words beginning with the same letter. But this knack, whatever be its value, was so frequent among early writers, that Gascoigne, a writer of the sixteenth century, warns the young poet against affecting it: Shakspeare, in the "Midsummer Night's Dream," is supposed to ridicule it; and in another play the sonnet of Holofernes fully displays it.

He borrows too many of his sentiments and illustrations from the old mythology, for which it is vain to plead the example of ancient poets; the deities which they introduced so frequently, were considered as realities, so far as to be received by the imagination, whatever sober reason might even then determine. But of these images time has tarnished the splendour. A fiction, not only detected but despised, can never afford a solid basis to any position, though sometimes it may furnish a transient allusion, or slight illustration. No modern monarch can be much exalted by hearing that, as Hercules had his *club*, he has his *navy*.

But of the praise of Waller, though much may be taken away, much will remain; for it cannot be denied, that he added something to our elegance of diction, and something to our propriety of thought; and to him may be applied what Tasso said, with equal spirit and justice, of himself and Guarini, when, having perused the "Pastor Fido," he cried out, "If he had not read 'Aminta,' he had not excelled it."

As Waller professed himself to have learned the art of versification from Fairfax, it has been thought proper to subjoin a specimen of his work, which, after Mr. Hoole's translation, will perhaps not be soon reprinted. By knowing the state in which Waller found our poetry, the reader may judge how much he improved it.

I.

Erminia's steed (this while) his mistresse bore
Through forests thicke among the shadie treene,
Her feeble hand the bridle raines forelore,
Halfe in a swoune she was for feare I weene;
But her flit courser spared nere the more,
To beare her through the desart woods unseene
Of her strong foes, that chased her through the plaine.
And still pursued, but still pursued in vaine.

II.

Like as the wearie hounds at last retire,
Windlesse, displeased, from the fruitlesse chace,
When the slie beast Tapisht in bush and brire,
No art nor pains can rowse out of his place:
The Christian knights so full of shame and ire
Returned backe, with faint and wearie pace!
Yet still the fearfull Dame fled, swift as winde,
Nor euer staid, nor euer lookt behinde.

III.

Through thicke and thinne, all night, all day, she driued.
Withouten comfort, companie, or guide,
Her plaints and teares with euery thought reuiued,
She heard and saw her greefes, but naught beside.
But when the sunne his burning chariot diued
In Thetis waue, and wearie teame vntide,
On Iordans sandie banks her course she staid,
At last, there downe she light, and down she laid.

IV.

Her teares, her drinke; her food, her sorrowings;
This was her diet that vnhappy night:
But sleepe (that sweet repose and quiet brings
To ease the greefes of discontented wight)
Spred foorth his tender, soft, and nimble wings,
In his dull armes foulding the virgin bright:
And loue, his mother, and the graces kept
Strong watch and warde, while this faire Ladie slept.

* Sir John Davies, entitled, "Nosce teipsum. This oracle expounded in two Elegies: I. Of Humane Knowledge; II. Of the Soule of Man and the Immortalitie thereof, 1599."—R.

V.

The birds awakte her with their morning song,
Their warbling musicke pearst her tender care,
The murmuring brookes and whistling windes among
The ratling boughes, and leaues, their parts did beare;
Her eies vncloseb beheld the groues along,
Of swaines and shepherd groomes that dwellings weare;
And that sweet noise, birds, winds, and waters sent,
Prouokt again the virgin to lament.

VI.

Her plaints were interrupted with a sound,
That seem'd from thickest bushes to proceed,
Some lolly shepherd sung a lustie round,
And to his voice had tun'd his oaten reed;
Thither she went, an old man there she found
(At whose right hand his little flock did feed)
Sat making baskets, his three sonnes among,
That learn'd their father's art, and learn'd his song.

VII.

Beholding one in shining armes appeare
The seelie man and his were sore dismaid;
But sweet Erminia comforted their feare,
Her ventail vp, her visage open laid,
You happy folke, of heau'n beloued deare,
Work on (quoth she) upon your harmless traid,
These dreadfull armes I beare no warfare bring
To your sweet toile, nor those sweet tunes you sing.

VIII.

But father, since this land, these townes and towers,
Distroied are with sword, with fire and spoile,
How may it be, unhurt that you and yours
In safetie thus, applie your harmlesse toile?
My soune (quoth he) this pore estate of ours
Is euer safe from storm of warlike broile;
This wilderness doth vs in safte keepe,
No thundering drum, no trumpet breakes our sleepe.

IX.

Haply iust heau'ns defence and shield of right,
Doth loue the innocence of simple swains.
The thunderbolts on highest mountains light,
And seld or neuer strike the lower plaines:
So kings have cause to feare *Bellonaes* might,
Not they whose sweat and toile their dinner gaine,
Nor euer greedie soldier was entised
By pouertie, neglected and despised.

X.

O Pouertie, chefe of the heau'nly brood,
Dearer to me than wealth or kingly crowne!
No wish for honour, thirst of others good,
Can moue my heart, contented with my owne:
We quench our thirst with water of this flood,
Nor fear we poison should therein be throwne:
These little flocks of sheepe and tender goates
Giue milke for food, and wool to make us coates.

XI.

We little wish, we need but little wealth,
From cold and hunger vs to cloath and feed;
These are my sonnes, their care preserues from stealth
Their fathers flocks, nor servants moe I need:
Amid these groues I walke oft for my health
And to the fishes, birds, and beastes giue heed,
How they are fed, in forrest, spring, and lake,
And their contentment for ensample take.

XII.

Time was (for each one hath his doating time,
These siluer locks were golden tresses than)
That countrie life I hated as a crime,
And from the forrests sweet contentment ran,
To Memphis' stately pallace would I clime,
And there became the mightie Caliphes man,
And though I but a simple gardner weare,
Yet could I marke abuses, see, and heare.

XIII.

Entised on with hope of future gaine,
I suffered long what did my soule displease;
But when my youth was spent, my hope was vaine,
I felt my native strength at last decrease;
I gan my loose of lustie yeeres complaine,
And wisht I had enjoy'd the countrie's peace:
I bod the court farewell, and with content
My later age here have I quiet spent.

XIV.

While thus he spake, Erminia husht and still
His wise discourses heard, with great attention,
His speeches graue those idle fancies kill,
Which in her troubled soule bred such dissention;
After much thought reformed was her will,
Within those woods to dwell was her intention.
Till fortune should occasion new afford,
To turne her home to her desired Lord.

XV.

She said therefore, O shepherd fortunate!
That troubles some didst whilom feel and proue,
Yet lieust now in this contented state,
Let my mishap thy thoughts to pitie moue,
To entertaine me as a willing mate
In shepherds life, which I admire and loue;
Within these pleasant groues perchance my hart
Of her discomforts may vnload some part.

XVI.

If gold or wealth of most esteemed deare,
If iewels rich, thou diddest hold in prise,
Such store thereof, such plentie haue I seen,
As to a greedie minde might well suffice:
With that downe trickled many a siluer teare,
Two christall streames fell from her watrie eies:
Part of her sad misfortunes than she told,
And wept, and with her wept that shepherd old

XVII.

With speeches kinde, he gan the virgin deare
Towards his cottage gently home to guide;
His aged wife there made her homely cheare,
Yet welcomde her, and plast her by her side.
The Princesse dond a poore pastorae geare,
A kerchiefe course vpon her head she tide;
But yet her gestures and her lookes (I geese)
Were such, as ill beseem'd a shepherdesse.

XVIII.

Not those rude garments could obscure, and hide
The heau'nly beautie of her angels face,
Nor was her princely ofspring damnifide,
Or ought disparag'de, by those labours bace;
Her little flocks to pasture would she guide,
And milk her goates, and in their folds them place,
Both cheese and butter could she make, and frame
Her selfe to please the shepherd and his dame

POMFRET.

Of Mr. John Pomfret nothing is known but from a slight and confused account prefixed to his poems by a nameless friend; who relates, that he was son of the Rev. Mr. Pomfret, rector of Luton, in Bedfordshire; that he was bred at Cambridge;* entered into orders, and was rector of Malden, in Bedfordshire; and might have risen in the church, but that, when he applied to Dr. Compton, bishop of London, for institution to a living of considerable value, to which he had been presented, he found a troublesome obstruction raised by a malicious interpretation of some passage in his "Choice;" from which it was inferred, that he considered happiness as more likely to be found in the company of a mistress than of a wife.

This reproach was easily obliterated; for it had happened to Pomfret as to almost all other men who plan schemes of life; he had departed from his purpose, and was then married.

The malice of his enemies had, however, a very fatal consequence: the delay constrained his attendance in London, where he caught the small-pox, and died in 1703, in the thirty-sixth year of his age.

He published his poems in 1699; and has been always the favourite of that class of readers, who, without vanity or criticism, seek only their own amusement.

His "Choice" exhibits a system of life adapted to common notions and equal to common expectations; such a state as affords plenty and tranquillity, without exclusion of intellectual pleasures. Perhaps no composition in our language has been oftener perused than Pomfret's "Choice."

In his other poems there is an easy volubility, the pleasure of smooth metre is afforded to the ear, and the mind is not oppressed with ponderous, or entangled with intricate, sentiment. He pleases many; and he who pleases many must have some species of merit.

DORSET.

Of the Earl of Dorset the character has been drawn so largely and so elegantly by Prior, to whom he was familiarly known, that nothing can be added by a casual hand; and, as its author is so generally read, it would be useless officiousness to transcribe it.

Charles Sackville was born January 24, 1637. Having been educated under a private tutor, he travelled into Italy, and returned a little before the Restoration. He was chosen into the first parliament that was called, for East Grinstead, in Sussex, and soon became a favourite of Charles the Second; but undertook no public employment, being too eager of the riotous and licentious pleasures which young men of high rank, who aspired to be thought wits, at that time imagined themselves entitled to indulge.

One of these frolics has, by the industry of Wood, come down to posterity. Sackville, who was then Lord Buckhurst, with Sir Charles Sedley and Sir Thomas Ogle, got drunk at the Cock, in Bow-street, by Covent-garden, and, going into the balcony, exposed themselves to the populace in very indecent postures. At last, as they grew warmer, Sedley stood forth naked and harangued the populace in such profane language, that the public indignation was awakened; the crowd attempted to force the door, and, being repulsed, drove in the performers with stones, and broke the windows of the house.

For this misdemeanour they were indicted, and Sedley was fined five hundred pounds: what was the sentence of the others is not known. Sedley employed Killigrew and another to procure a remission from the King; but (mark the friendship of the dissolute!) they begged the fine for themselves, and exacted it to the last groat.

In 1665, Lord Buckhurst attended the Duke of York as a volunteer in the Dutch war; and was in the battle of June 3, when eighteen great Dutch ships were taken, fourteen others were destroyed, and Opdam, the admiral, who engaged the Duke, was blown up beside him, with all his crew.

On the day before the battle, he is said to have composed the celebrated song, "To all you ladies now at land," with equal tranquillity of mind and promptitude of wit. Seldom any splendid story is wholly true. I have heard, from the late Earl of Orrery, who was likely to have good hereditary intelligence, that Lord Buckhurst had been a week employed upon it, and only retouched or finished it on the memor

* He was of Queen's College there, and, by the University register, appears to have taken his bachelor's degree in 1684, and his master's, 1688. H.—His father was of Trinity.—C.

able evening. But even this, whatever it may subtract from his facility, leaves him his courage.

He was soon after made a gentleman of the bed-chamber, and sent on short embassies to France.

In 1674, the estate of his uncle, James Cranfield, Earl of Middlesex, came to him by its owner's death, and the title was conferred on him the year after. In 1677, he became, by the death of his father, Earl of Dorset, and inherited the estate of his family.

In 1684, having buried his first wife of the family of Bagot, who left him no child, he married a daughter of the Earl of Northampton, celebrated both for beauty and understanding.

He received some favourable notice from King James; but soon found it necessary to oppose the violence of his innovations, and, with some other lords, appeared in Westminster Hall to countenance the bishops at their trial.

As enormities grew every day less supportable, he found it necessary to concur in the Revolution. He was one of those lords who sat every day in council to preserve the public peace, after the King's departure; and, what is not the most illustrious action of his life, was employed to conduct the Princess Anne to Nottingham with a guard, such as might alarm the populace as they passed, with false apprehensions of her danger. Whatever end may be designed, there is always something despicable in a trick.

He became, as may be easily supposed, a favourite of King William, who, the day after his accession, made him lord-chamberlain of the household, and gave him afterwards the garter. He happened to be among those that were tossed with the King in an open boat sixteen hours, in very rough and cold weather, on the coast of Holland. His health afterwards declined; and, on January 19, 1705-6, he died at Bath.

He was a man whose elegance and judgment were universally confessed, and whose bounty to the learned and witty was generally known. To the indulgent affection of the public, Lord Rochester bore ample testimony in this remark—"I know not how it is, but Lord Buckhurst may do what he will, yet is never in the wrong."

If such a man attempted poetry, we cannot wonder that his works were praised. Dryden, whom, if Prior tells truth, he distinguished by his beneficence, and who lavished his blandishments on those who are not known to have so well deserved them, undertaking to produce authors of our own country superior to those of antiquity, says, "I would instance your Lordship in satire, and Shakspeare in tragedy." Would it be imagined that, of this rival to antiquity, all the satires were little personal invectives, and that his longest composition was a song of eleven stanzas?

The blame, however, of this exaggerated praise falls on the encomiast, not upon the author; whose performances are, what they pretend to be, the effusions of a man of wit; gay, vigorous, and airy. His verses to Howard show great fertility of mind; and his Dorinda has been imitated by Pope.

STEPNEY.

George Stepney, descended from the Stepneys of Pendigrast, in Pembrokeshire, was born at Westminster, in 1663. Of his father's condition or fortune I have no account.* Having received the first part of his education at Westminster, where he passed six years in the College, he went at nineteen to Cambridge,† where he continued a friendship begun at school with Mr. Montague, afterwards Earl of Halifax. They came to London together, and are said to have been invited into public life by the Earl of Dorset.

His qualifications recommended him to many foreign employments, so that his time seems to have been spent in negotiations. In 1692, he was sent envoy to the elector of Brandenburgh; in 1693, to the Imperial Court; in 1694, to the Elector of Saxony; in 1696, to the Electors of Mentz and Cologne, and the Congress at Francfort; in 1698, a second time to Brandenburgh; in 1699, to the King of Poland; in 1701 again to the Emperor; and in 1706, to the States-general. In 1697, he was made one of the commissioners of trade. His life was busy, and not long. He died in 1707; and is buried in Westminster Abbey, with this epitaph, which Jacob transcribed:—

H. S. E.
Georgius Stepneius, Armiger,
Vir
Ob Ingenii acumen,
Literarum Scientiam,
Morum Suavitatem,
Rerum Usum,
Virorum Amplissimorum Consuetudinem,
Linguæ, Styli, ac Vitæ Elegantiam,
Præclara Officia cum Britanniæ tum Europæ
præstita,
Suâ ætate multum celebratus,
Apud posteros semper celebrandus;
Plurimas Legationes obiit
Eâ Fide, Diligentiâ, ac Felicitate,
Ut Augustissimorum Principum
Gulielmi et Annæ
Spem in illo repositam
Nunquam fefellerit,
Haud raro superaverit.
Post longum honorum Curfum
Brevi Temporis Spatio confectum,
Cum Naturæ parum, Famæ satis vixerat,
Animam ad altiora aspirantem placidè efflavit

* It has been conjectured that our Poet was either son or grandson of Charles, third son of Sir John Stepney, the first baronet of that family. See Granger's History, vol. ii. p. 396, edit. 8vo. 1775. Mr. Cole says, the Poet's father was a grocer. Cole's MSS. in Brit. Mus.—C.

† He was entered of Trinity College, and took his master's degree in 1689.—H.

On the left hand.

G. S.

Ex Equestri Familiâ Stepneiorum,
De Pendegrast. in Comitatu
Pembrochiensi oriundus,
Westmonasterii natus est, A. D. 1663.
Electus in Collegium
Sancti Petri Westmonast. A. 1676.
Sancti Trinitatis Cantab. 1682.
Consiliariorum quibus Commercii
Cura commissa est 1697.
Chelseiæ mortuus, et, comitante
Magnâ Procerum
Frequentiâ, huc elatus, 1707.

It is reported that the juvenile compositions of Stepney made gray authors blush. I know not whether his poems will appear such wonders to the present age. One cannot always easily find the reason for which the world has sometimes conspired to squander praise. It is not very unlikely that he wrote very early as well as he ever wrote; and the performances of youth have many favourers, because the authors yet lay no claim to public honours, and are therefore not considered as rivals by the distributors of fame.

He apparently professed himself a poet, and added his name to those of the other wits in the version of Juvenal; but he is a very licentious translator, and does not recompense his neglect of the author by beauties of his own. In his original poems, now and then, a happy line may perhaps be found, and now and then a short composition may give pleasure. But there is, in the whole, little either of the grace of wit, or the vigour of nature.

PHILIPS.

John Philips was born on the 30th of December, 1676, at Bampton, in Oxfordshire; of which place his father, Dr. Stephen Philips, archdeacon of Salop, was minister. The first part of his education was domestic; after which he was sent to Winchester, where, as we are told by Dr. Sewel, his biographer, he was soon distinguished by the superiority of his exercises; and what is less easily to be credited, so much endeared himself to his schoolfellows, by his civility and good-nature, that they, without murmur or ill-will, saw him indulged by the master with particular immunities. It is related, that when he was at school, he seldom mingled in play with the other boys, but retired to his chamber; where his sovereign pleasure was to sit hour after hour, while his hair was combed by somebody whose services he found means to procure.*

At school he became acquainted with the poets, ancient and modern, and fixed his attention particularly on Milton.

In 1694, he entered himself at Christ-church, a college at that time in the highest reputation, by the transmission of Busby's scholars to the care first of Fell, and afterwards of Aldrich. Here he was distinguished as a genius eminent among the eminent, and for friendship particularly intimate with Mr. Smith, the author of "Phædra and Hippolytus." The profession which he intended to follow was that of physic; and he took much delight in natural history, of which botany was his favourite part.

His reputation was confined to his friends and to the University; till about 1703, he extended it to a wider circle by the "Splendid Shilling," which struck the public attention with a mode of writing new and unexpected.

This performance raised him so high, that, when Europe resounded with the victory of Blenheim, he was, probably with an occult opposition to Addison, employed to deliver the acclamation of the Tories. It is said that he would willingly have declined the task, but that his friends urged it upon him. It appears that he wrote this poem at the house of Mr. St. John.

"Blenheim" was published in 1705. The next year produced his great work, the poem upon "Cider," in two books; which was received with loud praises, and continued long to be read, as an imitation of Virgil's "Georgic," which needed not shun the presence of the original.

He then grew probably more confident of his own abilities, and began to meditate a poem on the "Last Day;" a subject on which no mind can hope to equal expectation.

This work he did not live to finish; his diseases, a slow consumption and an asthma, put a stop to his studies, and on Feb. 15, 1708, at the beginning of his thirty-third year, put an end to his life.

He was buried in the cathedral of Hereford; and Sir Simon Harcourt, afterwards lord-chancellor, gave him a monument in Westminster Abbey. The inscription at Westminster was written, as I have heard, by Dr. Atterbury, though commonly given to Dr. Freind.

HIS EPITAPH AT HEREFORD:

JOHANNES PHILIPS

Obiit 15 die Feb. Anno. { Dom. 1708. / Ætat. suæ 32.

Cujus
Ossa si requiras, hanc Urnam inspice:
Si Ingenium nescias, ipsius Opera consule;
Si Tumulum desideras,
Templum adi Westmonasteriense;
Qualis quantusque Vir fuerit,
Dicat elegans illa et præclara,

* Isaac Vossius relates, that he also delighted in having his hair combed when he could have it done by barbers, or other persons skilled in the rules of prosody. Of the passage that contains this ridiculous fancy, the following is a translation:—"Many people take delight in the rubbing of their limbs, and the combing of their hair; but these exercises would delight much more, if the servants at the baths, and of the barbers, were so skilful in this art, that they could express any measures with their fingers. I remember that more than once I have fallen into the hands of men of this sort, who could imitate any measure of songs in combing the hair, so as sometimes to express very intelligibly iambics, trochees, dactyls, &c. from whence there arose to me no small delight." See his "Treatise de Poematum cantu et Viribus Rythmi." Oxon. 1673. p. 62.—H.

Quæ cenotaphium ibi decorat,
Inscriptio.
Quâm interim erga Cognatos pius et officiosus,
Testetur hoc saxum
A *Maria Philips* Matre ipsius pientissimâ,
Dilecti Filii Memoriæ non sine Lacrymis dicatum.

HIS EPITAPH AT WESTMINSTER.

Herefordiæ conduntur Ossa,
Hoc in Delubro statuitur Imago,
Britanniam omnem pervagatur Fama,
JOHANNIS PHILIPS:
Qui Viris bonis doctisque juxta charus,
Immortale suum Ingenium,
Eruditione multiplici excultum,
Miro animi candore,
Eximiâ morum simplicitate,
Honestavit.
Litterarum Amœniorum sitim,
Quam Wintoniæ Puer sensire cœperat,
Inter Ædis Christi Alumnos jugiter explevit,
In illo Musarum Domicilio
Præclaris Æmulorum studiis excitatus,
Optimis scribendi Magistris semper intentus,
Carmina sermone Patrio composuit
A Græcis Latinisque fontibus feliciter deducta,
Atticis Romanisque auribus omnino digna,
Versuum quippe Harmoniam
Rhythmo didicerat.
Antiquo illo, libero, multiformi
Ad res ipsas apto prorsus, et attemperato,
Non numeris in eundem ferè orbem redeuntibus,
Non Clausularum similiter cadentium sono
Metiri:
Uni in hoc laudis genere Miltono secundus,
Primoque pœne par.
Res seu Tenues, seu Grandes, seu Mediocres
Ornandas sumserat,
Nusquam, non quod decuit,
Et vidit, et assecutus est,
Egregius, quocunque Stylum verteret,
Fandi author, et Modorum artifex.
Fas sit Huic,
Auso licèt à tuâ Metrorum Lege discedere,
O Poesis Anglicanæ Pater, atque Conditor, Chaucere,
Alterum tibi latus claudere,
Vatum certe Cineres, tuos undique stipantium
Non dedecebit Chorum.
Simon Harcourt, Miles,
Viri benè de se, de Litteris merti
Quoad viveret Fautor,
Post Obitum piè memor,
Hoc illi Saxum poni voluit.
J. Philips, Stephani, S. T. P. Archidiaconi
Salop. Filius, natus est Bamptoniæ
In agro Oxon, Dec. 30, 1676.
Obiit Herefordiæ, Feb. 15, 1708.

Philips has been always praised, without contradiction, as a man modest, blameless, and pious; who bore narrowness of fortune without discontent, and tedious and painful maladies without impatience; beloved by those that knew him, but not ambitious to be known. He was probably not formed for a wide circle. His conversation is commended for its innocent gayety, which seems to have flowed only among his intimates; for I have been told that he was in company silent and barren, and employed only upon the pleasure of his pipe. His addiction to tobacco is mentioned by one of his biographers, who remarks, that in all his writings, except "Blenheim," he has found an opportunity of celebrating the fragrant fume. In common life he was probably one of those who please by not offending, and whose person was loved because his writings were admired. He died honoured and lamented, before any part of his reputation had withered, and before his patron St. John had disgraced him.

His works are few. The "Splendid Shilling" has the uncommon merit of an original design, unless it may be thought precluded by the ancient Centos. To degrade the sounding words and stately construction of Milton, by an application to the lowest and most trivial things, gratifies the mind with a momentary triumph over that grandeur which hitherto held its captives in admiration; the words and things are presented with a new appearance, and novelty is always grateful where it gives no pain.

But the merit of such performances begins and ends with the first author. He that should again adapt Milton's phrase to the gross incidents of common life, and even adapt it with more art, which would not be difficult, must yet expect but a small part of the praise which Philips has obtained; he can only hope to be considered as the repeater of a jest.

"The parody on Milton," says Gildon, "is the only tolerable production of its Author." This is a censure too dogmatical and violent. The poem of "Blenheim" was never denied to be tolerable, even by those who do not allow it supreme excellence. It is indeed the poem of a scholar, "all inexpert of war;" of a man who writes books from books, and studies the world in a college. He seems to have formed his ideas of the field of Blenheim from the battles of the heroic ages, or the tales of chivalry, with very little comprehension of the qualities necessary to the composition of a modern hero, which Addison has displayed with so much propriety. He makes Marlborough behold at a distance the slaughter made by Tallard, then haste to encounter and restrain him, and mow his way through ranks made headless by his sword.

He imitates Milton's numbers indeed, but imitates them very injudiciously. Deformity is easily copied; and whatever there is in Milton which the reader wishes away, all that is obsolete, peculiar, or licentious, is accumulated with great care by Philips. Milton's verse was harmonious, in proportion to the general state of our metre in Milton's age; and, if he had written after the improvements made by Dryden, it is reasonable to believe that he would have admitted a more pleasing modulation of numbers into his work; but Philips sits down with a resolution to make no more music than he found; to want all that his master wanted, though he is very far from having what his master had. Those asperities, therefore, that are venerable in the "Paradise Lost," are contemptible in the "Blenheim."

There is a Latin ode written to his patron, St. John, in return for a present of wine and tobacco, which cannot be passed without notice. It is gay and elegant, and exhibits several artful accommodations of classic expressions to new purposes. It seems better turned than the ode of Hannes.*

To the poem on "Cider," written in imitation of the "Georgics," may be given this peculiar praise, that it is grounded in truth; that the pre-

* This ode I am willing to mention, because there seems to be an error in all the printed copies, which is, I think, retained in the last. They all read:

Quam Gratiarum cura decentium
O! O! labellis cui Venus insidet.

The author probably wrote,

Quam Gratiarum cura decentium
Ornat; labellis cui Venus insidet.—Dr. J.

Hannes was professor of chemistry at Oxford, and wrote one or two poems in the "Musæ Anglicanæ."—J. B.

cepts which it contains are exact and just; and that it is therefore, at once, a book of entertainment and of science. This I was told by Miller, the great gardener and botanist, whose expression was, that "there were many books written on the same subject in prose, which do not contain so much truth as that poem."

In the disposition of his matter, so as to intersperse precepts relating to the culture of trees with sentiments more generally alluring, and in easy and graceful transitions from one subject to another, he has very diligently imitated his master; but he unhappily pleased himself with blank verse, and supposed that the numbers of Milton, which impress the mind with veneration, combined as they are with subjects of inconceivable grandeur, could be sustained by images, which, at most, can rise only to elegance. Contending angels may shake the regions of heaven in blank verse: but the flow of equal measures, and the embellishment of rhyme, must recommend to our attention the art of engrafting, and decide the merit of the redstreak and pearmain.

What study could confer, Philips had obtained: but natural deficiency cannot be supplied. He seems not born to greatness and elevation. He is never lofty, nor does he often surprise with unexpected excellence; but, perhaps, to his last poem may be applied what Tully said of the work of Lucretius, that *it is written with much art, though with few blazes of genius.*

The following fragment written by Edmund Smith, upon the works of Philips, has been transcribed from the Bodleian manuscripts.

"A Prefatory Discourse to the poem on Mr. Philips, with a character of his writings.

"It is altogether as equitable some account should be given of those who have distinguished themselves by their writings, as of those who are renowned for great actions. It is but reasonable they, who contribute so much to the immortality of others, should have some share in it themselves; and since their genius only is discovered by their works, it is just that their virtues should be recorded by their friends. For no modest men (as the person I write of was in perfection) will write their own penegyrics; and it is very hard that they should go without reputation, only because they the more deserve it. The end of writing lives is for the imitation of the readers. It will be in the power of very few to imitate the Duke of Marlborough; we must be content with admiring his great qualities and actions, without hopes of following them. The private and social virtues are more easily transcribed. The life of Cowley is more instructive, as well as more fine, than any we have in our language. And it is to be wished, since Mr. Philips had so many of the good qualities of that poet, that I had some of the abilities of his historian.

"The Grecian philosophers have had their lives written, their morals commended, and their sayings recorded. Mr. Philips had all the virtues to which most of them only pretended, and all their integrity without any of their affectation.

"The French are very just to eminent men in this point; not a learned man nor a poet can die, but all Europe must be acquainted with his accomplishments. They give praise and expect it in their turns; they commend their Patrus and Molieres, as well as their Condés and Turennes; their Pellisons and Racines have their eulogies, as well as the Prince whom they celebrate; and their poems, their mercuries, and orations, nay, their very gazettes, are filled with the praises of the learned.

"I am satisfied, had they a Philips among them, and known how to value him; had they one of his learning, his temper, but above all of that particular turn of humour, that altogether new genius, he had been an example to their poets, and a subject of their panegyrics, and perhaps set in competition with the ancients, to whom only he ought to submit.

"I shall therefore endeavour to do justice to his memory, since nobody else undertakes it. And indeed I can assign no cause why so many of his acquaintance (that are as willing and more able than myself to give an account of him) should forbear to celebrate the memory of one so dear to them, but only that they look upon it as a work entirely belonging to me.

"I shall content myself with giving only a character of the person and his writings, without meddling with the transactions of his life, which was altogether private. I shall only make this known observation of his family, that there was scarcely so many extraordinary men in any one. I have been acquainted with five of his brothers (of which three are still living), all men of fine parts, yet all of a very unlike temper and genius. So that their fruitful mother, like the mother of the gods, seems to have produced a numerous offspring, all of different though uncommon faculties. Of the living, neither their modesty, nor the humour of the present age, permits me to speak: of the dead, I may say something.

"One of them had made the greatest progress in the study of the law of nature and nations of any one I know. He had perfectly mastered, and even improved, the notions of Grotius, and the more refined ones of Puffendorf. He could refute Hobbes with as much solidity as some of greater name, and expose him with as much wit as Echard. That noble study which requires the greatest reach of reason and nicety of distinction, was not at all difficult to him. 'Twas a national loss to be deprived of one who understood a science so necessary, and yet so unknown in England. I shall add only, he had the same honesty and sincerity as the person I write of, but more heat; the former was more inclined to argue, the latter to divert; one employed his reason more, the other his imagination: the former had been well qualified for those posts, which the modesty of the latter made him refuse. His other dead brother would have been an ornament to the College of which he was a member. He had a genius either for poetry or oratory; and, though very young, composed several very agreeable pieces. In all probability he would have written as finely as his brother did nobly. He might have been the Waller, as the other was the Milton of his time. The one might celebrate Marlborough, the other his beautiful offspring. This had not been so fit to describe the actions of heroes as the

virtues of private men. In a word, he had been fitter for my place; and while his brother was writing upon the greatest men that any age ever produced, in a style equal to them, he might have served as a panegyrist on him.

"This is all I think necessary to say of his family. I shall proceed to himself and his writings; which I shall first treat of, because I know they are censured by some out of envy, and more out of ignorance.

"The 'Splendid Shilling,' which is far the least considerable, has the more general reputation, and perhaps hinders the character of the rest. The style agreed so well with the burlesque, that the ignorant thought it could become nothing else. Every body is pleased with that work. But to judge rightly of the other requires a perfect mastery of poetry and criticism, a just contempt of the little turns and witticisms now in vogue, and, above all, a perfect understanding of poetical diction and description.

"All that have any taste for poetry will agree, that the great burlesque is much to be preferred to the low. It is much easier to make a great thing appear little, than a little one great: Cotton and others of a very low genius have done the former: but Philips, Garth, and Boileau, only the latter.

"A picture in miniature is every painter's talent; but a piece for a cupola, where all the figures are enlarged, yet proportioned to the eye, requires a master's hand.

"It must still be more acceptable than the low burlesque, because the images of the latter are mean and filthy, and the language itself entirely unknown to all men of good breeding. The style of Billingsgate would not make a very agreeable figure at St. James's. A gentleman would take but little pleasure in language which he would think it hard to be accosted in, or in reading words which he could not pronounce without blushing. The lofty burlesque is the more to be admired, because, to write it, the author must be master of two of the most different talents in nature. A talent to find out and expose what is ridiculous, is very different from that which is to raise and elevate. We must read Virgil and Milton for the one, and Horace and Hudibras for the other. We know that the authors of excellent comedies have often failed in the grave style, and the tragedian as often in comedy. Admiration and laughter are of such opposite natures, that they are seldom created by the same person. The man of mirth is always observing the follies and weaknesses, the serious writer the virtues or crimes, of mankind; one is pleased with contemplating a beau, the other a hero; even from the same object they would draw different ideas: Achilles would appear in very different lights to Thersites and Alexander; the one would admire the courage and greatness of his soul; the other would ridicule the vanity and rashness of his temper. As the satirist says to Hannibal:

> ——I, curre per Alpes,
> Ut pueris placeas, et declamatio fias.

"The contrariety of style to the subject pleases the more strongly, because it is more surprising; the expectation of the reader is pleasantly deceived, who expects an humble style from the subject, or a great subject from the style. It pleases the more universally, because it is agreeable to the taste both of the grave and the merry; but more particularly so to those who have a relish of the best writers, and the noblest sort of poetry. I shall produce only one passage out of this Poet, which is the misfortune of his galligaskins:

> My galligaskins, which have long withstood
> The winter's fury and encroaching frosts,
> By time subdu'd (what will not time subdue!)

This is admirably pathetical, and shows very well the vicissitudes of sublunary things. The rest goes on to a prodigious height; and a man in Greenland could hardly have made a more pathetic and terrible complaint. Is it not surprising that the subject should be so mean, and the verse so pompous, that the least things in his poetry, as in a microscope, should grow great and formidable to the eye; especially considering that, not understanding French, he had no model for his style? that he should have no writer to imitate, and himself be inimitable? that he should do all this before he was twenty; at an age which is usually pleased with a glare of false thoughts, little turns, and unnatural fustian? at an age, at which Cowley, Dryden, and I had almost said Virgil, were inconsiderable; so soon was his imagination at its full strength, his judgment ripe, and his humour complete.

"This poem was written for his own diversion, without any design of publication. It was communicated but to *me;* but soon spread, and fell into the hands of pirates. It was put out, vilely mangled by Ben Bragge; and impudently said to be *corrected by the author.* This grievance is now grown more epidemical; and no man now has a right to his own thoughts, or a title to his own writings. Xenophon answered the Persian who demanded his arms, 'We have nothing now left but our arms and our valour: if we surrender the one, how shall we make use of the other?' Poets have nothing but their wits and their writings; and if they are plundered of the latter, I don't see what good the former can do them. To pirate, and publicly own it, to prefix their names to the works they steal, to own and avow the theft, I believe, was never yet heard of but in England. It will sound oddly to posterity, that, in a polite nation, in an enlightened age, under the direction of the most wise, most learned, and most generous encouragers of knowledge in the world, the property of a mechanic should be better secured than that of a scholar! that the poorest manual operations should be more valued than the noblest products of the brain! that it should be felony to rob a cobbler of a pair of shoes, and no crime to deprive the best author of his whole subsistence; that nothing should make a man a sure title to his own writings but the stupidity of them! that the works of Dryden should meet with less encouragement than those of his own Flecknoe or Blackmore! that Tillotson and St. George, Tom Thumb and Temple, should be set on an equal footing! This is the reason why this very paper has been so long delayed; and, while the most impudent and scandalous libels are publicly vended by the pirates, this innocent work is forced to steal abroad as if it were a libel.

"Our present writers are by these wretches reduced to the same condition Virgil was, when

the centurion seized on his estate. But I don't doubt but I can fix upon the Mæcenas of the present age, that will retrieve them from it. But, whatever effects this piracy may have upon us, it contributed very much to the advantage of Mr. Philips; it helped him to a reputation which he neither desired nor expected, and to the honour of being put upon a work of which he did not think himself capable: but the event showed his modesty. And it was reasonable to hope, that he, who could raise mean subjects so high, should still be more elevated on greater themes; that he, that could draw such noble ideas from a shilling, could not fail upon such a subject as the Duke of Marlborough, which is capable of heightening even the most low and trifling genius. And, indeed, most of the great works which have been produced in the world have been owing less to the poet than the patron. Men of the greatest genius are sometimes lazy, and want a spur; often modest, and dare not venture in public; they certainly know their faults in the worst things; and even their best things they are not fond of, because the idea of what they ought to be is far above what they are. This induced me to believe that Virgil desired his works might be burned, had not the same Augustus, that desired him to write them, preserved them from destruction. A scribbling beau may imagine a poet may be induced to write, by the very pleasure he finds in writing; but that is seldom, when people are necessitated to it. I have known men row, and use very hard labour for diversion, which, if they had been tied to, they would have thought themselves very unhappy.

"But to return to 'Blenheim,' that work so much admired by some, and censured by others. I have often wished he had wrote it in Latin, that he might be out of the reach of the empty critic, who could have as little understood his meaning in that language as they do his beauties in his own.

"False critics have been the plague of all ages: Milton himself, in a very polite court, has been compared to the rumbling of a wheelbarrow: he had been on the wrong side, and therefore could not be a good poet. And this, perhaps, may be Mr. Philips's case.

"But I take generally the ignorance of his readers to be the occasion of their dislike. People that have formed their taste upon the French writers can have no relish for Philips; they admire points and turns, and consequently have no judgment of what is great and majestic; he must look little in their eyes, when he soars so high as to be almost out of their view. I cannot therefore allow any admirer of the French to be a judge of 'Blenheim,' nor any who takes Bouhours for a complete critic. He generally judges of the ancients by the moderns, and not the moderns by the ancients; he takes those passages of their own authors to be really sublime which come the nearest to it; he often calls that a noble and a great thought which is only a pretty and a fine one; and has more instances of the sublime out of 'Ovid de Tristibus,' than he has out of all Virgil.

"I shall allow, therefore, only those to be judges of Philips, who make the ancients, and particularly Virgil, their standard.

"But before I enter on this subject, I shall consider what is particular in the style of Philips, and examine what ought to be the style of heroic poetry; and next inquire how far he has come up to that style.

"His style is particular, because he lays aside rhyme, and writes in blank verse, and uses old words, and frequently postpones the adjective to the substantive, and the substantive to the verb; and leaves out little particles, *a* and *the*; *her*, and *his*; and uses frequent appositions. Now let us examine whether these alterations of style be conformable to the true sublime."

* * * * *

WALSH.

William Walsh, the son of Joseph Walsh, Esq., of Abberley, in Worcestershire, was born in 1663, as appears from the account of Wood, who relates that at the age of fifteen he became, in 1678, a gentleman commoner of Wadham College.

He left the University without a degree, and pursued his studies in London and at home; that he studied, in whatever place, is apparent from its effect, for he became in Mr. Dryden's opinion the best critic in the nation.

He was not, however, merely a critic or a scholar, but a man of fashion; and, as Dennis remarks, ostentatiously splendid in his dress. He was likewise a member of parliament and a courtier, knight of the shire for his native county in several parliaments; in another the representative of Richmond in Yorkshire; and gentleman of the horse to Queen Anne, under the Duke of Somerset.

Some of his verses show him to have been a zealous friend to the Revolution; but his political ardour did not abate his reverence or kindness for Dryden, to whom he gave a dissertation on Virgil's "Pastorals," in which, however studied, he discovers some ignorance of the laws of French versification.

In 1705, he began to correspond with Mr. Pope, in whom he discovered very early the power of poetry. Their letters are written upon the pastoral comedy of the Italians, and those pastorals which Pope was then preparing to publish.

The kindnesses which are first experienced are seldom forgotten. Pope always retained a grateful memory of Walsh's notice, and men-

tioned him in one of his latter pieces among those that had encouraged his juvenile studies:

> —Granville the polite,
> And knowing Walsh, would tell me I could write.

In his "Essay on Criticism" he had given him more splendid praise; and, in the opinion of his more learned commentator, sacrificed a little of his judgment to his gratitude.

The time of his death I have not learned. It must have happened between 1707, when he wrote to Pope, and 1711, when Pope praised him in his "Essay." The epitaph makes him forty-six years old; if Wood's account be right, he died in 1709.

He is known more by his familiarity with greater men, than by any thing done or written by himself.

His works are not numerous. In prose he wrote "Eugenia, a Defence of Women;" which Dryden honoured with a Preface.

"Esculapius, or the Hospital of Fools," published after his death.

"A Collection of Letters and Poems, amorous and gallant," was published in the volumes called Dryden's Miscellany, and some other occasional pieces.

To his Poems and Letters is prefixed a very judicious Preface upon Epistolary Composition and Amorous Poetry.

In his "Golden Age restored," there was something of humour, while the facts were recent; but it now strikes no longer. In his imitation of Horace, the first stanzas are happily turned; and in all his writings there are pleasing passages. He has, however, more elegance than vigour, and seldom rises higher than to be pretty.

DRYDEN.*

Of the great poet whose life I am about to delineate, the curiosity which his reputation must excite will require a display more ample than can now be given. His contemporaries, however they reverenced his genius, left his life unwritten; and nothing therefore can be known beyond what casual mention and uncertain tradition have supplied.

John Dryden was born August 9, 1631,† at Aldwinkle, near Oundle, the son of Erasmus Dryden, of Titchmersh; who was the third son of Sir Erasmus Dryden, baronet, of Canons Ashby. All these places are in Northamptonshire; but the original stock of the family was in the county of Huntingdon.‡

He is reported by his last biographer, Derrick, to have inherited from his father an estate of two hundred a year, and to have been bred, as was said, an anabaptist. For either of these particulars no authority is given.§ Such a fortune ought to have secured him from that poverty which seems always to have oppressed him; or, if he had wasted it, to have made him ashamed of publishing his necessities. But though he had many enemies, who undoubtedly examined his life with a scrutiny sufficiently malicious, I do not remember that he is ever charged with waste of his patrimony. He was, indeed, sometimes reproached for his first religion. I am therefore inclined to believe that Derrick's intelligence was partly true, and partly erroneous.‖

From Westminster School, where he was instructed as one of the King's scholars by Dr. Busby, whom he long after continued to reverence, he was, in 1650, elected to one of the Westminster scholarships at Cambridge.¶

Of his school performances has appeared only a poem on the death of Lord Hastings, composed with great ambition of such conceits as, notwithstanding the reformation begun by Waller and Denham, the example of Cowley still kept in reputation. Lord Hastings died of the small-pox; and his poet has made of the pustules first rose-buds, and then gems: at last exalts them into stars; and says,

> No comet need foretell his change drew on,
> Whose corpse might seem a constellation.

At the University he does not appear to have been eager of poetical distinction, or to have lavished his early wit either on fictitious subjects or public occasions. He probably considered, that he who proposed to be an author ought first to be a student. He obtained, whatever was the reason, no fellowship in the College. Why he was excluded cannot now be known, and it is vain to guess: had he thought himself injured, he knew how to complain. In the Life of Plutarch he mentions his education

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* The Life of Dryden, though in point of composition it is one of the most admirable of Johnson's productions, is in many particulars incorrect. Mr. Malone, in the biography prefixed to his "Prose Works," has collected a much more ample and accurate account; and from that valuable work several dates and other particulars have been here set right.—J. B.

† Mr. Malone has lately proved that there is no satisfactory evidence for this date. The inscription on Dryden's monument says only *natus* 1632. See Malone's Life of Dryden, prefixed to his "Critical and Miscellaneous Prose Works," p. 5, note.—C.

‡ Of Cumberland. Ibid. p. 10.—C.

§ Mr. Malone has furnished us with a detailed account of our Poet's circumstances; from which it appears that although he was possessed of a sufficient income in the early part of his life, he was considerably embarrassed at its close. See Malone's Life, p. 440.—J. B.

‖ Mr. Derrick's Life of Dryden was prefixed to a very beautiful and correct edition of Dryden's Miscellanies, published by the Tonsons in 1760, 4 vols. 8vo. Derrick's part, however, was poorly executed, and the edition never became popular.—C.

¶ He went off to Trinity College, and was admitted to a bachelor's degree in Jan. 1653–4, and in 1657 was made master of arts.—C.

in the College with gratitude; but, in a prologue at Oxford, he has these lines:

> Oxford to him a dearer name shall be,
> Than his own mother university;
> Thebes did his rude unknowing youth engage;
> He chooses Athens in his riper age.

It was not till the death of Cromwell, in 1658, that he became a public candidate for fame,* by publishing "Heroic Stanzas on the late Lord Protector;" which, compared with the verses of Sprat and Waller on the same occasion, were sufficient to raise great expectations of the rising Poet.

When the King was restored, Dryden, like the other panegyrists of usurpation, changed his opinion, or his profession, and published "Astrea Redux, a Poem on the happy Restoration and Return of his most sacred Majesty King Charles the Second."

The reproach of inconstancy was, on this occasion, shared with such numbers, that it produced neither hatred nor disgrace! if he changed, he changed with the nation. It was, however, not totally forgotten when his reputation raised him enemies.

The same year he praised the new King in a second poem on his restoration. In the "Astrea" were the lines,

> An horrid *stillness* first *invades* the *ear*,
> And in that silence we a tempest fear—

for which he was persecuted with perpetual ridicule, perhaps with more than was deserved. *Silence* is indeed mere privation; and, so considered, cannot *invade;* but privation likewise certainly is *darkness*, and probably *cold;* yet poetry has never been refused the right of ascribing effects or agency to them as to positive powers. No man scruples to say, that *darkness* hinders him from his work; or that *cold* has killed the plants. Death is also privation; yet who has made any difficulty of assigning to death a dart and the power of striking?

In settling the order of his works there is some difficulty; for, even when they are important enough to be formally offered to a patron, he does not commonly date his dedication; the time of writing and publishing is not always the same; nor can the first editions be easily found, if even from them could be obtained the necessary information.†

The time at which his first play was exhibited is not certainly known, because it was not printed till it was, some years afterwards, altered and revived; but since the plays are said to be printed in the order in which they were written, from the dates of some, those of others may be inferred; and thus it may be collected, that in 1663, in the thirty-second year of his life, he commenced a writer for the stage; compelled undoubtedly by necessity, for he appears never to have loved that exercise of his genius, or to have much pleased himself with his own dramas.

Of the stage, when he had once invaded it, he kept possession for many years; not indeed without the competition of rivals who sometimes prevailed, or the censure of critics, which was often poignant and often just; but with such a degree of reputation, as made him at least secure of being heard, whatever might be the final determination of the public.

His first piece was a comedy called "The Wild Gallant.‡" He began with no happy auguries; for his performance was so much disapproved, that he was compelled to recall it, and change it from its imperfect state to the form in which it now appears, and which is yet sufficiently defective to vindicate the critics.

I wish that there were no necessity of following the progress of his theatrical fame, or tracing the meanders of his mind through the whole series of his dramatic performances; it will be fit, however, to enumerate them, and to take especial notice of those that are distinguished by any peculiarity, intrinsic or concomitant; for the composition and fate of eight-and-twenty dramas include too much of a poetical life to be omitted.

In 1664, he published "The Rival Ladies," which he dedicated to the Earl of Orrery, a man of high reputation both as a writer and as a statesman. In this play he made his essay of dramatic rhyme, which he defends, in his dedication, with sufficient certainty of a favourable hearing; for Orrery was himself a writer of rhyming tragedies.

He then joined with Sir Robert Howard in "The Indian Queen," a tragedy in rhyme. The parts which either of them wrote are not distinguished.

"The Indian Emperor" was published in 1667. It is a tragedy in rhyme, intended for a sequel to Howard's "Indian Queen." Of this connexion notice was given to the audience by printed bills, distributed at the door; an expedient supposed to be ridiculed in "The Rehearsal," where Bayes tells how many reams he has printed, to instil into the audience some conception of his plot.

In this play is the description of Night, which Rymer has made famous by preferring it to those of all other poets.

The practice of making tragedies in rhyme was introduced soon after the Restoration, as it seems by the Earl of Orrery, in compliance with the opinion of Charles the Second, who had formed his taste by the French theatre; and Dryden, who wrote, and made no difficulty of declaring that he wrote only to please, and who perhaps knew that by his dexterity of versification he was more likely to excel others in rhyme than without it, very readily adopted his master's preference. He therefore made rhyming tragedies, till, by the prevalence of manifest propriety, he seems to have grown ashamed of making them any longer.

To this play is prefixed a vehement defence of dramatic rhyme, in confutation of the preface to "The Duke of Lerma," in which Sir Robert Howard had censured it.

In 1667, he published "Annus Mirabilis, the Year of Wonders," which may be esteemed one of his most elaborate works.

It is addressed to Sir Robert Howard by a letter, which is not properly a dedication; and

* This is a mistake. His poem on the death of Lord Hastings appeared in a volume entitled "Tears of the Muses on the death of Henry Lord Hastings; 8vo. 1649." Malone.—J. B.

† The order of his plays has been accurately ascertained by Mr. Malone.—C.

‡ The "Duke of Guise" was his first attempt in the drama, but laid aside and afterwards new modelled.—See Malone, p. 61.—J. B.

writing to a poet, he has interspersed many critical observations, of which some are common, and some perhaps ventured without much consideration. He began, even now, to exercise the domination of conscious genius, by recommending his own performance: "I am satisfied that as the Prince and General" [Rupert and Monk] "are incomparably the best subjects I ever had, so what I have written on them is much better than what I have performed on any other. As I have endeavoured to adorn my poem with noble thoughts, so much more to express those thoughts with elocution."

It is written in quatrains, or heroic stanzas of four lines; a measure which he had learned from the "Gondibert" of Davenant, and which he then thought the most majestic that the English language affords. Of this stanza he mentions the incumbrances, increased as they were by the exactness which the age required. It was, throughout his life, very much his custom to recommend his works by representation of the difficulties that he had encountered, without appearing to have sufficiently considered that where there is no difficulty, there is no praise.

There seems to be, in the conduct of Sir Robert Howard and Dryden towards each other, something that is not now easily to be explained.* Dryden, in his dedication to the Earl of Orrery, had defended dramatic rhyme; and Howard, in a preface to a collection of plays, had censured his opinion. Dryden vindicated himself in his "Dialogue on Dramatic Poetry:" Howard, in his preface to "the Duke of Lerma," animadverted on the vindication; and Dryden, in a preface to "The Indian Emperor," replied to the animadversions with great asperity, and almost with contumely. The dedication to this play is dated the year in which the "Annus Mirabilis" was published. Here appears a strange inconsistency; but Langbaine affords some help, by relating that the answer to Howard was not published in the first edition of the play, but was added when it was afterwards reprinted: and as "The Duke of Lerma" did not appear till 1668, the same year in which the dialogue was published, there was time enough for enmity to grow up between authors, who, writing both for the theatre, were naturally rivals.

He was now so much distinguished, that in 1668† he succeeded Sir William Davenant as poet-laureat. The salary of the laureat had been raised in favour of Jonson, by Charles the First, from a hundred marks to one hundred pounds a year, and a tierce of wine: a revenue in those days not inadequate to the conveniences of life.

The same year, he published his Essay on Dramatic Poetry, an elegant and instructive dialogue, in which we are told, by Prior, that the principal character is meant to represent the Duke of Dorset. This work seems to have given Addison a model for his dialogues upon Medals.

"Secret Love, or the Maiden Queen" (1668), is a tragi-comedy. In the preface he discusses a curious question, whether a poet can judge well of his own productions? and determines very justly, that, of the plan and disposition, and all that can be reduced to principles of science, the author may depend upon his own opinion; but that, in those parts where fancy predominates, self-love may easily deceive. He might have observed, that what is good only because it pleases, cannot be pronounced good till it has been found to please.

"Sir Martin Mar-all" (1668) is a comedy, published without preface or dedication, and at first without the name of the author. Langbaine charges it, like most of the rest, with plagiarism; and observes, that the song is translated from Voiture, allowing however that both the sense and measure are exactly observed.

"The Tempest" (1670) is an alteration of Shakspeare's play, made by Dryden in conjunction with Davenant; "whom," says he, "I found of so quick a fancy, that nothing was proposed to him in which he could not suddenly produce a thought extremely pleasant and surprising; and those first thoughts of his, contrary to the Latin proverb, were not always the least happy; and as his fancy was quick, so likewise were the products of it remote and new. He borrowed not of any other; and his imaginations were such as could not easily enter into any other man."

The effect produced by the conjunction of these two powerful minds was, that to Shakspeare's monster, Caliban, is added a sister monster, Sycorax; and a woman, who, in the original play, had never seen a man, is in this brought acquainted with a man that had never seen a woman.

About this time, in 1673, Dryden seems to have had his quiet much disturbed by the success of "The Empress of Morocco," a tragedy written in rhyme by Elkanah Settle; which was so much applauded, as to make him think his supremacy of reputation in some danger. Settle had not only been prosperous on the stage, but, in the confidence of success, had published his play with sculptures and a preface of defiance. Here was one offence added to another; and, for the last blast of inflammation, it was acted at Whitehall by the court ladies.

Dryden could not now repress those emotions, which he called indignation, and others jealousy; but wrote upon the play and the dedication such criticism as malignant impatience could pour out in haste.

Of Settle he gives this character: "He's an animal of a most deplored understanding, without reading and conversation. His being is in a twilight of sense, and some glimmering of thought which he never can fashion into wit or English. His style is boisterous and rough hewn, his rhyme incorrigibly lewd, and his numbers perpetually harsh and ill-sounding. The little talent which he has, is fancy. He sometimes labours with a thought; but, with the pudder he makes to bring it into the world, 'tis commonly still-born; so that, for want of learning and elocution, he will never be able to express any thing either naturally or justly."

This is not very decent; yet this is one of the pages in which criticism prevails over brutal fury. He proceeds: "He has a heavy hand at fools, and a great felicity in writing nonsense for them. Fools they will be in spite of him. His

* See Malone, p. 91.—J. B.

† He did not succeed Davenant till Aug. 18, 1670; but Mr. Malone informs us, that the patent had a retrospect, and the salary commenced from the Midsummer after Davenant's death.—C.

king, his two empresses, his villain, and his sub-villain, nay, his hero, have all a certain natural cast of the father—their folly was born and bred in them, and something of the Elkanah will be visible."

This is Dryden's general declamation; I will not withhold from the reader a particular remark. Having gone through the first act, he says, "to conclude this act with the most rumbling piece of nonsense spoken yet:

To flattering lightning our feign'd smiles conform,
Which, back'd with thunder, do but gild a storm.

Conform a smile to lightning, make a *smile* imitate *lightning*, and *flattering lightning;* lightning sure is a threatening thing. And this lightning must *gild a storm*. Now, if I must conform my smiles to lightning, then my smiles must gild a storm too: to *gild* with *smiles* is a new invention of gilding. And gild a storm by being *backed with thunder*. Thunder is part of the storm; so one part of the storm must help to *gild* another part, and help by *backing;* as if a man would gild a thing the better for being backed, or having a load upon his back. So that here is *gilding* by *conforming, smiling, lightning, backing*, and *thundering*. The whole is as if I should say thus: I will make my counterfeit smiles look like a flattering stone-horse, which, being backed with a trooper, does but gild the battle. I am mistaken if nonsense is not here pretty thick sown. Sure the poet writ these two lines aboard some smack in a storm, and, being sea-sick, spewed up a good lump of clotted nonsense at once."

Here is perhaps a sufficient specimen; but as the pamphlet, though Dryden's, has never been thought worthy of republication, and is not easily to be found, it may gratify curiosity to quote it more largely:

Whene'er she bleeds,
He no severer a damnation needs,
That dares pronounce the sentence of her death,
Than the infection that attends that breath.

"*That attends that breath.*—The poet is at *breath* again; *breath* can never 'scape him; and here he brings in a *breath* that must be *infectious* with *pronouncing* a sentence; and this sentence is not to be pronounced till the condemned party *bleeds;* that is, she must be executed first, and sentenced after; and the *pronouncing* of this *sentence* will be infectious; that is, others will catch the disease of that sentence, and this infecting of others will torment a man's self. The whole is thus: *when she bleeds, thou needest no greater hell or torment to thyself, than infecting of others by pronouncing a sentence upon her*. What hodge-podge does he make here! Never was Dutch grout such clogging, thick, indigestible stuff. But this is but a taste to stay the stomach; we shall have a more plentiful mess presently.

"Now to dish up the poet's broth, that I promised:

For when we're dead, and our freed souls enlarged,
Of nature's grosser burden we're discharged,
Then, gentle as a happy lover's sigh,
Like wand'ring meteors through the air we'll fly;
And in our airy walk, as subtle guests,
We'll steal into our cruel fathers' breasts,
There read their souls, and track each passion's sphere,
See how Revenge moves there, Ambition here;
And in their orbs view the dark characters
Of sieges, ruins, murders, blood, and wars.
We'll blot out all those hideous draughts, and write
Pure and white forms; then with a radiant light
Their breasts encircle, till their passions be
Gentle as nature in its infancy;
Till, soften'd by our charms, their furies cease,
And their revenge resolves into a peace.
Thus by our death their quarrel ends,
Whom living we made foes, dead we'll make friends.

"If this be not a very liberal mess, I will refer myself to the stomach of any moderate guest. And a rare mess it is, far excelling any Westminster white-broth. It is a kind of giblet porridge, made of the giblets of a couple of young geese, stodged full of *meteors, orbs, spheres, track, hideous draughts, dark characters, white forms*, and *radiant lights*, designed not only to please appetite, and indulge luxury; but it is also physical, being an approved medicine to purge choler; for it is propounded, by Morena, as a recipe to cure their fathers of their choleric humours; and, were it written in characters as barbarous as the words, might very well pass for a doctor's bill. To conclude; it is porridge, 'tis a recipe, 'tis a pig with a pudding in the belly, 'tis I know not what: for, certainly, never any one that pretended to write sense had the impudence before to put such stuff as this into the mouths of those that were to speak it before an audience, whom he did not take to be all fools; and after that to print it too, and expose it to the examination of the world. But let us see what we can make of this stuff:

For when we're dead, and our freed souls enlarged—

"Here he tells what it is to be *dead;* it is to have *our freed souls set free*. Now, if to have a soul set free, is to be dead; then, to have a *freed soul* set free, is to have a dead man die.

Then, gentle as a happy lover's sigh—

"They two like one *sigh*, and that one *sigh* like two wandering meteors,

—Shall fly through the air—

"That is, they shall mount above like falling stars, or else they shall skip like two Jacks with lanthorns, or Will with a wisp, and Madge with a candle."

"*And in their airy walk steal into their cruel fathers' breasts, like subtle guests*. So that their *fathers' breasts* must be in an *airy walk*, an airy *walk* of a *flier*. *And there they will read their souls, and track the spheres of their passions*. That is, these walking fliers, Jack with a lanthorn, &c. will put on his spectacles, and fall a *reading souls;* and put on his pumps, and fall a *tracking of spheres;* so that he will read and run, walk and fly, at the same time! Oh! nimble Jack! *Then he will see, how revenge here, how ambition there*— The birds will hop about. *And then view the dark characters of sieges, ruins, murders, blood, and wars, in their orbs: track the characters* to their forms! Oh! rare sport for Jack! Never was place so full of game as these breasts! You cannot stir, but flush a sphere, start a character, or unkennel an orb!"

Settle's is said to have been the first play embellished with sculptures; those ornaments seem to have given poor Dryden great disturbance. He tries, however, to ease his pain by venting his malice in a parody.

"The poet has not only been so imprudent to

expose all this stuff, but so arrogant to defend it with an epistle; like a saucy booth-keeper, that, when he had put a cheat upon the people, would wrangle and fight with any that would not like it, or would offer to discover it; for which arrogance our poet receives this correction; and, to jerk him a little the sharper, I will not transpose his verse, but by the help of his own words transnonsense sense, that by my stuff people may judge the better what his is:

Great Boy, thy tragedy and sculptures done,
From press and plates, in fleets do homeward run;
And, in ridiculous and humble pride,
Their course in ballad-singers' baskets guide,
Whose greasy twigs do all new beauties take,
From the gay shows thy dainty sculptures make.
Thy lines a mess of rhyming nonsense yield,
A senseless tale with flattering fustian fill'd
No grain of sense does in one line appear.
Thy words big bulks of boisterous bombast bear.
With noise they move, and from players' mouths rebound,
When their tongues dance to thy words' empty sound,
By thee inspir'd, the rumbling verses roll,
As if that rhyme and bombast lent a soul;
And with that soul they seem taught duty too;
To huffing words does humble nonsense bow,
As if it would thy worthless worth enhance,
To th' lowest rank of fops thy praise advance,
To whom, by instinct, all thy stuff is dear:
Their loud claps echo to the theatre.
From breaths of fools thy commendation spreads,
Fame sings thy praise with mouths of logger-heads.
With noise and laughing each thy fustian greets,
'Tis clapt by choirs of empty-headed cits,
Who have their tribute sent, and homage given,
As men in whispers send loud noise to heaven.

"Thus I have daubed him with his own puddle: and now we are come from aboard his dancing, masking, rebounding, breathing fleet: and, as if we had landed at Gotham, we meet nothing but fools and nonsense."

Such was the criticism to which the genius of Dryden could be reduced between rage and terror; rage with little provocation, and terror with little danger. To see the highest mind thus levelled with the meanest, may produce some solace to the consciousness of weakness, and some mortification to the pride of wisdom. But let it be remembered that minds are not levelled in their powers but when they are first levelled in their desires. Dryden and Settle had both placed their happiness in the claps of multitudes.

"An Evening's Love, or the Mock Astrologer," a comedy, (1671,) is dedicated to the illustrious Duke of Newcastle, whom he courts by adding to his praises those of his lady, not only as a lover, but a partner of his studies. It is unpleasing to think how many names, once celebrated, are since forgotten. Of Newcastle's works nothing is now known but his Treatise on Horsemanship.

The preface seems very elaborately written, and contains many just remarks on the fathers of the English drama. Shakspeare's plots, he says, are in the hundred novels of Cinthio; those of Beaumont and Fletcher in Spanish stories; Jonson only made them for himself. His criticisms upon tragedy, comedy, and farce, are judicious and profound. He endeavours to defend the immorality of some of his comedies by the example of former writers; which is only to say that he was not the first, nor perhaps the greatest offender. Against those that accused him of plagiarism, he alleges a favourable expression of the King: "He only desired that they, who accuse me of thefts, would steal him plays like mine;" and then relates how much labour he spends in fitting for the English stage what he borrows from others.

"Tyrannic Love, or the Virgin Martyr," (1672) was another tragedy in rhyme, conspicuous for many passages of strength and elegance, and many of empty noise and ridiculous turbulence. The rants of Maximin have been always the sport of criticism; and were at length, if his own confession may be trusted, the shame of the writer.

Of this play he has taken care to let the reader know, that it was contrived and written in seven weeks. Want of time was often his excuse, or perhaps shortness of time was his private boast in the form of an apology.

It was written before "The Conquest of Granada," but published after it. The design is to recommend piety. "I considered that pleasure was not the only end of poesy; and that even the instructions of morality were not so wholly the business of a poet, as that the precepts and examples of piety were to be omitted; for to leave that employment altogether to the clergy, were to forget that religion was first taught in verse, which the laziness or dullness of succeeding priesthood turned afterwards into prose." Thus foolishly could Dryden write, rather than not show his malice to the parsons.

The two parts of "The Conquest of Granada" (1672) are written with a seeming determination to glut the public with dramatic wonders, to exhibit in its highest elevation a theatrical meteor of incredible love and impossible valour, and to leave no room for a wilder flight to the extravagance of posterity. All the rays of romantic heat, whether amorous or warlike, glow in Almanzor by a kind of concentration. He is above all laws; he is exempt from all restraints; he ranges the world at will, and governs wherever he appears. He fights without inquiring the cause, and loves in spite of the obligations of justice, of rejection by his mistress, and of prohibition from the dead. Yet the scenes are, for the most part, delightful; they exhibit a kind of illustrious depravity, and majestic madness, such as, if it is sometimes despised, is often reverenced, and in which the ridiculous is mingled with the astonishing.

In the epilogue to the second part of "The Conquest of Granada," Dryden indulges his favourite pleasure of discrediting his predecessors; and this epilogue he has defended by a long postscript. He had promised a second dialogue, in which he should more fully treat of the virtues and faults of the English poets, who have written in the dramatic, epic, or lyric way. This promise was never formally performed; but, with respect to the dramatic writers, he has given us in his prefaces, and in this postscript, something equivalent; but his purpose being to exalt himself by the comparison, he shows faults distinctly, and only praises excellence in general terms.

A play thus written, in professed defiance of probability, naturally drew upon itself the vultures of the theatre. One of the critics that attacked it was Martin Clifford, to whom Sprat addressed the life of Cowley, with such veneration of his critical powers as might naturally excite great expectations of instruction from his

remarks. But let honest credulity beware of receiving characters from contemporary writers. Clifford's remarks, by the favour of Dr. Percy, were at last obtained; and, that no man may ever want them more, I will extract enough to satisfy all reasonable desire.

In the first letter his observation is only general: "You do live," says he, "in as much ignorance and darkness as you did in the womb; your writings are like a Jack-of-all-trades' shop; they have a variety, but nothing of value; and if thou art not the dullest plant-animal that ever the earth produced, all that I have conversed with are strangely mistaken in thee."

In the second he tells him that Almanzor is not more copied from Achilles than from ancient Pistol. "But I am," says he, "strangely mistaken if I have not seen this very Almanzor of yours in some disguise about this town, and passing under another name. Pr'ythee tell me true, was not this huffcap once the Indian Emperor? and at another time did he not call himself Maximin? Was not Lyndaraxa once called Almeria? I mean, under Montezuma, the Indian Emperor. I protest and vow they are either the same, or so alike, that I cannot, for my heart, distinguish one from the other. You are, therefore, a strange unconscionable thief; thou art not content to steal from others, but dost rob thy poor wretched self too."

Now was Settle's time to take his revenge. He wrote a vindication of his own lines; and, if he is forced to yield any thing, makes his reprisals upon his enemy. To say that his answer is equal to the censure, is no high commendation. To expose Dryden's method of analyzing his expressions, he tries the same experiment upon the same description of the ships in "The Indian Emperor," of which, however, he does not deny the excellence; but intends to show, that by studied misconstruction every thing may be equally represented as ridiculous. After so much of Dryden's elegant animadversions, justice requires that something of Settle's should be exhibited. The following observations are therefore extracted from a quarto pamphlet of ninety-five pages:

> Fate after him below with pain did move,
> And victory could scarce keep pace above.

"These two lines, if he can show me any sense or thought in, or any thing but bombast and noise, he shall make me believe every word in his observations on 'Morocco' sense."

"In the 'Empress of Morocco' were these lines:

> I'll travel then to some remoter sphere,
> Till I find out new worlds, and crown you there."

On which Dryden made this remark:

"I believe our learned author takes a sphere for a country; the sphere of Morocco; as if Morocco were the globe of earth and water; but a globe is no sphere neither, by his leave," &c. "So *sphere* must not be sense, unless it relates to a circular motion about a globe, in which sense the astronomers use it. I would desire him to expound those lines in 'Granada:'

> I'll to the turrets of the palace go,
> And add new fire to those that fight below.
> Thence, hero-like, with torches by my side
> (Far be the omen though), my love I'll guide
> No, like his better fortune I'll appear,
> With open arms, loose veil, and flowing hair,
> Just flying forward from my rolling sphere.

I wonder if he be so strict, how he dares make so bold with the *sphere* himself, and be so critical in other men's writings. Fortune is fancied standing on a globe, not on a *sphere*, as he told us in the first act.

"Because 'Elkanah's Similes are the most unlike things to what they are compared in the world,' I'll venture to start a simile in his 'Annus Mirabilis:' he gives this poetical description of the ship called The London:

> The goodly London in her gallant trim,
> The phenix-daughter of the vanquish'd old,
> Like a rich bride does on the ocean swim,
> And on her shadow rides in floating gold.
> Her flag aloft spread ruffling in the wind,
> And sanguine streamers seem'd the flood to fire:
> The weaver, charm'd with what his loom design'd
> Goes on to sea, and knows not to retire.
> With roomy decks her guns of mighty strength,
> Whose low-laid mouths each mounting billow laves,
> Deep in her draught, and warlike in her length,
> She seems a sea-wasp flying in the waves.

What a wonderful pother is here, to make all these poetical beautifications of a ship; that is, a *phenix* in the first stanza, and but a *wasp* in the last; nay, to make his humble comparison of a *wasp* more ridiculous, he does not say it flies upon the waves as nimbly as a wasp, or the like, but it seemed a *wasp*. But our author at the writing of this was not in his altitudes, to compare ships to floating palaces: a comparison to the purpose was a perfection he did not arrive to till the *Indian Emperor's* days. But perhaps his similitude has more in it than we imagine; this ship had a great many guns in her, and they, put all together, made the sting in the wasp's tail; for this is all the reason I can guess, why it seemed a wasp. But because we will allow him all we can to help out, let it be a *phenix sea-wasp*, and the rarity of such an animal may do much towards heightening the fancy.

"It had been much more to his purpose, if he had designed to render the senseless play little, to have searched for some such pedantry as this:

> Two ifs scarce make one possibility.
> If justice will take all, and nothing give,
> Justice, methinks, is not distributive.
> To die or kill you is the alternative.
> Rather than take your life, I will not live.

"Observe how prettily our author chops logic in heroic verse. Three such fustian canting words as *distributive*, *alternative*, and *two ifs*, no man but himself would have come within the noise of. But he's a man of general learning and all comes into his play.

"'Twould have done well too if he could have met with a rant or two, worth the observation, such as,

> Move swiftly, Sun, and fly a lover's pace;
> Leave months and weeks behind thee in thy race

"But surely the sun, whether he flies a lover's or not a lover's pace, leaves weeks and months, nay, years too, behind him in his race.

"Poor Robin, or any other of the philo-mathematics, would have given him satisfaction in the point.

> If I could kill thee now, thy fate's so low,
> That I must stoop, ere I can give the blow.
> But mine is fixed so far above thy crown,
> That all thy men,
> Pil'd on thy back, can never pull it down

"Now where that is, Almanzor's fate is fixed, I cannot guess: but, wherever it is, I believe Almanzor, and think that all Abdalla's subjects, piled upon one another, might not pull down his fate so well as without piling: besides, I think Abdalla so wise a man, that if Almanzor had told him that piling his men upon his back might do the feat, he would scarcely bear such a weight, for the pleasure of the exploit; but it is a huff, and let Abdalla do it if he dare.

> The people like a headlong torrent go,
> And every dam they break or overflow,
> But, unoppos'd, they either lose their force,
> Or wind in volumes to their former course.

A very pretty allusion, contrary to all sense or reason. Torrents, I take it, let them wind never so much, can never return to their former course, unless he can suppose that fountains can go upwards, which is impossible; nay, more, in the foregoing page he tells us so too; a trick of a very unfaithful memory.

> But can no more than fountains upward flow.

Which of a torrent, which signifies a rapid stream, is much more impossible. Besides, if he goes to quibble, and say, that it is possible by art water may be made return, and the same water run twice in one and the same channel; then he quite confutes what he says: for it is by being opposed, that it runs into its former course; for all engines that make water so return, do it by compulsion and opposition. Or, if he means a headlong torrent for a tide, which would be ridiculous, yet they do not wind in volumes but come fore-right back (if their upright lies straight to their former course), and that by opposition of the sea-water, that drives them back again.

"And for fancy, when he lights of any thing like it, 'tis a wonder if it be not borrowed. As here, for example of, I find this fanciful thought in his 'Ann. Mirab.'

> Old father Thames rais'd up his reverend head:
> But fear'd the fate of Simoeis would return;
> Deep in the ooze he sought his sedgy bed;
> And shrunk his waters back into his urn.

This is stolen from Cowley's 'Davideis,' p. 9.

> Swift Jordan started, and straight backward fled,
> Hiding amongst thick reeds his aged head.
> And when the Spaniards their assault begin,
> At once beat those without and those within.

"This Almanzor speaks of himself; and sure for one man to conquer an army within the city, and another without the city, at once, is something difficult: but this flight is pardonable to some we meet with in 'Granada;' Osmin, speaking of Almanzor,

> Who, like a tempest that outrides the wind,
> Made a just battle, ere the bodies join'd.

Pray, what does this honourable person mean by a *tempest that outrides the wind!* a tempest that outrides itself? To suppose a tempest without wind, is as bad as supposing a man to walk without feet; for if he supposes the tempest to be something distinct from the wind, yet, as being the effect of wind only, to come before the cause is a little preposterous; so that if he takes it one way, or if he takes it the other, those two *ifs* will scarcely make one *possibility*." Enough of Settle.

"Marriage a-la-mode" (1673) is a comedy dedicated to the Earl of Rochester; whom he acknowledges not only as the defender of his poetry, but the promoter of his fortune. Langbaine places this play in 1673. The Earl of Rochester, therefore, was the famous Wilmot, whom yet tradition always represents as an enemy to Dryden, and who is mentioned by him with some disrespect in the preface to 'Juvenal.'

"The Assignation, or Love in a Nunnery," a comedy (1673), was driven off the stage, *against the opinion*, as the Author says, *of the best judges*. It is dedicated in a very elegant address to Sir Charles Sedley; in which he finds an opportunity for his usual complaint of hard treatment and unreasonable censure.

"Amboyna" (1673) is a tissue of mingled dialogue in verse and prose, and was perhaps written in less time than "The Virgin Martyr;" though the Author thought not fit, either ostentatiously or mournfully, to tell how little labour it cost him, or at how short a warning he produced it. It was a temporary performance, written in the time of the Dutch war, to inflame the nation against their enemies; to whom he hopes, as he declares in his epilogue, to make his poetry not less destructive than that by which Tyrtæus of old animated the Spartans. This play was written in the second Dutch war, in 1673.

"Troilus and Cressida" (1679) is a play altered from Shakspeare; but so altered, that, even in Langbaine's opinion, "the last scene in the third act is a masterpiece." It is introduced by a discourse on "the Grounds of Criticism in Tragedy," to which I suspect that Rymer's book had given occasion.

"The Spanish Friar" (1681) is a tragi-comedy, eminent for the happy coincidence and coalition of the two plots. As it was written against the papists, it would naturally at that time have friends and enemies; and partly by the popularity which it obtained at first, and partly by the real power both of the serious and risible part, it continued long a favourite of the public.

It was Dryden's opinion, at least for some time, and he maintained it in the dedication of this play, that the drama required an alternation of comic and tragic scenes; and that it is necessary to mitagate by alleviations of merriment the pressure of ponderous events, and the fatigue of toilsome passions. "Whoever," says he, "cannot perform both parts is but half a writer for the stage."

"The Duke of Guise," a tragedy (1683) written in conjunction with Lee, as "Oedipus" had been before, seems to deserve notice only for the offence which it gave to the remnant of the covenanters, and in general to the enemies of the court, who attacked him with great violence, and were answered by him; though at last he seems to withdraw from the conflict, by transferring the greater part of the blame or merit to his partner. It happened that a contract had been made between them, by which they were to join in writing a play: and "he happened," says Dryden, "to claim the promise just upon the finishing of a poem, when I would have been glad of a little respite.—*Two*-thirds of it belonged to him; and to me only the first scene of the play, the whole fourth act, and the first half, or somewhat more, of the fifth."

This was a play written professedly for the party of the Duke of York, whose succession

was then opposed. A parallel is intended between the leaguers of France and the covenanters of England: and this intention produced the controversy.

"Albion and Albanius" (1685) is a musical drama or opera, written, like "The Duke of Guise," against the republicans. With what success it was performed, I have not found.*

"The state of Innocence and Fall of Man" (1675) is termed by him an opera: it is rather a tragedy in heroic rhyme, but of which the personages are such as cannot decently be exhibited on the stage. Some such production was foreseen by Marvel, who writes thus to Milton:

"Or if a work so infinite be spann'd,
Jealous I was lest some less skilful hand,
(Such as disquiet always what is well,
And by ill-imitating would excel,)
Might hence presume the whole creation's day
To change in scenes, and show it in a play."

It is another of his hasty productions: for the heat of his imagination raised it in a month.

This composition is addressed to the Princess of Modena, then Dutchess of York, in a strain of flattery which disgraces genius, and which it was wonderful that any man that knew the meaning of his own words could use without self-detestation. It is an attempt to mingle earth and heaven, by praising human excellence in the language of religion.

The preface contains an apology for heroic verse and poetic license; by which is meant not any liberty taken in contracting or extending words, but the use of bold fictions and ambitious figures.

The reason which he gives for printing what was never acted cannot be overpassed: "I was induced to it in my own defence, many hundred copies of it being dispersed abroad without my knowledge or consent; and every one gathering new faults, it became at length a libel against me." These copies, as they gathered faults, were apparently manuscript, and he lived in an age very unlike ours, if many hundred copies of fourteen hundred lines were likely to be transcribed. An author has a right to print his own works, and need not seek an apology in falsehood; but he that could bear to write the dedication felt no pain in writing the preface.

"Aureng Zebe" (1676) is a tragedy founded on the actions of a great prince then reigning, but over nations not likely to employ their critics upon the transactions of the English stage. If he had known and disliked his own character, our trade was not in those times secure from his resentment. His country is at such a distance, that the manners might be safely falsified, and the incidents feigned: for the remoteness of place is remarked, by Racine, to afford the same conveniences to a poet as length of time.

This play is written in rhyme, and has the appearance of being the most elaborate of all the dramas. The personages are imperial; but the dialogue is often domestic, and therefore susceptible of sentiments accommodated to familiar incidents. The complaint of life is celebrated; and there are many other passages that may be read with pleasure.

This play is addressed to the Earl of Mulgrave, afterwards Duke of Buckingham, himself, if not a poet, yet a writer of verses, and a critic. In this address Dryden gave the first hints of his intention to write an epic poem. He mentions his design in terms so obscure, that he seems afraid lest his plan should be purloined, as, he says, happened to him when he told it more plainly in his preface to "Juvenal." "The design," says he, "you know is great, the story English, and neither too near the present times, nor too distant from them."

"All for Love, or the World well Lost," (1678,) a tragedy founded upon the story of Antony and Cleopatra, he tells us, "is the only play which he wrote for himself;" the rest were given to the people. It is by universal consent accounted the work in which he has admitted the fewest improprieties of style or character; but it has one fault equal to many, though rather moral than critical, that, by admitting the romantic omnipotence of Love, he has recommended, as laudable and worthy of imitation, that conduct which, through all ages, the good have censured as vicious, and the bad despised as foolish.

Of this play, the prologue and the epilogue, though written upon the common topics of malicious and ignorant criticisms, and without any particular relation to the characters or incidents of the drama, are deservedly celebrated for their elegance and sprightliness.

"Limberham, or the Kind Keeper," (1680) is a comedy, which, after the third night, was prohibited as too indecent for the stage. What gave offence was in the printing, as the Author says, altered or omitted. Dryden confesses that its indecency was objected to; but Langbaine, who yet seldom favours him, imputes its expulsion to resentment, because it "so much exposed the keeping part of the town."

"Oedipus" (1679) is a tragedy formed by Dryden and Lee, in conjunction, from the works of Sophocles, Seneca, and Corneille. Dryden planned the scenes, and composed the first and third acts.

"Don Sebastian" (1690) is commonly esteemed either the first or second of his dramatic performances. It is too long to be all acted, and has many characters and many incidents: and though it is not without sallies of frantic dignity, and more noise than meaning, yet, as it makes approaches to the possibilities of real life, and has some sentiments which leave a strong impression, it continued long to attract attention. Amidst the distresses of princes, and the vicissitudes of empire, are inserted several scenes which the writer intended for comic; but which, I suppose, that age did not much commend, and this would not endure. There are, however, passages of excellence universally acknowledged; the dispute and the reconciliation of Dorax and Sebastian has always been admired.

This play was first acted in 1690, after Dryden had for some years discontinued dramatic poetry.

"Amphytrion" is a comedy derived from Plautus and Moliere. The dedication is dated

* Downes says, it was performed on a very unlucky day, viz. that on which the Duke of Monmouth landed in the west: and he intimates, that the consternation into which the kingdom was thrown by this event was a reason why it was performed but six times and was in general ill received.—H.

Oct. 1690. This play seems to have succeeded at its first appearance; and was, I think, long considered as a very diverting entertainment.

"Cleomenes" (1692) is a tragedy, only remarkable as it occasioned an incident related in the "Guardian," and allusively mentioned by Dryden in his preface. As he came out from the representation, he was accosted thus by some airy stripling: "Had I been left alone with a young beauty, I would not have spent my time like your Spartan." "That, sir," said Dryden, "perhaps is true; but give me leave to tell you that you are no hero."

"King Arthur" (1691) is another opera. It was the last work that Dryden performed for King Charles, who did not live to see it exhibited, and it does not seem to have been ever brought upon the stage.* In the dedication to the Marquis of Halifax, there is a very elegant character of Charles, and a pleasing account of his latter life. When this was first brought upon the stage, news that the Duke of Monmouth had landed was told in the theatre; upon which the company departed, and "Arthur" was exhibited no more.

His last drama was "Love Triumphant," a tragi-comedy. In his dedication to the Earl of Salisbury, he mentions "the lowness of fortune to which he has voluntarily reduced himself, and of which he has no reason to be ashamed."

This play appeared in 1694. It is said to have been unsuccessful. The catastrophe, proceeding merely from a change of mind, is confessed by the author to be defective. Thus he began and ended his dramatic labours with ill success.

From such a number of theatrical pieces, it will be supposed, by most readers, that he must have improved his fortune; at least that such diligence with such abilities must have set penury at defiance. But in Dryden's time the drama was very far from that universal approbation which it has now obtained. The playhouse was abhorred by the puritans, and avoided by those who desired the character of seriousness or decency. A grave lawyer would have debased his dignity, and a young trader would have impaired his credit, by appearing in those mansions of dissolute licentiousness. The profits of the theatre, when so many classes of the people were deducted from the audience, were not great: and the poet had, for a long time, but a single night. The first that had two nights was Southern: and the first that had three was Rowe. There were, however, in those days, arts of improving a poet's profit, which Dryden forbore to practise; and a play therefore seldom produced him more than a hundred pounds by the accumulated gain of the third night, the dedication, and the copy.

Almost every piece had a dedication, written with such elegance and luxuriance of praise, as neither haughtiness nor avarice could be imagined able to resist. But he seems to have made flattery too cheap. That praise is worth nothing of which the price is known.

To increase the value of his copies, he often accompanied his work with a preface of criticism; a kind of learning then almost new in the English language, and which he, who had considered with great accuracy the principles of writing, was able to distribute copiously as occasions arose. By these dissertations the public judgment must have been much improved; and Swift, who conversed with Dryden, relates that he regretted the success of his own instructions, and found his readers made suddenly too skilful to be easily satisfied.

His prologues had such reputation, that for some time a play was considered as less likely to be well received, if some of his verses did not introduce it. The price of a prologue was two guineas, till, being asked to write one for Mr. Southern, he demanded three: "Not," said he, "young man, out of disrespect to you: but the players have had my goods too cheap."†

Though he declares that in his own opinion his genius was not dramatic, he had great confidence in his own fertility; for he is said to have engaged, by contract, to furnish four plays a year.

It is certain that in one year, 1678,‡ he published "All for Love," "Assignation," two parts of the "Conquest of Granada," "Sir Martin Mar-all," and the "State of Innocence;" six complete plays, with a celerity of performance, which, though all Langbaine's charges of plagiarism should be allowed, shows such facility of composition, such readiness of language, and such copiousness of sentiment, as, since the time of Lopez de Vega, perhaps no other author has ever possessed.

He did not enjoy his reputation, however great, nor his profits, however small, without molestation. He had critics to endure, and rivals to oppose. The two most distinguished wits of the nobility, the Duke of Buckingham and Earl of Rochester declared themselves his enemies.

Buckingham characterised him, in 1671, by the name of Bayes in "The Rehearsal;" a farce which he is said to have written with the assistance of Butler, the author of "Hudibras:" Martin Clifford, of the Charter-house; and Dr. Sprat, the friend of Cowley, then his chaplain. Dryden and his friends laughed at the length of time, and the number of hands, employed upon this performance; in which, though by some artifice of action it yet keeps possession of the stage, it is not possible now to find any thing that might not have been written without so long delay, or a confederacy so numerous.

To adjust the minute events of literary history is tedious and troublesome; it requires indeed no great force of understanding, but often depends upon inquiries which there is no opportunity of making, or is to be fetched from books and pamphlets not always at hand.

"The Rehearsal" was played in 1671,§ and yet is represented as ridiculing passages in

* This is a mistake. It was set to music by Purcell, and well received, and is yet a favourite entertainment.—H.

† Johnson has here quoted from memory. Warburton is the original relater of this anecdote, who says he had it from Southern himself. According to him, Dryden's usual price had been four guineas, and he made Southern pay *six*. In the edition of Southern's plays, 1764, we have a different deviation from the truth, *five* and *ten* guineas. *Malone.*—J. B.

‡ Dr. Johnson in this assertion was misled by Langbaine. Only one of these plays appeared in 1678. Nor were there more than three in any one year. The dates are now added from the original editions.—R.

§ It was published in 1672.—R.

"The Conquest of Granada" and "Assignation," which were not published till 1678; in "Marriage a-la-mode," published in 1673; and in "Tyrannic Love," in 1677. These contradictions show how rashly satire is applied.*

It is said that this farce was orginally intended against Davenant, who, in the first draught, was characterised by the name of *Bilboa*. Davenant had been a soldier and an adventurer.

There is one passage in "The Rehearsal" still remaining, which seems to have related originally to Davenant. Bayes hurts his nose, and comes in with brown paper applied to the bruise; how this affected Dryden does not appear. Davenant's nose had suffered such diminution by mishaps among the women, that a patch upon that part evidently denoted him.

It is said likewise that Sir Robert Howard was once meant. The design was probably to ridicule the reigning poet, whoever he might be.

Much of the personal satire to which it might owe its first reception, is now lost or obscured. Bayes probably imitated the dress, and mimicked the manner of Dryden: the cant words which are so often in his mouth may be supposed to have been Dryden's habitual phrases, or customary exclamations. Bayes, when he is to write, is blooded and purged; this, as Lamotte relates himself to have heard, was the real practice of the poet.

There were other strokes in "The Rehearsal" by which malice was gratified; the debate between Love and Honour, which keeps Prince Volscius in a single boot, is said to have alluded to the misconduct of the Duke of Ormond, who lost Dublin to the rebels while he was toying with a mistress.

The Earl of Rochester, to suppress the reputation of Dryden, took Settle into his protection, and endeavoured to persuade the public that its approbation had been to that time misplaced. Settle was a while in high reputation; his "Empress of Morocco," having first delighted the town, was carried in triumph to Whitehall, and played by the ladies of the court. Now was the poetical meteor at the highest: the next moment began its fall. Rochester withdrew his patronage: seemingly resolved, says one of his biographers, "to have a judgment contrary to that of the town;" perhaps being unable to endure any reputation beyond a certain height, even when he had himself contributed to raise it.

Neither critics nor rivals did Dryden much mischief, unless they gained from his own temper the power of vexing him, which his frequent bursts of resentment give reason to suspect. He is always angry at some past, or afraid of some future censure; but he lessens the smart of his wounds by the balm of his own approbation, and endeavours to repel the shafts of criticism by opposing a shield of adamantine confidence.

The perpetual accusation produced against him was that of plagiarism, against which he never attempted any vigorous defence; for though he was perhaps sometimes injuriously censured, he would, by denying part of the charge, have confessed the rest; and, as his adversaries had the proof in their own hands, he, who knew that wit had little power against facts, wisely left, in that perplexity which it generally produces, a question which it was his interest to suppress, and which, unless provoked by vindication, few were likely to examine.

Though the life of a writer, from about thirty-five to sixty-three, may be supposed to have been sufficiently busied by the composition of eight-and-twenty pieces for the stage, Dryden found room in the same space for many other undertakings.

But, how much soever he wrote, he was at least once suspected of writing more: for, in 1679, a paper of verses, called "An Essay on Satire," was shown about in manuscript; by which the Earl of Rochester, the Dutchess of Portsmouth, and others, were so much provoked, that, as was supposed, (for the actors were never discovered,) they procured Dryden, whom they suspected as the author, to be waylaid and beaten. This incident is mentioned by the Duke of Buckinghamshire,† the true writer, in his "Art of Poetry;" where he says of Dryden,

> Though praised and beaten for another's rhymes,
> His own deserve as great applause sometimes.

His reputation in time was such, that his name was thought necessary to the success of every poetical or literary performance, and therefore he was engaged to contribute something, whatever it might be, to many publications. He prefixed the Life of Polybius to the translation of Sir Henry Sheers; and those of Lucian and Plutarch, to versions of their works by different hands. Of the English Tacitus he translated the first book: and, if Gordon be credited, translated it from the French. Such a charge can hardly be mentioned without some degree of indignation; but it is not, I suppose, so much to be inferred, that Dryden wanted the literature necessary to the perusal of Tacitus, as that, considering himself as hidden in a crowd, he had no awe of the public; and, writing merely for money, was contented to get it by the nearest way.

In 1680, the Epistles of Ovid being translated by the poets of the time, among which one was the work of Dryden,‡ and another of Dryden and Lord Mulgrave, it was necessary to introduce them by a preface; and Dryden, who on such occasions was regularly summoned, prefixed a discourse upon translation, which was then struggling for the liberty that it now enjoys. Why it should find any difficulty in breaking the shackles of verbal interpretation,

* There is no contradiction, according to Mr. Malone, but what arises from Dr. Johnson's having copied the erroneous dates assigned to these plays by Langbaine.—C.

This remark, as Mr. Malone observes, is founded upon the erroneous dates with which Johnson was supplied by Langbaine. "The Rehearsal" was played in 1671, but not published till the next year. "The Wild Gallant" was printed in 1669; "The Maiden Queen" in 1663; "Tyrannic Love" in 1670; the two parts of "Granada" were performed in 1669 and 1670, though not printed till 1672. Additions were afterwards made to "The Rehearsal," and among these are the "Parodies on Assignation," which are not to be found in Buckingham's play, as it originally appeared. Mr. Malone denies that there is any allusion to "Marriage a-la-mode." See *Malone*. p. 100.—J. B.

† Mentioned by A. Wood, Athen. Oxon. vol. ii. 804 2d ed.—C.

‡ Dryden translated two entire epistles, "Canace to Macareus," and "Dido to Æneas." "Helen to Paris" was translated by him and Lord Mulgrave *Malone*—J. B.

which must for ever debar it from elegance, it would be difficult to conjecture, were not the power of prejudice every day observed. The authority of Jonson, Sandys, and Holiday, had fixed the judgment of the nation; and it was not easily believed that a better way could be found than they had taken, though Fanshaw, Denham, Waller, and Cowley, had tried to give examples of a different practice.

In 1681, Dryden became yet more conspicuous by uniting politics with poetry, in the memorable satire called "Absalom and Achitophel," written against the faction which, by Lord Shaftesbury's incitement, set the Duke of Monmouth at its head.

Of this poem, in which personal satire was applied to the support of public principles, and in which therefore every mind was interested, the reception was eager, and the sale so large, that my father, an old bookseller, told me he had not known it equalled but by Sacheverell's Trial.

The reason of this general perusal Addison has attempted to derive from the delight which the mind feels in the investigation of secrets; and thinks that curiosity to decipher the names procured readers to the poem. There is no need to inquire why those verses were read, which, to all the attractions of wit, elegance, and harmony, added the co-operation of all the factious passions, and filled every mind with triumph or resentment.

It could not be supposed that all the provocation given by Dryden would be endured without resistance or reply. Both his person and his party were exposed in their turns to the shafts of satire, which, though neither so well pointed, nor perhaps so well aimed, undoubtedly drew blood.

One of these poems is called "Dryden's Satire on his Muse;" ascribed, though, as Pope says, falsely, to Somers, who was afterwards chancellor. The poem, whosesoever it was, has much virulence, and some sprightliness. The writer tells all the ill that he can collect both of Dryden and his friends.

The poem of "Absalom and Achitophel" had two answers, now both forgotten; one called "Azaria and Hushai;"* the other, "Absalom Senior." Of these hostile compositions, Dryden apparently imputes "Absalom Senior" to Settle, by quoting in his verse against him the second line. "Azaria and Hushai" was, as Wood says, imputed to him, though it is somewhat unlikely that he should write twice on the same occasion. This is a difficulty which I cannot remove, for want of a minuter knowledge of poetical transactions.

The same year he published "The Medal," of which the subject is a medal struck on Lord Shaftesbury's escape from a prosecution, by the *ignoramus* of a grand jury of Londoners.

In both poems he maintains the same principles, and saw them both attacked by the same antagonist. Elkanah Settle, who had answered "Absalom," appeared with equal courage in opposition to "The Medal;" and published an answer called "The Medal reversed," with so much success in both encounters, that he left the palm doubtful, and divided the suffrages of the nation. Such are the revolutions of fame, or such is the prevalence of fashion, that the man, whose works have not yet been thought to deserve the care of collecting them, who died forgotten in an hospital, and whose latter years were spent in contriving shows for fairs, and carrying an elegy or epithalamium, of which the beginning and end were occasionally varied, but the intermediate parts were always the same, to every house where there was a funeral or a wedding, might with truth have had in scribed upon his stone,

Here lies the Rival and Antagonist of Dryden.

Settle was, for his rebellion, severely chastised by Dryden, under the name of "Doeg," in the second part of "Absalom and Achitophel;" and was, perhaps, for his factious audacity made the city poet, whose annual office was to describe the glories of the Mayor's day. Of these bards he was the last, and seems not much to have deserved even this degree of regard, if it was paid to his political opinions: for he afterwards wrote a panegyric on the virtues of Judge Jefferies; and what more could have been done by the meanest zealot for prerogative?

Of translated fragments, or occasional poems, to enumerate the titles, or settle the dates, would be tedious, with little use. It may be observed that, as Dryden's genius was commonly excited by some personal regard, he rarely writes upon a general topic.

Soon after the accession of King James, when the design of reconciling the nation to the church of Rome became apparent, and the religion of the court gave the only efficacious title to its favours, Dryden declared himself a convert to popery. This at any other time might have passed with little censure. Sir Kenelm Digby embraced popery; the two Reynolds's reciprocally converted one another;† and Chillingworth himself was awhile so entangled in the wilds of controversy, as to retire for quiet to an infallible church. If men of argument and study can find such difficulties, or such motives as may either unite them to the church of Rome, or detain them in uncertainty, there can be no wonder that a man who perhaps never inquired why he was a protestant, should by an artful and experienced disputant be made a papist, overborne by the sudden violence of new and unexpected arguments, or deceived by a representation which shows only the doubts on one part, and only the evidence on the other.

That conversion will always be suspected that apparently concurs with interest. He that never finds his error till it hinders his progress towards wealth or honour, will not be thought to love truth only for herself. Yet it may easily happen, that information may come at a commodious time; and as truth and interest are not by any fatal necessity at variance, that one may by accident introduce the other. When opinions are struggling into popularity, the arguments by which they are opposed or defended become more known; and he that changes his profession

* "Azaria and Hushai" was written by Samuel Pordage, a dramatic writer of that time.—*C.*

† Dr. John Reynolds, who lived temp. Jac. I. was at first a zealous papist, and his brother William as earnest a protestant; but, by mutual disputation, each converted the other. See Fuller's Church History, p. 47, Boo. X. 14

would perhaps have changed it before, with the like opportunities of instruction. This was the then state of popery; every artifice was used to show it in its fairest form; and it must be owned to be a religion of external appearance sufficiently attractive.

It is natural to hope that a comprehensive is likewise an elevated soul, and that whoever is wise is also honest. I am willing to believe that Dryden, having employed his mind, active as it was, upon different studies, and filled it, capacious as it was, with other materials, came unprovided to the controversy, and wanted rather skill to discover the right, than virtue to maintain it. But inquiries into the heart are not for man; we must now leave him to his Judge.

The priests, having strengthened their cause by so powerful an adherent, were not long before they brought him into action. They engaged him to defend the controversial papers found in the strong box of Charles II.; and, what yet was harder, to defend them against Stillingfleet.

With hopes of promoting popery, he was employed to translate Maimbourg's History of the League; which he published with a large introduction. His name is likewise prefixed to the English Life of Francis Xavier; but I know not that he ever owned himself the translator. Perhaps the use of his name was a pious fraud; which, however, seems not to have had much effect; for neither of the books, I believe, were ever popular.

The version of Xavier's Life is commended by Brown, in a pamphlet not written to flatter; and the occasion of it is said to have been, that the Queen, when she solicited a son, made vows to him as her tutelary saint.

He was supposed to have undertaken to translate Varillas's "History of Heresies;" and when Burnet published remarks upon it, to have written an Answer;* upon which Burnet makes the following observation:

"I have been informed from England, that a gentleman who is famous both for poetry and several other things, had spent three months in translating M. Varillas's History; but that, as soon as my Reflections appeared, he discontinued his labour, finding the credit of his author was gone. Now, if he thinks it is recovered by his Answer, he will perhaps go on with his translation; and this may be, for aught I know, as good an entertainment for him as the conversation that he had set on between the Hinds and Panthers, and all the rest of animals, for whom M. Varillas may serve well enough as an author; and this history and that poem are such extraordinary things of their kind, that it will be but suitable to see the author of the worst poem become likewise the translator of the worst history that the age has produced. If his grace and his wit improve both proportionably, he will hardly find that he has gained much by the change he has made, from having no religion, to choose one of the worst. It is true, he had somewhat to sink from in matter of wit; but, as for his morals, it is scarcely possible for him to grow a worse man than he was. He has lately wreaked his malice on me for spoiling his three months' labour; but in it he has done me all the honour that any man can receive from him, which is to be railed at by him. If I had ill-nature enough to prompt me to wish a very bad wish for him, it should be, that he would go on and finish his translation. By that it will appear, whether the English nation, which is the most competent judge in this matter, has, upon the seeing our debate, pronounced in M. Varillas's favour, or in mine. It is true, Mr. D. will suffer a little by it; but, at least, it will serve to keep him in from other extravagances; and if he gains little honour by this work, yet he cannot lose so much by it as he has done by his last employment."

Having probably felt his own inferiority in theological controversy, he was desirous of trying whether, by bringing poetry to aid his arguments, he might become a more efficacious defender of his new profession. To reason in verse was, indeed, one of his powers; but subtlety and harmony united, are still feeble, when opposed to truth.

Actuated therefore by zeal for Rome, or hope of fame, he published "The Hind and Panther," a poem in which the church of Rome, figured by the "milk-white Hind," defends her tenets against the church of England, represented by the *Panther*, a beast beautiful, but spotted.

A fable, which exhibits two beasts talking theology, appears at once full of absurdity; and it was accordingly ridiculed in the "City Mouse and Country Mouse," a parody, written by Montague, afterwards Earl of Halifax, and Prior, who then gave the first specimen of his abilities.

The conversion of such a man, at such a time, was not likely to pass uncensured. Three dialogues were published by the facetious Thomas Brown, of which the two first were called "Reasons of Mr. Bayes's changing his Religion;" and the third, "The Reasons of Mr. Hains the Player's Conversion and Re-conversion." The first was printed in 1688, the second not till 1690, the third in 1691. The clamour seems to have been long continued, and the subject to have strongly fixed the public attention.

In the two first dialogues Bayes is brought into the company of Crites and Eugenius, with whom he had formerly debated on dramatic poetry. The two talkers in the third are Mr. Bayes and Mr. Hains.

Brown was a man not deficient in literature nor destitute of fancy; but he seems to have thought it the pinnacle of excellence to be a merry fellow; and therefore laid out his powers upon small jests or gross buffoonery; so that his performances have little intrinsic value, and were read only while they were recommended by the novelty of the event that occasioned them.

These dialogues are like his other works: what sense or knowledge they contained is disgraced by the garb in which it is exhibited. One great source of pleasure is to call Dryden *little Bayes*. Ajax, who happens to be mentioned, is "he that wore as many cow-hides upon his shield as would have furnished half the King's army with shoe-leather."

Being asked whether he had seen the "Hind and Panther," Crites answers; "Seen it! Mr. Bayes; why I can stir no where but it pursues

* This is a mistake. See Malone, p. 194, &c.—C.

me; it haunts me worse than a pewter-buttoned sergeant does a decayed cit. Sometimes I meet it in a bandbox, when my laundress brings home my linen; sometimes, whether I will or no, it lights my pipe at a coffee-house; sometimes it surprises me in a trunk-maker's shop; and sometimes it refreshes my memory for me on the back side of a Chancery-lane parcel. For your comfort, too, Mr. Bayes, I have not only seen it, as you may perceive, but have read it too, and can quote it as freely upon occasion as a frugal tradesman can quote that noble treatise, 'The Worth of a Penny,' to his extravagant 'prentice, that revels in stewed apples and penny custards."

The whole animation of these compositions arises from a profusion of ludicrous and affected comparisons. "To secure one's chastity," says Bayes, "little more is necessary than to leave off a correspondence with the other sex, which, to a wise man, is no greater a punishment than it would be to a fanatic person to forbid seeing *The Cheats* and *The Committee;* or for my Lord Mayor and Aldermen to be interdicted the sight of *The London Cuckolds.*" This is the general strain, and therefore I shall be easily excused the labour of more transcription.

Brown does not wholly forget past transactions: "You began," says Crites to Bayes, "a very different religion, and have not mended the matter in your last choice. It was but reason that your Muse, which appeared first in a tyrant's quarrel, should employ her last efforts to justify the usurpation of the *Hind.*"

Next year the nation was summoned to celebrate the birth of the Prince. Now was the time for Dryden to rouse his imagination, and strain his voice. Happy days were at hand, and he was willing to enjoy and diffuse the anticipated blessings. He published a poem filled with predictions of greatness and prosperity; predictions, of which it is not necessary to tell how they have been verified.

A few months passed after these joyful notes, and every blossom of Popish hope was blasted for ever by the Revolution. A papist now could be no longer laureat. The revenue, which he had enjoyed with so much pride and praise, was transferred to Shadwell, an old enemy, whom he had formerly stigmatized by the name of *Og.* Dryden could not decently complain that he was deposed; but seemed very angry that Shadwell succeeded him, and has therefore celebrated the intruder's inauguration in a poem exquisitely satirical, called "Mac Flecknoe;"* of which the "Dunciad," as Pope himself declares, is an imitation, though more extended in its plan, and more diversified in its incidents.

It is related by Prior, that Lord Dorset, when, as chamberlain, he was constrained to eject Dryden from his office, gave him from his own purse an allowance equal to the salary. This is no romantic or incredible act of generosity; a hundred a-year is often enough given to claims less cogent by men less famed for liberality. Yet Dryden always represented himself as suffering under a public infliction; and once particularly demands respect for the patience with which he endured the loss of his little fortune. His patron might, indeed, enjoin him to suppress his bounty; but, if he suffered nothing, he should not have complained.

During the short reign of King James, he had written nothing for the stage,† being, in his opinion, more profitably employed in controversy and flattery. Of praise he might, perhaps, have been less lavish without inconvenience, for James was never said to have much regard for poetry; he was to be flattered only by adopting his religion.

Times were now changed: Dryden was no longer the court poet, and was to look back for support to his former trade; and having waited about two years, either considering himself as discountenanced by the public, or perhaps expecting a second revolution, he produced "Don Sebastian" in 1690; and in the next four years four dramas more.

In 1693 appeared a new version of Juvenal and Persius. Of Juvenal he translated the first, third, sixth, tenth, and sixteenth satires; and of Persius the whole work. On this occasion he introduced his two sons to the public as nurselings of the Muses. The fourteenth of Juvenal was the work of John, and the seventh of Charles Dryden. He prefixed a very ample preface, in the form of a dedication to Lord Dorset; and there gives an account of the design which he had once formed to write an epic poem on the actions either of Arthur, or the Black Prince. He considered the epic as necessarily including some kind of supernatural agency, and had imagined a new kind of contest between the guardian angels of kingdoms, of whom he conceived that each might be represented zealous for his charge, without any intended opposition to the purposes of the Supreme Being, of which all created minds must in part be ignorant.

This is the most reasonable scheme of celestial interposition that ever was formed. The surprises and terrors of enchantments, which have succeeded to the intrigues and oppositions of pagan deities, afford very striking scenes, and open a vast extent to the imagination; but, as Boileau observes, (and Boileau will be seldom found mistaken,) with this incurable defect, that, in a contest between Heaven and Hell, we know at the beginning which is to prevail; for this reason we follow Rinaldo to the enchanted wood with more curiosity than terror.

In the scheme of Dryden, there is one great difficulty, which yet he would, perhaps, have had address enough to surmount. In a war, justice can be but on one side; and, to entitle the hero to the protection of angels, he must fight in defence of indubitable right. Yet some of the celestial beings, thus opposed to each other, must have been represented as defending guilt.

That this poem was never written is reasonably to be lamented. It would doubtless have improved our numbers, and enlarged our language; and might, perhaps, have contributed by pleasing instructions to rectify our opinions, and purify our manners.

What he required as the indispensable condi

* All Dryden's biographers have misdated this poem, which Mr. Malone's more accurate researches prove to have been published on the 4th of October, 1682.—C.

† "Albion and Albanus" must however be excepted.—R.

tion of such an undertaking, a public stipend, was not likely in these times to be obtained. Riches were not become familiar to us; nor had the nation yet learned to be liberal.

This plan he charged Blackmore with stealing; "only," says he, "the guardian angels of kingdoms were machines too ponderous for him to manage."

In 1694, he began the most laborious and difficult of all his works, the translation of Virgil; from which he borrowed two months, that he might turn Fresnoy's "Art of Painting" into English prose. The preface which he boasts to have written in twelve mornings, exhibits a parallel of poetry and painting, with a miscellaneous collection of critical remarks, such as cost a mind stored like his no labour to produce them.

In 1697, he published his version of the works of Virgil; and, that no opportunity of profit might be lost, dedicated the "Pastorals" to the Lord Clifford, the "Georgics" to the Earl of Chesterfield, and the "Æneid" to the Earl of Mulgrave. This economy of flattery, at once lavish and discreet, did not pass without observation.

This translation was censured by Milbourne, a clergyman, styled by Pope "the fairest of critics," because he exhibited his own version to be compared with that which he condemned.

His last work was his "Fables," published in consequence, as is supposed, of a contract now in the hands of Mr. Tonson: by which he obliged himself, in consideration of three hundred pounds, to finish for the press ten thousand verses.

In this volume is comprised the well-known "Ode on St. Cecilia's Day," which, as appeared by a letter communicated to Dr. Birch, he spent a fortnight in composing and correcting. But what is this to the patience and diligence of Boileau, whose "Equivoque," a poem of only three hundred and forty-six lines, took from his life eleven months to write it, and three years to revise it?

Part of his book of "Fables" is the first "Iliad" in English, intended as a specimen of a version of the whole. Considering into what hands Homer was to fall, the reader cannot but rejoice that this project went no further.

The time was now at hand which was to put an end to all his schemes and labours. On the first of May, 1701, having been some time, as he tells us, a cripple in his limbs, he died, in Gerrard Street, of a mortification in his leg.

There is extant a wild story relating to some vexatious events that happened at his funeral, which, at the end of Congreve's Life, by a writer of I know not what credit, are thus related, as I find the account transferred to a biographical dictionary:

"Mr. Dryden dying on the Wednesday morning, Dr. Thomas Sprat, then bishop of Rochester and dean of Westminster, sent the next day to the Lady Elizabeth Howard, Mr. Dryden's widow, that he would make a present of the ground, which was forty pounds, with all the other Abbey-fees. The Lord Halifax likewise sent to the Lady Elizabeth, and Mr. Charles Dryden her son, that, if they would give him leave to bury Mr. Dryden, he would inter him with a gentleman's private funeral, and afterwards bestow five hundred pounds on a monument in the Abbey; which, as they had no reason to refuse, they accepted. On the Saturday following the company came; the corpse was put into a velvet hearse; and eighteen mourning coaches, filled with company, attended. When they were just ready to move, the Lord Jefferies, son of the Lord Chancellor Jefferies, with some of his rakish companions, coming by, asked whose funeral it was: and being told Mr. Dryden's, he said, 'What, shall Dryden, the greatest honour and ornament of the nation, be buried after this private manner! No, gentlemen, let all that loved Mr. Dryden, and honour his memory, alight and join with me in gaining my Lady's consent to let me have the honour of his interment, which shall be after another manner than this; and I will bestow a thousand pounds on a monument in the Abbey for him.' The gentlemen in the coaches, not knowing of the Bishop of Rochester's favour, nor of the Lord Halifax's generous design, (they both having, out of respect to the family, enjoined the Lady Elizabeth and her son, to keep their favour concealed to the world, and let it pass for their own expense,) readily came out of their coaches, and attended Lord Jefferies up to the Lady's bedside, who was then sick. He repeated the purport of what he had before said; but she absolutely refusing, he fell on his knees, vowing never to rise till his request was granted. The rest of the company by his desire kneeled also; and the lady being under a sudden surprise, fainted away. As soon as she recovered her speech, she cried, *No, no:* 'Enough, gentlemen,' replied he; 'my Lady is very good, she says, *Go, go.*' She repeated her former words with all her strength, but in vain, for her feeble voice was lost in their acclamations of joy; and the Lord Jefferies ordered the hearsemen to carry the corpse to Mr. Russel's, an undertaker in Cheapside, and leave it there till he should send orders for the embalmment, which, he added, should be after the royal manner. His directions were obeyed, the company dispersed, and Lady Elizabeth and her son remained inconsolable. The next day Mr. Charles Dryden waited on the Lord Halifax and the Bishop, to excuse his mother and himself, by relating the real truth. But neither his Lordship nor the Bishop would admit of any plea; especially the latter, who had the Abbey lighted, the ground opened, the choir attending, an anthem ready set, and himself waiting for some time without any corpse to bury. The undertaker, after three days expectance of orders for embalmment without receiving any, waited on the Lord Jefferies; who, pretending ignorance of the matter, turned it off with an ill-natured jest, saying, that those who observed the orders of a drunken frolic deserved no better; he remembered nothing at all of it; and that he might do what he pleased with the corpse. Upon this the undertaker waited upon the Lady Elizabeth and her son, and threatened to bring the corpse home, and set it before the door. They desired a day's respite, which was granted. Mr. Charles Dryden wrote a handsome letter to the Lord Jefferies, who returned it with this cool answer: That he knew nothing of the matter, and would be troubled no more about it. He then addressed the Lord

Halifax and the Bishop of Rochester, who absolutely refused to do any thing in it. In this distress Dr. Garth sent for the corpse to the College of Physicians, and proposed a funeral by subscription, to which himself set a most noble example. At last a day, about three weeks after Mr. Dryden's decease, was appointed for the interment. Dr. Garth pronounced a fine Latin oration, at the College, over the corpse; which was attended to the Abbey by a numerous train of coaches. When the funeral was over, Mr. Charles Dryden sent a challenge to the Lord Jefferies, who refusing to answer it, he sent several others and went often himself; but could neither get a letter delivered nor admittance to speak to him; which so incensed him, that he resolved, since his Lordship refused to answer him like a gentleman, that he would watch an opportunity to meet and fight off-hand, though with all the rules of honour; which his Lordship hearing, left the town; and Mr. Charles Dryden could never have the satisfaction of meeting him, though he sought it till his death with the utmost application."

This story I once intended to omit, as it appears with no great evidence; nor have I met with any confirmation, but in a letter of Farquhar; and he only relates that the funeral of Dryden was tumultuary and confused.*

Supposing the story true, we may remark, that the gradual change of manners, though imperceptible in the process, appears great when different times, and those not very distant, are compared. If at this time a young drunken lord should interrupt the pompous regularity of a magnificent funeral, what would be the event, but that he would be justled out of the way, and compelled to be quiet? If he should thrust himself into a house he would be sent roughly away; and what is yet more to the honour of the present time, I believe that those, who had subscribed to the funeral of a man like Dryden, would not, for such an accident, have withdrawn their contributions.†

He was buried among the poets in Westminster Abbey, where, though the Duke of Newcastle had in a general dedication prefixed by Congreve to his dramatic works, accepted thanks for his intention of erecting him a monument, he lay long without distinction, till the Duke of Buckinghamshire gave him a tablet, inscribed only with the name of DRYDEN.

He married the Lady Elizabeth Howard, daughter to the Earl of Berkshire, with circumstances, according to the satire imputed to Lord Somers, not very honourable to either party: by her he had three sons, Charles, John, and Henry. Charles was usher of the palace to Pope Clement the XIth; and visiting England, in 1704, was drowned in an attempt to swim across the Thames at Windsor.

John was author of a comedy called "The Husband his own Cuckold." He is said to have died at Rome. Henry entered into some religious order. It is some proof of Dryden's sincerity, in his second religion, that he taught it to his sons. A man, conscious of hypocritical profession in himself is not likely to convert others; and, as his sons were qualified, in 1693, to appear among the translators of Juvenal, they must have been taught some religion before their father's change.

Of the person of Dryden I know not any account; of his mind, the portrait, which has been left by Congreve, who knew him with great familiarity, is such as adds our love of his manners to our admiration of his genius. "He was," we are told, "of a nature exceedingly humane and compassionate, ready to forgive injuries, and capable of a sincere reconciliation with those who had offended him. His friendship, where he professed it, went beyond his profession. He was of a very easy, of very pleasing access; but somewhat slow, and, as it were, diffident in his advances to others: he had that in nature which abhorred intrusion into any society whatever. He was therefore less known, and consequently his character became more liable to misapprehensions and misrepresentations: he was very modest, and very easily to be discountenanced in his approaches to his equals or superiors. As his reading had been very extensive, so was he very happy in a memory tenacious of every thing that he had read. He was not more possessed of knowledge than he was communicative of it; but then his communication was by no means pedantic, or imposed upon the conversation, but just such, and went so far, as, by the natural turn of the conversation in which he was engaged, it was necessarily promoted or required. He was extremely ready and gentle in his correction of the errors of any writer who thought fit to consult him, and full as ready and patient to admit the reprehensions of others, in respect of his own oversights or mistakes."

To this account of Congreve nothing can be objected but the fondness of friendship; and to have excited that fondness in such a mind is no small degree of praise. The disposition of Dryden, however, is shown in his character rather as it exhibited itself in cursory conversation, than as it operated on the more important parts of life. His placability and his friendship indeed were solid virtues; but courtesy and good humour are often found with little real worth. Since Congreve, who knew him well, has told us no more, the rest must be collected as it can from other testimonies, and particularly from those notices which Dryden has very liberally given us of himself.

The modesty which made him so slow to advance, and so easy to be repulsed, was certainly

* An earlier account of Dryden's funeral than that above cited, though without the circumstances that preceded it, is given by Edward Ward, who in his "London Spy," published in 1706, relates, that on the occasion there was a performance of solemn music at the College, and that at the procession, which himself saw, standing at the end of Chancery-lane, Fleet-street, there was a concert of hautboys and trumpets. The day of Dryden's interment, he says, was Monday, the 13th of May, which, according to Johnson, was twelve days after his decease, and shows how long his funeral was in suspense. Ward knew not that the expense of it was defrayed by subscription; but compliments Lord Jefferies for so pious an undertaking. He also says, that the cause of Dryden's death was an inflammation in his toe, occasioned by the flesh growing over the nail, which, being neglected, produced a mortification in his leg.—H.

† In the register of the College of Physicians, is the following entry: "May 3, 1700. Comitiis Censoriis ordinariis. At the request of several persons of quality, that Mr. Dryden might be carried from the College of Physicians to be interred at Westminster, it was unanimously granted by the President and Censors."

This entry is not calculated to afford any credit to the narrative concerning Lord Jefferies.—R.

no suspicion of deficient merit, or unconsciousness of his own value: he appears to have known, in its whole extent, the dignity of his own character, and to have set a very high value on his own powers and performances. He probably did not offer his conversation, because he expected it to be solicited: and he retired from a cold reception, not submissive, but indignant, with such deference of his own greatness as made him unwilling to expose it to neglect or violation.

His modesty was by no means inconsistent with ostentatiousness; he is diligent enough to remind the world of his merit, and expresses with very little scruple his high opinion of his own powers; but his self-commendations are read without scorn or indignation; we allow his claims, and love his frankness.

Tradition, however, has not allowed that his confidence in himself exempted him from jealousy of others. He is accused of envy and insidiousness; and is particularly charged with inciting Creech to translate Horace, that he might lose the reputation which Lucretius had given him.

Of this charge we immediately discover that it is merely conjectural; the purpose was such as no man would confess; and a crime that admits no proof, why should we believe?

He has been described as magisterially presiding over the younger writers, and assuming the distribution of poetical fame; but he who excels has a right to teach, and he whose judgment is incontestable may without usurpation examine and decide.

Congreve represents him as ready to advise and instruct; but there is reason to believe that his communication was rather useful than entertaining. He declares of himself that he was saturnine, and not one of those whose sprightly sayings diverted company; and one of his censurers makes him say,

> Nor wine nor love could ever see me gay;
> To writing bred, I knew not what to say.

There are men whose powers operate only at leisure and in retirement, and whose intellectual vigour deserts them in conversation; whom merriment confuses, and objection disconcerts: whose bashfulness restrains their exertion, and suffers them not to speak till the time of speaking is past; or whose attention to their own character makes them unwilling to utter at hazard what has not been considered, and cannot be recalled.

Of Dryden's sluggishness in conversation it is vain to search or to guess the cause. He certainly wanted neither sentiments nor language; his intellectual treasures were great, though they were locked up from his own use. "His thoughts," when he wrote, "flowed in upon him so fast, that his only care was which to choose, and which to reject." Such rapidity of composition naturally promises a flow of talk; yet we must be content to believe what an enemy says of him, when he likewise says it of himself. But, whatever was his character as a companion, it appears that he lived in familiarity with the highest persons of his time. It is related, by Carte, of the Duke of Ormond, that he used often to pass a night with Dryden, and those with whom Dryden consorted; who they were, Carte has not told, but certainly the convivial table at which Ormond sat was not surrounded with a plebeian society. He was indeed reproached with boasting of his familiarity with the great: and Horace will support him in the opinion that to please superiors is not the lowest kind of merit.

The merit of pleasing must, however, be estimated by the means. Favour is not always gained by good actions or laudable qualities. Caresses and perferments are often bestowed on the auxiliaries of vice, the procurers of pleasure, or the flatterers of vanity. Dryden has never been charged with any personal agency unworthy of a good character: he abetted vice and vanity only with his pen. One of his enemies has accused him of lewdness in his conversation; but if accusation without proof be credited, who shall be innocent?

His works afford too many examples of dissolute licentiousness and abject adulation; but they were probably, like his merriment, artificial and constrained; the effects of study and meditation, and his trade rather than his pleasure.

Of the mind that can trade in corruption, and can deliberately pollute itself with ideal wickedness for the sake of spreading the contagion in society, I wish not to conceal or excuse the depravity. Such degradation of the dignity of genius, such abuse of superlative abilities, cannot be contemplated but with grief and indignation. What consolation can be had, Dryden has afforded, by living to repent, and to testify his repentance.

Of dramatic immorality he did not want examples among his predecessors, or companions among his contemporaries; but, in the meanness and servility of hyperbolical adulation, I know not whether, since the days in which the Roman emperors were deified, he has been ever equalled, except by Afra Behn in an address to Eleanor Gwyn. When once he has undertaken the task of praise, he no longer retains shame in himself, nor supposes it in his patron. As many odoriferous bodies are observed to diffuse perfumes from year to year, without sensible diminution of bulk or weight, he appears never to have impoverished his mint of flattery by his expenses, however lavish. He had all the forms of excellence, intellectual and moral, combined in his mind, with endless variation: and, when he had scattered on the hero of the day the golden shower of wit and virtue, he had ready for him, whom he wished to court on the morrow, new wit and virtue with another stamp. Of this kind of meanness he never seems to decline the practice, or lament the necessity: he considers the great as entitled to encomiastic homage, and brings praise rather as a tribute than a gift, more delighted with the fertility of his invention, than mortified by the prostitution of his judgment. It is indeed not certain, that on these occasions his judgment much rebelled against his interest. There are minds which easily sink into submission, that look on grandeur with undistinguishing reverence, and discover no defect where there is elevation of rank and affluence of riches.

With his praises of others and of himself is always intermingled a strain of discontent and lamentation, a sullen growl of resentment, or a

querulous murmur of distress. His works are undervalued, his merit is unrewarded, and "he has few thanks to pay his stars that he was born among Englishmen." To his critics he is sometimes contemptuous, sometimes resentful, and sometimes submissive. The writer who thinks his works formed for duration, mistakes his interest when he mentions his enemies. He degrades his own dignity by showing that he was affected by their censures, and gives lasting importance to names, which, left to themselves, would vanish from remembrance. From this principle Dryden did not often depart; his complaints are for the greater part general; he seldom pollutes his pages with an adverse name. He condescended indeed to a controversy with Settle, in which he perhaps may be considered rather as assaulting than repelling; and since Settle is sunk into oblivion, his libel remains injurious only to himself.

Among answers to critics no poetical attacks, or altercations, are to be included; they are like other poems, effusions of genius, produced as much to obtain praise as to obviate censure. These Dryden practised, and in these he excelled.

Of Collier, Blackmore, and Milbourne, he has made mention in the preface of his "Fables." To the censure of Collier, whose remarks may be rather termed admonitions than criticisms, he makes little reply; being, at the age of sixty-eight, attentive to better things than the claps of a playhouse. He complains of Collier's rudeness, and the "horse-play of his raillery;" and asserts, that, "in many places he has perverted by his glosses the meaning" of what he censures; but in other things he confesses that he is justly taxed; and says, with great calmness and candour, "I have pleaded guilty to all thoughts or expressions of mine that can be truly accused of obscenity, immorality, or profaneness, and retract them. If he be my enemy, let him triumph; if he be my friend, he will be glad of my repentance." Yet, as our best dispositions are imperfect, he left standing in the same book a reflection on Collier of great asperity, and indeed of more asperity than wit.

Blackmore he represents as made his enemy by the poem of "Absalom and Achitophel," which "he thinks a little hard upon his fanatic patrons:" and charges him with borrowing the plan of his "Arthur" from the Preface to Juvenal, "though he had," says he, "the baseness not to acknowledge his benefactor, but instead of it to traduce me in a libel."

The libel in which Blackmore traduced him was a "Satire upon Wit;" in which, having lamented the exuberance of false wit and the deficiency of true, he proposes that all wit should be recoined before it is current, and appoints masters of assay, who shall reject all that is light or debased.

'Tis true, that when the coarse and worthless dross
Is purg'd away, there will be mighty loss;
E'en Congreve, Southern, manly Wycherly,
When thus refin'd will grievous sufferers be.
Into the melting pot when Dryden comes,
What horrid stench will rise, what noisome fumes!
How will he shrink, when all his lewd allay
And wicked mixture shall be purg'd away!

Thus stands the passage in the last edition; but in the original there was an abatement of the censure, beginning thus:

But what remains will be so pure, 'twill bear
Th' examination of the most severe.

Blackmore, finding the censure resented, and the civility disregarded, ungenerously omitted the softer part. Such variations discover a writer who consults his passions more than his virtue; and it may be reasonably supposed that Dryden imputes his enmity to its true cause.

Of Milbourne he wrote only in general terms, such as are always ready at the call of anger, whether just or not: a short extract will be sufficient. "He pretends a quarrel to me, that I have fallen foul upon priesthood; if I have, I am only to ask pardon of good priests, and am afraid his share of the reparation will come to little. Let him be satisfied that he shall never be able to force himself upon me for an adversary; I contemn him too much to enter into competition with him.

"As for the rest of those who have written against me, they are such scoundrels that they deserve not the least notice to be taken of them; Blackmore and Milbourne are only distinguished from the crowd by being remembered to their infamy."

Dryden, indeed, discovered in many of his writings an affected and absurd malignity to priests and priesthood, which naturally raised him many enemies, and which was sometimes as unseasonably resented as it was exerted. Trapp is angry that he calls the sacrificer in the "Georgics" *the holy butcher:* the translation is not indeed ridiculous; but Trapp's anger arises from his zeal, not for the author, but the priest; as if any reproach of the follies of paganism could be extended to the preachers of truth.

Dryden's dislike of the priesthood is imputed by Langbaine, and I think by Brown, to a repulse which he suffered when he solicited ordination; but he denies, in the preface to his "Fables," that he never designed to enter into the church; and such a denial he would not have hazarded, if he could have been convicted of falsehood.

Malevolence to the clergy is seldom at a great distance from irreverence of religion, and Dryden affords no exception to this observation. His writings exhibit many passages, which, with all the allowance that can be made for characters and occasion, are such as piety would not have admitted, and such as may vitiate light and unprincipled minds. But there is no reason for supposing that he disbelieved the religion which he disobeyed. He forgot his duty rather than disowned it. His tendency to profaneness is the effect of levity, negligence, and loose conversation, with a desire of accommodating himself to the corruption of the times, by venturing to be wicked as far he durst. When he professed himself a convert to popery, he did not pretend to have received any new conviction of the fundamental doctrines of Christianity.

The persecution of critics was not the worst of his vexations; he was much more disturbed by the importunities of want. His complaints of poverty are so frequently repeated, either with the dejection of weakness sinking in helpless misery, or the indignation of merit claiming its tribute from mankind, that it is impossible not to detest the age which could impose on such a man the necessity of such solicitations, or not to despise the man who could submit to such solicitations without necessity

Whether by the world's neglect, or his own imprudence, I am afraid that the greatest part of his life was passed in exigencies. Such outcries were surely never uttered but in severe pain. Of his supplies or his expenses no probable estimate can now be made. Except the salary of the laureat, to which King James added the office of historiographer, perhaps with some additional emoluments, his whole revenue seems to have been casual; and it is well known that he seldom lives frugally who lives by chance. Hope is always liberal; and they that trust her promises make little scruple of revelling to-day on the profits of the morrow.

Of his plays the profit was not great; and of the produce of his other works very little intelligence can be had. By discoursing with the late amiable Mr. Tonson, I could not find that any memorials of the transactions between his predecessor and Dryden had been preserved, except the following papers:

"I do hereby promise to pay John Dryden, Esq. or order, on the 25th of March, 1699, the sum of two hundred and fifty guineas, in consideration of ten thousand verses, which the said John Dryden, Esq. is to deliver to me, Jacob Tonson, when finished, whereof seven thousand five hundred verses, more or less, are already in the said Jacob Tonson's possession. And I do hereby farther promise, and engage myself to make up the said sum of two hundred and fifty guineas three hundred pounds sterling, to the said John Dryden, Esq. his executors, administrators, or assigns, at the beginning of the second impression of the said ten thousand verses.

"In witness whereof I have hereunto set my hand and seal, this 20th day of March, 1698-9.

"Jacob Tonson.

"Sealed and delivered, being first duly stamped, pursuant to the acts of Parliament for that purpose, in the presence of

"Ben. Portlock,
Will. Congreve."

"March 24, 1698.

"Received then of Mr. Jacob Tonson the sum of two hundred sixty-eight pounds fifteen shillings, in pursuance of an agreement for ten thousand verses, to be delivered by me to the said Jacob Tonson, whereof I have already delivered to him about seven thousand five hundred, more or less: he the said Jacob Tonson being obliged to make up the foresaid sum of two hundred sixty-eight pounds fifteen shillings three hundred pounds, at the beginning of the second impression of the foresaid ten thousand verses;

"I say, received by me,
"John Dryden.

"Witness, Charles Dryden."

Two hundred and fifty guineas, at 1*l.* 1*s.* 6*d.* is 268*l.* 15*s.*

It is manifest, from the dates of this contract, that it relates to the volume of "Fables," which contains about twelve thousand verses, and for which therefore the payment must have been afterwards enlarged.

I have been told of another letter yet remaining, in which he desires Tonson to bring him money, to pay for a watch which he had ordered for his son, and which the maker would not leave without the price.

The inevitable consequence of poverty is dependence. Dryden had probably no recourse in his exigencies but to his bookseller. The particular character of Tonson I do not know; but the general conduct of traders was much less liberal in those times than in our own; their views were narrower, and their manners grosser. To the mercantile ruggedness of that race, the delicacy of the poet was sometimes exposed. Lord Bolingbroke, who in his youth had cultivated poetry, related to Dr. King, of Oxford, that one day when he visited Dryden, they heard, as they were conversing, another person entering the house. "This," said Dryden, "is Tonson. You will take care not to depart before he goes away: for I have not completed the sheet which I promised him; and if you leave me unprotected, I must suffer all the rudeness to which his resentment can prompt his tongue."

What rewards he obtained for his poems, besides the payment of the bookseller, cannot be known. Mr. Derrick, who consulted some of his relations, was informed that his "Fables" obtained five hundred pounds from the Dutchess of Ormond; a present not unsuitable to the magnificence of that splendid family; and he quotes Moyle, as relating that forty pounds were paid by a musical society for the use of "Alexander's Feast."

In those days the economy of government was yet unsettled, and the payments of the Exchequer were dilatory and uncertain: of this disorder there is reason to believe that the laureat sometimes felt the effects; for, in one of his prefaces, he complains of those, who, being entrusted with the distribution of the Prince's bounty, suffer those that depend upon it to languish in penury.

Of his petty habits or slight amusements, tradition has retained little. Of the only two men whom I have found to whom he was personally known, one told me that at the house which he frequented, called Will's Coffee-house, the appeal upon any literary dispute was made to him; and the other related, that his armed chair, which in the winter had a settled and prescriptive place by the fire, was in the summer placed in the balcony, and that he called the two places his winter and his summer seat. This is all the intelligence which his two survivors afforded me.

One of his opinions will do him no honour in the present age, though in his own time, at least in the beginning of it, he was far from having it confined to himself. He put great confidence in the prognostications of judicial astrology. In the Appendix to the Life of Congreve is a narrative of some of his predictions wonderfully fulfilled; but I know not the writer's means of information, or character of veracity. That he had the configurations of the horoscope in his mind, and considered them as influencing the affairs of men, he does not forbear to hint.

The utmost malice of the stars is past.—
Now frequent *trines* the happier lights among,
And *high-rais'd Jove*, from his dark prison freed,
Those weights took off that on his planet hung,
Will gloriously the new laid works succeed.

He has elsewhere shown his attention to the planetary powers; and in the preface to his "Fables" has endeavoured obliquely to justify his superstition by attributing the same to some of the ancients. The latter, added to this narrative, leaves no doubt of his notions or practice.

So slight and so scanty is the knowledge which I have been able to collect concerning the private life and domestic manners of a man whom every English generation must mention with reverence as a critic and a poet.

Dryden may be properly considered as the father of English criticism, as the writer who first taught us to determine upon principles the merit of composition. Of our former poets, the greatest dramatist wrote without rules, conducted through life and nature by a genius that rarely misled and rarely deserted him. Of the rest, those who knew the laws of propriety had neglected to teach them.

Two Arts of English Poetry were written in the days of Elizabeth by Webb and Puttenham, from which something might be learned, and a few hints had been given by Jonson and Cowley; but Dryden's "Essay on Dramatic Poetry" was the first regular and valuable treatise on the art of writing.

He who, having formed his opinions in the present age of English literature, turns back to peruse this dialogue, will not perhaps find much increase of knowledge, or much novelty of instruction; but he is to remember, that critical principles were then in the hands of a few, who had gathered them partly from the ancients, and partly from the Italians and French. The structure of dramatic poems was then not generally understood. Audiences applauded by instinct; and poets perhaps often pleased by chance.

A writer who has obtained his full purpose loses himself in his own lustre. Of an opinion which is no longer doubted, the evidence ceases to be examined. Of an art universally practised, the first teacher is forgotten. Learning once made popular is no longer learning; it has the appearance of something which we have bestowed upon ourselves, as the dew appears to rise from the field which it refreshes.

To judge rightly of an author, we must transport ourselves to his time, and examine what were the wants of his contemporaries, and what were his means of supplying them. That which is easy at one time was difficult at another. Dryden at least imported his science, and gave his country what it wanted before; or rather, he imported only the materials, and manufactured them by his own skill.

The dialogue on the drama was one of his first essays of criticism, written when he was yet a timorous candidate for reputation, and therefore laboured with that diligence which he might allow himself somewhat to remit, when his name gave sanction to his positions, and his awe of the public was abated, partly by custom, and partly by success. It will not be easy to find, in all the opulence of our language, a treatise so artfully variegated with successive representations of opposite probabilities, so enlivened with imagery, so brightened with illustrations. His portraits of the English dramatists are wrought with great spirit and diligence. The account of Shakspeare may stand as a perpetual model of encomiastic criticism; exact without minuteness, and lofty without exaggeration. The praise lavished by Longinus, on the attestation of the heroes of Marathon by Demosthenes, fades away before it. In a few lines is exhibited a character so extensive in its comprehension, and so curious in its limitations, that nothing can be added, diminished, or reformed; nor can the editors and admirers of Shakspeare, in all their emulation of reverence, boast of much more than of having diffused and paraphrased this epitome of excellence, of having changed Dryden's gold for baser metal, of lower value, though of greater bulk.

In this, and in all his other essays on the same subject, the criticism of Dryden is the criticism of a poet; not a dull collection of theorems, nor a rude detection of faults, which perhaps the censor was not able to have committed; but a gay and vigorous dissertation, where delight is mingled with instruction, and where the author proves his right of judgment by his power of performance.

The different manner and effect with which critical knowledge may be conveyed, was perhaps never more clearly exemplified than in the performances of Rymer and Dryden. It was said of a dispute between two mathematicians, "malim cum Scaligero errare, quam cum Clavio recte sapere;" that "it was more eligible to go wrong with one, than right with the other." A tendency of the same kind every mind must feel at the perusal of Dryden's prefaces and Rymer's discourses. With Dryden we are wandering in quest of Truth; whom we find, if we find her at all, dressed in the graces of elegance: and, if we miss her, the labour of the pursuit rewards itself; we are led only through fragrance and flowers. Rymer, without taking a nearer, takes a rougher way; every step is to be made through thorns and brambles; and Truth, if we meet her, appears repulsive by her mien, and ungraceful by her habit. Dryden's criticism has the majesty of a queen; Rymer's has the ferocity of a tyrant.

As he had studied with great diligence the art of poetry, and enlarged or rectified his notions by experience perpetually increasing, he had his mind stored with principles and observations; he poured out his knowledge with little labour; for of labour, notwithstanding the multiplicity of his productions, there is sufficient reason to suspect that he was not a lover. To write *con amore*, with fondness for the employment, with perpetual touches and retouches, with unwillingness to take leave of his own idea, and an unwearied pursuit of unattainable perfection, was, I think, no part of his character.

His criticism may be considered as general or occasional. In his general precepts, which depend upon the nature of things, and the structure of the human mind, he may doubtless be safely recommended to the confidence of the reader; but his occasional and particular positions were sometimes interested, sometimes negligent, and sometimes capricious. It is not without reason that Trapp, speaking of the praises which he be-

stows on Palamon and Arcite, says, "Novimus judicium Drydeni de poemate quodam Chauceri, pulchro sane illo, et admodum laudando, nimirum quod non modo vere epicum sit, sed Iliada etiam atque Æneada æquet, imo superet. Sed novimus eodem tempore viri illius maximi non semper accuratissimas esse censuras, nec ad severissimam critices normam exactas; illo judice id plerumque optimum est, quod nunc præ manibus habet, et in quo nunc occupatur."

He is therefore by no means constant to himself. His defence and desertion of dramatic rhyme is generally known. Spence, in his remarks on Pope's "Odyssey," produces what he thinks an unconquerable quotation from Dryden's preface to the "Æneid," in favour of translating an epic poem into blank verse; but he forgets that when his author attempted the "Iliad," some years afterward, he departed from his own decision, and translated into rhyme.

When he has any objection to obviate, or any license to defend, he is not very scrupulous about what he asserts, nor very cautious, if the present purpose be served, not to entangle himself in his own sophistries. But, when all arts are exhausted, like other hunted animals, he sometimes stands at bay; when he cannot disown the grossness of one of his plays, he declares that he knows not any law that prescribes morality to a comic poet.

His remarks on ancient or modern writers are not always to be trusted. His parallel of the versification of Ovid with that of Claudian has been very justly censured by Sewel.* His comparison of the first line of Virgil with the first of Statius is not happier. Virgil, he says, is soft and gentle, and would have thought Statius mad, if he had heard him thundering out

Quæ superimposita moles geminata colosso.

Statius perhaps heats himself, as he proceeds, to exaggeration somewhat hyperbolical; but undoubtedly Virgil would have been too hasty, if he had condemned him to straw for one sounding line. Dryden wanted an instance, and the first that occurred was impressed into the service.

What he wishes to say, he says at hazard; he cited Gorbuduc, which he had never seen; gives a false account of Chapman's versification; and discovers, in the preface to his "Fables," that he translated the first book of the "Iliad" without knowing what was in the second.

It will be difficult to prove that Dryden ever made any great advances in literature. As, having distinguished himself at Westminster under the tuition of Busby, who advanced his scholars to a height of knowledge very rarely attained in grammar-schools, he resided afterwards at Cambridge; it is not to be supposed, that his skill in the ancient languages was deficient, compared with that of common students; but his scholastic acquisitions seem not proportionate to his opportunities and abilities. He could not, like Milton or Cowley, have made his name illustrious merely by his learning. He mentions but a few books, and those such as lie in the beaten track of regular study; from which, if ever he departs, he is in danger of losing himself in unknown regions.

In his dialogue on the drama, he pronounces with great confidence that the Latin tragedy of "Medea" is not Ovid's, because it is not sufficiently interesting and pathetic. He might have determined the question upon surer evidence; for it is quoted by Quintilian as the work of Seneca; and the only line which remains in Ovid's play, for one line is left us, is not there to be found. There was therefore no need of the gravity of conjecture, or the discussion of plot or sentiment, to find what was already known upon higher authority than such discussions can ever reach.

His literature, though not always free from ostentation, will be commonly found either obvious, and made his own by the art of dressing it; or superficial, which by what he gives, shows what he wanted; or erroneous, hastily collected, and negligently scattered.

Yet it cannot be said that his genius is ever unprovided of matter, or that his fancy languishes in penury of ideas. His works abound with knowledge, and sparkle with illustrations. There is scarcely any science or faculty that does not supply him with occasional images and lucky similitudes; every page discovers a mind very widely acquainted both with art and nature, and in full possession of great stores of intellectual wealth. Of him that knows much it is natural to suppose that he has read with diligence: yet I rather believe that the knowledge of Dryden was gleaned from accidental intelligence and various conversations, by a quick apprehension, a judicious selection, and a happy memory, a keen appetite of knowledge, and a powerful digestion; by vigilance that permitted nothing to pass without notice, and a habit of reflection that suffered nothing useful to be lost. A mind like Dryden's, always curious, always active, to which every understanding was proud to be associated, and of which every one solicited the regard, by an ambitious display of himself, had a more pleasant, perhaps a nearer way to knowledge than by the silent progress of solitary reading. I do not suppose that he despised books, or intentionally neglected them; but that he was carried out, by the impetuosity of his genius, to more vivid and speedy instructors; and that his studies were rather desultory and fortuitous than constant and systematical.

It must be confessed that he scarcely ever appears to want book-learning, but when he mentions books; and to him may be transferred the praise which he gives his master Charles:

His conversation, wit, and parts,
His knowledge in the noblest useful arts,
Were such, dead authors could not give,
But habitudes of those that live:
Who, lighting him, did greater lights receive;
He drain'd from all, and all they knew,
His apprehensions quick, his judgment true;
That the most learn'd with shame confess
His knowledge more, his reading only less.

Of all this, however, if the proof be demanded, I will not undertake to give it; the atoms of probability, of which my opinion has been formed, lie scattered over all his works: and by him who thinks the question worth his notice, his works must be perused with very close attention.

Criticism, either didactic or defensive, occupies almost all his prose, except those pages which

* Preface to Ovid's "Metamorphoses."—Dr. J.

he has devoted to his patrons; but none of his prefaces were ever thought tedious. They have not the formality of a settled style, in which the first half of the sentence betrays the other. The pauses are never balanced, nor the periods modelled; every word seems to drop by chance, though it falls into its proper place. Nothing is cold or languid; the whole is airy, animated, and vigorous; what is little, is gay; what is great, is splendid. He may be thought to mention himself too frequently; but, while he forces himself upon our esteem, we cannot refuse him to stand high in his own. Every thing is excused by the play of images, and the sprightliness of expression. Though all is easy, nothing is feeble: though all seems careless, there is nothing harsh; and though since his earlier works more than a century has passed, they have nothing yet uncouth or obsolete.

He who writes much will not easily escape a manner—such a recurrence of particular modes as may be easily noted. Dryden is always *another and the same;* he does not exhibit a second time the same elegances in the same form, nor appear to have any art other than that of expressing with clearness what he thinks with vigour. His style could not easily be imitated, either seriously or ludicrously; for, being always equable and always varied, it has no prominent or discriminative characters. The beauty who is totally free from disproportion of parts and features, cannot be ridiculed by an overcharged resemblance.

From his prose, however, Dryden derives only his accidental and secondary praise; the veneration with which his name is pronounced by every cultivator of English literature, is paid to him as he refined the language, improved the sentiments, and tuned the numbers of English poetry.

After about half a century of forced thoughts, and rugged metre, some advances towards nature and harmony had been already made by Waller and Denham; they had shown that long discourses in rhyme grew more pleasing when they were broken into couplets, and that verse consisted not only in the number but the arrangement of syllables.

But though they did much, who can deny that they left much to do? Their works were not many, nor were their minds of very ample comprehension. More examples of more modes of composition were necessary for the establishment of regularity, and the introduction of propriety in word and thought.

Every language of a learned nation necessarily divides itself into diction, scholastic and popular, grave and familiar, elegant and gross; and from a nice distinction of these different parts arises a great part of the beauty of style. But, if we except a few minds, the favourites of nature, to whom their own original rectitude was in the place of rules, this delicacy of selection was little known to our authors: our speech lay before them in a heap of confusion; and every man took for every purpose what chance might offer him.

There was therefore before the time of Dryden no poetical diction, no system of words at once refined from the grossness of domestic use, and free from the harshness of terms appropriated to particular arts. Words too familiar, or too remote, defeat the purpose of a poet. From those sounds which we hear on small or on coarse occasions, we do not easily receive strong impressions, or delightful images; and words to which we are nearly strangers, whenever they occur, draw that attention on themselves which they should transmit to things.

Those happy combinations of words which distinguished poetry from prose had been rarely attempted: we had few elegances or flowers of speech; the roses had not yet been plucked from the bramble, or different colours had not been joined to enliven one another.

It may be doubted whether Waller and Denham could have overborne the prejudices which had long prevailed, and which even then were sheltered by the protection of Cowley. The new versification, as it was called, may be considered as owing its establishment to Dryden; from whose time it is apparent that English poetry has had no tendency to relapse to its former savageness.

The affluence and comprehension of our language is very illustriously displayed in our poetical translations of ancient writers; a work which the French seem to relinquish in despair, and which we were long unable to perform with dexterity. Ben Jonson thought it necessary to copy Horace almost word by word; Feltham, his contemporary and adversary, considers it as indispensably requisite in a translation to give line for line. It is said that Sandys, whom Dryden calls the best versifier of the last age, has struggled hard to comprise every book of the English "Metamorphoses" in the same number of verses with the original. Holiday had nothing in view but to show that he understood his author, with so little regard to the grandeur of his diction, or the volubility of his numbers, that his metres can hardly be called verses; they cannot be read without reluctance, nor will the labour always be rewarded by understanding them. Cowley saw that such copiers were a servile race: he asserted his liberty, and spread his wings so boldly that he left his authors. It was reserved for Dryden to fix the limits of poetical liberty, and give us just rules and examples of translation.

When languages are formed upon different principles, it is impossible that the same modes of expression should always be elegant in both. While they run on together, the closest translation may be considered as the best; but when they divaricate, each must take its natural course. Where correspondence cannot be obtained, it is necessary to be content with something equivalent. "Translation, therefore," says Dryden, "is not so loose as paraphrase, nor so close as metaphrase."

All polished languages have different styles; the concise, the diffuse, the lofty, and the humble. In the proper choice of style consists the resemblance which Dryden principally exacts from the translator. He is to exhibit his author's thoughts in such a dress of diction as the author would have given them, had his language been English: rugged magnificence is not to be softened; hyperbolical ostentation is not to be repressed; nor sententious affectation to have its point blunted. A translator is to be like his author; it is not his business to excel him.

The reasonableness of these rules seems suffi-

cient for their vindication; and the effects produced by observing them were so happy, that I know not whether they were ever opposed but by Sir Edward Sherburne, a man whose learning was greater than his powers of poetry, and who, being better qualified to give the meaning than the spirit of Seneca, has introduced his version of three tragedies by a defence of close translation. The authority of Horace, which the new translators cited in defence of their practice, he has, by a judicious explanation, taken fairly from them; but reason wants not Horace to support it.

It seldom happens that all the necessary causes concur to any great effect: will is wanting to power, or power to will, or both are impeded by external obstructions. The exigencies in which Dryden was condemned to pass his life are reasonably supposed to have blasted his genius, to have driven out his works in a state of immaturity, and to have intercepted the full-blown elegance which longer growth would have supplied.

Poverty, like other rigid powers, is sometimes too hastily accused. If the excellence of Dryden's works was lessened by his indigence, their number was increased: and I know not how it will be proved, that if he had written less he would have written better; or that, indeed, he would have undergone the toil of an author, if he had not been solicited by something more pressing than the love of praise.

But, as is said by his "Sebastian,"

> What had been, is unknown; what is, appears.

We know that Dryden's several productions were so many successive expedients for his support; his plays were therefore often borrowed; and his poems were almost all occasional.

In an occasional performance no height of excellence can be expected from any mind, however fertile in itself, and however stored with acquisitions. He whose work is general and arbitrary has the choice of his matter, and takes that which his inclination and his studies have best qualified him to display and decorate. He is at liberty to delay his publication till he has satisfied his friends and himself, till he has reformed his first thoughts by subsequent examination, and polished away those faults which the precipitance of ardent composition is likely to leave behind it. Virgil is related to have poured out a great number of lines in the morning, and to have passed the day in reducing them to fewer.

The occasional poet is circumscribed by the narrowness of his subject. Whatever can happen to man has happened so often, that little remains for fancy or invention. We have been all born; we have most of us been married; and so many have died before us, that our deaths can supply but few materials for a poet. In the fate of princes the public has an interest; and what happens to them, of good or evil, the poets have always considered a business for the Muse. But after so many inauguratory gratulations, nuptial hymns, and funeral dirges, he must be highly favoured by nature, or by fortune, who says any thing not said before. Even war and conquest, however splendid, suggest no new images; the triumphant chariot of a victorious monarch can be decked only with those ornaments that have graced his predecessors.

Not only matter but time is wanting. The poem must not be delayed till the occasion is forgotten. The lucky moments of animated imagination cannot be attended; elegances and illustrations cannot be multiplied by gradual accumulation; the composition must be despatched, while conversation is yet busy, and admiration fresh; and haste is to be made, lest some other event should lay hold upon mankind.

Occasional compositions may however secure to a writer the praise both of learning and facility; for they cannot be the effect of long study, and must be furnished immediately from the treasures of the mind.

The death of Cromwell was the first public event which called forth Dryden's poetical powers. His heroic stanzas have beauties and defects; the thoughts are vigorous, and, though not always proper, show a mind replete with ideas; the numbers are smooth; and the diction, if not altogether correct, is elegant and easy.

Davenant was perhaps at this time his favourite author, though "Gondibert" never appears to have been popular; and from Davenant he learned to please his ear with a stanza of four lines alternately rhymed.

Dryden very early formed his versification; there are in this early production no traces of Donne's or Jonson's ruggedness; but he did not so soon free his mind from the ambition of forced conceits. In his verses on the Restoration, he says of the King's exile,

> He, toss'd by fate,
> Could taste no sweets of youth's desired age,
> But found his life too true a pilgrimage.

And afterwards, to show how virtue and wisdom are increased by adversity, he makes this remark:

> Well might the ancient poets then confer,
> On Night the honour'd name of *counsellor*,
> Since struck with rays of prosperous fortune blind,
> We light alone in dark afflictions find.

His praise of Monk's dexterity comprises such a cluster of thoughts unallied to one another, as will not elsewhere be easily found:

> 'Twas Monk, whom Providence design'd to loose
> Those real bonds false freedom did impose.
> The blessed saints that watch'd this turning scene
> Did from their stars with joyful wonder lean,
> To see small clews draw vastest weights along,
> Not in their bulk, but in their order strong.
> Thus pencils can by one slight touch restore
> Smiles to that changed face that wept before.
> With ease such fond chimeras we pursue,
> As fancy frames, for fancy to subdue:
> But, when ourselves to action we betake,
> It shuns the mint like gold that chemists make
> How hard was then his task, at once to be
> What in the body natural we see!
> Man's Architect distinctly did ordain
> The charge of muscles, nerves, and of the brain,
> Through viewless conduits spirits to dispense
> The springs of motion from the seat of sense:
> 'Twas not the hasty product of a day,
> But the well ripen'd fruit of wise delay.
> He, like a patient angler, ere he strook,
> Would let them play awhile upon the hook.
> Our healthful food the stomach labours thus,
> At first embracing what it straight doth crush.
> Wise leaches will not vain receipts obtrude,
> While growing pains pronounce the humours crude;
> Deaf to complaints they wait upon the ill,
> Till some safe crisis authorize their skill.

He had not yet learned, indeed he never learned well, to forbear the improper use of mythology. After having rewarded the heathen deities for their care,

> With Alga who the sacred altar strows?
> To all the sea-gods Charles an offering owes;
> A bull to thee, Portunus, shall be slain;
> A ram to you, ye Tempests of the Main.

He tells us, in the language of religion,

> Prayer storm'd the skies, and ravish'd Charles from thence,
> As heav'n itself is took by violence.

And afterwards mentions one of the most awful passages of Sacred History.

Other conceits there are, too curious to be quite omitted; as,

> For by example most we sinn'd before,
> And, glass-like, clearness mix'd with frailty bore.

How far he was yet from thinking it necessary to found his sentiments on nature, appears from the extravagance of his fictions and hyperboles:

> The winds that never moderation knew,
> Afraid to blow too much, too faintly blew;
> Or out of breath with joy, could not enlarge
> Their straiten'd lungs.——
> It is no longer motion cheats your view;
> As you meet it, the land approacheth you;
> The land returns, and in the white it wears
> The marks of penitence and sorrow bears.

I know not whether this fancy, however little be its value, was not borrowed. A French poet read to Malherbe some verses, in which he represents France as moving out of its place to receive the King. "Though this," said Malherbe, "was in my time, I do not remember it."

His poem on the "Coronation" has a more even tenor of thought. Some lines deserve to be quoted:

> You have already quench'd sedition's brand;
> And zeal, that burn'd it, only warms the land:
> The jealous sects that durst not trust their cause,
> So far from their own will as to the laws,
> Him for their umpire and their synod take,
> And their appeal alone to Cæsar make.

Here may be found one particle of that old versification, of which, I believe, in all his works, there is not another:

> Nor is it duty, or our hope alone,
> Creates that joy, but full *fruition*.

In the verses to the Lord Chancellor Clarendon, two years afterwards, is a conceit so hopeless at the first view, that few would have attempted it; and so successfully laboured, that though at last it gives the reader more perplexity than pleasure, and seems hardly worth the study that it costs, yet it must be valued as a proof of a mind at once subtle and comprehensive:

> In open prospect nothing bounds our eye,
> Until the earth seems join'd unto the sky:
> So in this hemisphere our utmost view
> Is only bounded by our king and you:
> Our sight is limited where you are join'd,
> And beyond that no farther heaven can find.
> So well your virtues do with his agree,
> That though your orbs of different greatness be,
> Yet both are for each other's use disposed,
> His to inclose, and yours to be inclosed.
> Nor could another in your room have been,
> Except an emptiness had come between.

The comparison of the Chancellor of the Indies leaves all resemblance too far behind it:

> And as the Indies were not found before
> Those rich perfumes which from the happy shore
> The winds upon their balmy wings convey'd,
> Whose guilty sweetness first their world betray'd;
> So by your counsels we are brought to view
> A new and undiscover'd world in you.

There is another comparison, for there is little else in the poem, of which, though perhaps it cannot be explained into plain prosaic meaning, the mind perceives enough to be delighted, and readily forgives its obscurity for its magnificence:

> How strangely active are the arts of peace,
> Whose restless motions less than wars do cease!
> Peace is not freed from labour, but from noise;
> And war more force, but not more pains employs
> Such is the mighty swiftness of your mind,
> That, like the earth's, it leaves our sense behind:
> While you so smoothly turn and roll our sphere,
> That rapid motion does but rest appear.
> For as in nature's swiftness, with the throng
> Of flying orbs while ours is borne along,
> All seems at rest to the deluded eye,
> Mov'd by the soul of the same harmony
> So, carried on by your unwearied care,
> We rest in peace, and yet in motion share.

To this succeed four lines, which perhaps afford Dryden's first attempt at those penetrating remarks on human nature, for which he seems to have been peculiarly formed:

> Let envy then those crimes within you see,
> From which the happy never must be free;
> Envy, that does with misery reside,
> The joy and the revenge of ruin'd pride.

Into this poem he seems to have collected all his powers; and after this he did not often bring upon his anvil such stubborn and unmalleable thoughts; but, as a specimen of his abilities to unite the most unsociable matter, he has concluded with lines, of which I think not myself obliged to tell the meaning:

> Yet unimpair'd with labours, or with time,
> Your age but seems to a new youth to climb.
> Thus heavenly bodies do our time beget,
> And measure change, but share no part of it.
> And still it shall without a weight increase,
> Like this new year, whose motions never cease.
> For, since the glorious course you have begun
> Is led by Charles, as that is by the Sun,
> It must both weightless and immortal prove,
> Because the centre of it is above.

In the "Annus Mirabilis" he returned to the quatrain, which from that time he totally quitted, perhaps from experience of its inconvenience, for he complains of its difficulty. This is one of his greatest attempts. He had subjects equal to his abilities, a great naval war, and the fire of London. Battles have always been described in heroic poetry; but a sea-fight and artillery had yet something of novelty. New arts are long in the world before poets describe them; for they borrow every thing from their predecessors, and commonly derive very little from nature or from life. Boileau was the first French writer that had ever hazarded in verse the mention of modern war, or the effects of gunpowder. We, who are less afraid of novelty, had already possession of those dreadful images. Waller had described a sea-fight. Milton had not yet transferred the invention of fire-arms to the rebellious angels.

This poem is written with great diligence, yet does not fully answer the expectation raised by such subjects and such a writer. With the stanza of Davenant he has sometimes his vein

of parenthesis and incidental disquisition, and stops his narrative for a wise remark.

The general fault is, that he affords more sentiment than description, and does not so much impress scenes upon the fancy, as deduce consequences and make comparisons.

The initial stanzas have rather too much resemblance to the first lines of Waller's poem on the war with Spain; perhaps such a beginning is natural, and could not be avoided without affectation. Both Waller and Dryden might take their hint from the poem on the civil war of Rome, "Orbem jam totum," &c.

Of the King collecting his navy, he says,

It seems as every ship their sovereign knows,
His awful summons they so soon obey;
So hear the scaly herds when Proteus blows,
And so to pasture follow through the sea.

It would not be hard to believe that Dryden had written the two first lines seriously, and that some wag had added the two latter in burlesque. Who would expect the lines that immediately follow, which are indeed perhaps indecently hyperbolical, but certainly in a mode totally different?

To see this fleet upon the ocean move,
Angels drew wide the curtains of the skies;
And Heaven, as if there wanted lights above,
For tapers made two glaring comets rise.

The description of the attempt at Bergen will afford a very complete specimen of the descriptions in this poem:

And now approach'd their fleet from India, fraught
With all the riches of the rising sun:
And precious sand from southern climates brought,
The fatal regions where the war begun.

Like hunted castors, conscious of their store,
Their waylaid wealth to Norway's coast they bring:
Then first the North's cold bosom spices bore,
And Winter brooded on the Eastern Spring.

By the rich scent we found our perfum'd prey,
Which, flank'd with rocks, did close in covert lie:
And round about their murd'ring cannon lay,
At once to threaten and invite the eye.

Fiercer than cannon, and than rocks more hard,
The English undertake th' unequal war:
Seven ships alone, by which the port is barr'd,
Besiege the Indies, and all Denmark dare.

These fight like husbands, but like lovers those;
These fain would keep, and those more fain enjoy;
And to such height their frantic passion grows,
That what both love, both hazard to destroy:

Amidst whole heaps of spices lights a ball,
And now their odours arm'd against them fly;
Some preciously by shatter'd porcelain fall,
And some by aromatic splinters die:

And, though by tempests of the prize bereft,
In Heaven's inclemency some ease we find;
Our foes we vanquish'd by our valour left,
And only yielded to the seas and wind.

In this manner is the sublime too often mingled with the ridiculous. The Dutch seek a shelter for a wealthy fleet: this surely needed no illustration; yet they must fly, not like all the rest of mankind on the same occasion, but "like hunted castors," and they might with strict propriety be hunted; for we winded them by our noses—their perfumes betrayed them. The *husband* and the *lover*, though of more dignity than the castor, are images too domestic to mingle properly with the horrors of war. The two quatrains that follow are worthy of the Author.

The account of the different sensations with which the two fleets retired, when the night parted them, is one of the fairest flowers of English poetry:

The night comes on, we eager to pursue
The combat still, and they ashamed to leave;
Till the last streaks of dying day withdrew,
And doubtful moonlight did our rage deceive.

In th' English fleet each ship resounds with joy,
And loud applause of their great leader's fame;
In fiery dreams the Dutch they still destroy,
And, slumbering, smile at the imagin'd flame

Not so the Holland fleet, who, tir'd and done,
Stretch'd on their decks, like weary oxen lie;
Faint sweats all down their mighty members run
(Vast bulks, which little souls but ill supply.)

In dreams they fearful precipices tread,
Or, shipwreck'd, labour to some distant shore;
Or, in dark churches, walk among the dead;
They wake with horror, and dare sleep no more.

It is a general rule in poetry, that all appropriate terms of art should be sunk in general expressions, because poetry is to speak a universal language. This rule is still stronger with regard to arts not liberal, or confined to few; and therefore far removed from common knowledge; and of this kind, certainly, is technical navigation. Yet Dryden was of opinion, that a sea-fight ought to be described in the nautical language; "and certainly," says he, "as those, who in a logical disputation keep to general terms, would hide a fallacy, so those who do it in poetical description would veil their ignorance."

Let us then appeal to experience: for by experience at last we learn as well what will please as what will profit. In the battle, his terms seem to have been blown away; but he deals them liberally in the dock:

So here some pick out bullets from the side,
Some drive old oakum through each seam and rift;
Their left hand does the calking-iron guide,
The rattling mallet with the right they lift.

With boiling pitch another near at hand
(From friendly Sweden brought) the seams instops
Which, well laid o'er, the salt-sea waves withstand,
And shake them from the rising beak in drops.

Some the gall'd ropes with dauby marling bind,
Or sear-cloth masts with strong tarpawling coats.
To try new shrouds one mounts into the wind,
And one below their ease or stiffness notes.

I suppose there is not one term which every reader does not wish away.

His digression to the original and progress of navigation, with his prospect of the advancement which it shall receive from the Royal Society, then newly instituted, may be considered as an example seldom equalled of seasonable excursion and artful return.

One line, however, leaves me discontented; he says, that, by the help of the philosophers,

Instructed ships shall sail to quick commerce,
By which remotest regions are allied.—

Which he is constrained to explain in a note "by a more exact measure of longitude." It had better become Dryden's learning and genius to have laboured science into poetry, and have shown, by explaining longitude, that verse did not refuse the ideas of philosophy.

His description of the fire is painted by resolute meditation, out of a mind better formed to reason than to feel. The conflagration of a city, with all its tumults of concomitant distress, is one of the most dreadful spectacles which this world can offer to human eyes; yet it seems to raise little emotion in the breast of the poet; he watches the flame coolly from street to street, with now a reflection, and now a simile, till at last he meets the King, for whom he makes a speech, rather tedious in a time so busy; and then follows again the progress of the fire.

There are, however, in this part some passages that deserve attention; as in the beginning;

> The diligence of trades and noiseful gain,
> And luxury more late, asleep were laid!
> All was the Night's, and in her silent reign
> No sound the rest of Nature did invade
> In this deep quiet——

The expression "All was the Night's," is taken from Seneca, who remarks on Virgil's line,

> *Omnia noctis erant, placida, composta quiete,*

that he might have concluded better,

> *Omnia noctis erant.*

The following quatrain is vigorous and animated:

> The ghosts of traitors from the bridge descend
> With bold fanatic spectres to rejoice;
> About the fire into a dance they bend,
> And sing their sabbath notes with feeble voice.

His prediction of the improvements which shall be made in the new city is elegant and poetical, and with an event which poets cannot always boast has been happily verified. The poem concludes with a simile that might have better been omitted.

Dryden, when he wrote this poem, seems not yet fully to have formed his versification, or settled his system of propriety.

From this time he addicted himself almost wholly to the stage, "to which," says he, "my genius never much inclined me," merely as the most profitable market for poetry. By writing tragedies in rhyme, he continued to improve his diction and his numbers. According to the opinion of Harte, who had studied his works with great attention, he settled his principles of versification in 1676, when he produced the play of "Aureng Zebe;" and, according to his own account of the short time in which he wrote "Tyrannic Love," and "The State of Innocence," he soon obtained the full effect of diligence, and added facility to exactness.

Rhyme has been so long banished from the theatre, that we know not its effects upon the passions of an audience: but it has this convenience, that sentences stand more independent on each other, and striking passages are therefore easily selected and retained. Thus the description of night in "The Indian Emperor," and the rise and fall of empire in "The Conquest of Granada," are more frequently repeated than any lines in "All for Love," or "Don Sebastian."

To search his plays for vigorous sallies and sententious elegances, or to fix the dates of any little pieces which he wrote by chance, or by solicitation, were labour too tedious and minute.

His dramatic labours did not so wholly absorb his thoughts, but that he promulgated the laws of translation in a preface to the English Epistles of Ovid; one of which he translated himself, and another in conjunction with the Earl of Mulgrave.

"Absalom and Achitophel" is a work so well known, that a particular criticism is superfluous. If it be considered as a poem political and controversial, it will be found to comprise all the excellences of which the subject is susceptible; acrimony of censure, elegance of praise, artful delineation of characters, variety and vigour of sentiment, happy turns of language, and pleasing harmony of numbers; and all these raised to such a height as can scarcely be found in any other English composition.

It is not, however, without fault; some lines are inelegant or improper, and too many are irreligiously licentious. The original structure of the poem was defective; allegories drawn to great length will always break; Charles could not run continually parallel with David.

The subject had likewise another inconvenience; it admitted little imagery or description; and a long poem of mere sentiments easily becomes tedious; though all the parts are forcible, and every line kindles new rapture, the reader, if not relieved by the interposition of something that sooths the fancy, grows weary of admiration, and defers the rest.

As an approach to the historical truth was necessary, the action and catastrophe were not in the Poet's power; there is therefore an unpleasing disproportion between the beginning and the end. We are alarmed by a faction formed of many sects, various in their principles, but agreeing in their purpose of mischief; formidable for their numbers, and strong by their supports; while the King's friends are few and weak. The chiefs on either part are set forth to view; but, when expectation is at the height, the King makes a speech, and

> Henceforth a series of new times began.

Who can forbear to think of an enchanted castle, with a wide moat and lofty battlements, walls of marble and gates of brass, which vanishes at once into air, when the destined knight blows his horn before it?

In the second part, written by Tate, there is a long insertion, which, for its poignancy of satire, exceeds any part of the former. Personal resentment, though no laudable motive to satire, can add great force to general principles. Selflove is a busy prompter.

"The Medal," written upon the same principles with "Absalom and Achitophel," but upon a narrower plan, gives less pleasure, though it discovers equal abilities in the writer. The superstructure cannot extend beyond the foundation; a single character or incident cannot furnish as many ideas as a series of events, or multiplicity of agents. This poem, therefore, since time has left it to itself, is not much read, nor perhaps generally understood; yet it abounds with touches both of humorous and serious satire. The picture of a man whose propensions to mischief are such that his best actions are but inability of wickedness, is very skilfully delineated and strongly coloured:

> Pow'r was his aim; but, thrown from that pretence,
> The wretch turn'd loyal in his own defence,
> And malice reconcil'd him to his prince.

Him, in the anguish of his soul, he serv'd;
Rewarded faster still than he deserv'd;
Behold him now exalted into trust;
His counsels oft convenient, seldom just;
E'en in the most sincere advice he gave,
He had a grudging still to be a knave.
The frauds he learn'd in his fanatic years,
Made him uneasy in his lawful gears,
At least as little honest as he could,
And, like white witches, mischievously good.
To this first bias, longingly, he leans;
And rather would be great by wicked means.

The "Threnodia," which, by a term I am afraid neither authorized nor analogical, he calls "Augustalis," is not among his happiest productions. Its first and obvious defect is the irregularity of its metre, to which the ears of that age, however, were accustomed. What is worse, it has neither tenderness nor dignity; it is neither magnificent nor pathetic. He seems to look round him for images which he cannot find, and what he has he distorts by endeavouring to enlarge them. "He is," he says, "petrified with grief;" but the marble sometimes relents, and trickles in a joke:

The sons of art all med'cines tried,
And every noble remedy applied:
With emulation each essay'd
His utmost skill: *nay, more, they pra'd:*
Was never losing game with better conduct play'd.

He had been a little inclined to merriment before, upon the prayers of a nation for their dying sovereign: nor was he serious enough to keep heathen fables out of his religion:

With him the innumerable crowd of armed prayers
Knock'd at the gates of heaven, and knock'd aloud;
The first well-meaning rude petitioners
All for his life assail'd the throne,
All would have brib'd the skies by offering up their own.

So great a throng not Heaven itself could bar,
'Twas almost borne by force as in the giant's war.
The prayers, at least, for his reprieve, were heard;
His death, like Hezekiah's, was deferr'd.

There is throughout the composition a desire of splendour without wealth. In the conclusion he seems too much pleased with the prospect of the new reign to have lamented his old master with much sincerity.

He did not miscarry in this attempt for want of skill either in lyric or elegiac poetry. His poem on the death of Mrs. Killegrew is undoubtedly the noblest ode that our language ever has produced. The first part flows with a torrent of enthusiasm. *Fervet immensusque ruit.* All the stanzas indeed are not equal. An imperial crown cannot be one continued diamond; the gems must be held together by some less valuable matter.

In his first "Ode for Cecilia's Day," which is lost in the splendour of the second, there are passages which would have dignified any other poet. The first stanza is vigorous and elegant, though the word *diapason* is too technical, and the rhymes are too remote from one another.

From harmony, from heav'nly harmony,
This universal frame began;
When Nature underneath a heap of jarring atoms lay;
And could not heave her head,
The tuneful voice was heard from high,
Arise, ye more than dead.
Then cold and hot, and moist and dry,
In order to their stations leap,
And music's power obey.
From harmony, from heav'nly harmony,
This universal frame began:
From harmony to harmony
Through all the compass of the notes it ran,
The *diapason* closing full in man.

The conclusion is likewise striking; but it includes an image so awful in itself, that it can owe little to poetry; and I could wish the antithesis of music untuning had found some other place.

As from the power of sacred lays
The spheres began to move,
And sung the great Creator's praise
To all the bless'd above:

So, when the last and dreadful hour
This crumbling pageant shall devour,
The trumpet shall be heard on high,
The dead shall live, the living die,
And music shall untune the sky.

Of his skill in elegy he has given a specimen in his *Eleonora*, of which the following lines discover their author:

Though all these rare endowments of the mind,
Were in a narrow space of life confin'd,
The figure was with full perfection crown'd,
Though not so large an orb, as truly round:
As when in glory, through the public place,
The spoils of conquer'd nations were to pass,
And but one day for triumph was allow'd,
The consul was constrain'd his pomp to crowd;
And so the swift procession hurry'd on,
That all, though not distinctly, might be shown:
So, in the straiten'd bounds of life confin'd
She gave but glimpses of her glorious mind;
And multitudes of virtues pass'd along;
Each pressing foremost in the mighty throng,
Ambitious to be seen, and then make room
For greater multitudes that were to come
Yet unemploy'd no minute slipp'd away;
Moments were precious in so short a stay.
The haste of Heav'n to have her was so great,
That some were single acts, though each complete;
And every act stood ready to repeat.

This piece, however, is not without its faults; there is so much likeness in the initial comparison, that there is no illustration. As a king would be lamented, Eleonora was lamented:

As, when some great and gracious monarch dies,
Soft whispers, first, and mournful murmurs, rise
Among the sad attendants; then the sound
Soon gathers voice and spreads the news around,
Through town and country, till the dreadful blast
Is blown to distant colonies at last,
Who then, perhaps, were offering vows in vain
For his long life, and for his happy reign;
So slowly, by degrees, unwilling Fame
Did matchless Eleonora's fate proclaim,
Till public as the loss the news became.

This is little better than to say, in praise of a shrub, that it is as green as a tree; or of a brook, that it waters a garden, as a river waters a country.

Dryden confesses that he did not know the lady whom he celebrates: the praise being therefore inevitably general, fixes no impression upon the reader, nor excites any tendency to love, nor much desire of imitation. Knowledge of the subject is to the poet what durable materials are to the architect.

The "Religio Laici," which borrows its title from the "Religio Medici" of Browne, is almost the only work of Dryden which can be considered as a voluntary effusion; in this, therefore, it might be hoped, that the full effulgence of his genius would be found. But unhappily the subject is rather argumentative than poetical; he intended only a specimen of metrical disputation:

And this unpolish'd rugged verse I chose,
As fittest for discourse, and nearest prose.

This, however, is a composition of great excellence in its kind, in which the familiar is very properly diversified with the solemn, and the

grave with the humorous; in which metre has neither weakened the force, nor clouded the perspicuity of argument; nor will it be easy to find another example equally happy of this middle kind of writing, which, though prosaic in some parts, rises to high poetry in others, and neither towers to the skies, nor creeps along the ground.

Of the same kind, or not far distant from it, is "The Hind and Panther," the longest of all Dryden's original poems; an allegory intended to comprise and to decide the controversy between the Romanists and Protestants. The scheme of the work is injudicious and incommodious; for what can be more absurd than that one beast should counsel another to rest her faith upon a pope and council? He seems well enough skilled in the usual topics of argument, endeavours to show the necessity of an infallible judge, and reproaches the reformers with want of unity: but is weak enough to ask, why, since we see without knowing how, we may not have an infallible judge without knowing where?

The Hind at one time is afraid to drink at the common brook, because she may be worried; but walking home with the Panther, talks by the way of the Nicene fathers, and at last declares herself to be of the catholic church.

This absurdity was very properly ridiculed in the "City Mouse" and "Country Mouse" of Montague and Prior; and in the detection and censure of the incongruity of the fiction chiefly consists the value of their performance, which, whatever reputation it might obtain by the help of temporary passions, seems, to readers almost a century distant, not very forcible or animated.

Pope, whose judgment was perhaps a little bribed by the subject, used to mention this poem as the most correct specimen of Dryden's versification. It was indeed written when he had completely formed his manner, and may be supposed to exhibit, negligence excepted, his deliberate and ultimate scheme of metre.

We may therefore reasonably infer, that he did not approve the perpetual uniformity which confines the sense to couplets, since he has broken his lines in the initial paragraph.

A milk-white Hind, immortal and unchang'd,
Fed on the lawns, and in the forest rang'd:
Without unspotted, innocent within,
She fear'd no danger, for she knew no sin.
Yet had she oft been chas'd with horns and hounds,
And Scythian shafts, and many-winged wounds
Aim'd at her heart; was often forc'd to fly,
And doom'd to death, though fated not to die.

These lines are lofty, elegant, and musical, notwithstanding the interruption of the pause, of which the effect is rather increase of pleasure by variety, than offence by ruggedness.

To the first part it was his intention, he says, "to give the majestic turn of heroic poesy:" and perhaps he might have executed his design not unsuccessfully, had not an opportunity of satire, which he cannot forbear, fallen sometimes in his way. The character of a presbyterian, whose emblem is the Wolf, is not very heroically majestic:

More haughty than the rest, the wolfish race
Appear with belly gaunt and famish'd face;
Never was so deform'd a beast of grace.
His ragged tail betwixt his legs he wears,
Close clapp'd for shame; but his rough crest he rears,
And pricks up his predestinating ears.

His general character of the other sorts of beasts that never go to church, though sprightly and keen, has, however, not much of heroic poesy:

These are the chief; to number o'er the rest,
And stand like Adam naming every beast,
Were weary work; nor will the Muse describe
A slimy-born, and sun-begotten tribe,
Who, far from steeples and their sacred sound,
In fields their sullen conventicles found.
These gross, half-animated lumps I leave;
Nor can I think what thoughts they can conceive;
But, if they think at all, 'tis sure no higher
Than matter, put in motion, may aspire:
Souls that can scarce ferment their mass of clay,
So drossy, so divisible are they,
As would but serve pure bodies for allay;
Such souls as shards produce, such beetle things
As only buzz to Heav'n with ev'ning wings;
Strike in the dark, offending but by chance:
Such are the blindfold blows of ignorance.
They know no being, and but hate a name;
To them the Hind and Panther are the same.

One more instance, and that taken from the narrative part, where style was more in his choice, will show how steadily he kept his resolution of heroic dignity.

For when the herd, suffic'd, did late repair
To ferney heaths and to their forest lair,
She made a mannerly excuse to stay,
Proffering the Hind to wait her half the way;
That, since the sky was clear, an hour of talk
Might help her to beguile the tedious walk.
With much good-will the motion was embrac'd,
To chat awhile on their adventures past:
Nor had the grateful Hind so soon forgot
Her friend and fellow-sufferer in the plot.
Yet, wondering how of late she grew estrang'd,
Her forehead cloudy, and her coun'nance chang'd,
She thought this hour th' occasion would present
To learn her secret cause of discontent,
Which well she hop'd might be with ease redress'd,
Considering her a well-bred civil beast,
And more a gentlewoman than the rest.
After some common talk what rumours ran,
The lady of the spotted muff began.

The second and third parts he professes to have reduced to diction more familiar and more suitable to dispute and conversation; the difference is not, however, very easily perceived: the first has familiar, and the two others have sonorous, lines. The original incongruity runs through the whole; the King is now Cæsar, and now the Lion; and the name Pan is given to the Supreme Being.

But when this constitutional absurdity is forgiven, the poem must be confessed to be written with great smoothness of metre, a wide extent of knowledge, and an abundant multiplicity of images; the controversy is embellished with pointed sentences, diversified by illustrations, and enlivened by sallies of invective. Some of the facts to which allusions are made are now become obscure, and perhaps there may be many satirical passages little understood.

As it was by its nature a work of defiance, a composition which would naturally be examined with the utmost acrimony of criticism, it was probably laboured with uncommon attention, and there are, indeed, few negligences in the subordinate parts. The original impropriety, and the subsequent unpopularity of the subject, added to the ridiculousness of its first elements, has sunk it into neglect; but it may be usefully studied, as an example of poetical ratiocination, in which the argument suffers little from the metre.

In the poem "On the Birth of the Prince of

Wales;" nothing is very remarkable but the exorbitant adulation, and that insensibility of the precipice on which the King was then standing, which the laureat apparently shared with the rest of the courtiers. A few months cured him of controversy, dismissed him from court, and made him again a play-wright and translator.

Of Juvenal, there had been a translation by Stapylton and another by Holiday: neither of them is very poetical. Stapylton is more smooth; and Holiday's is more esteemed for the learning of his notes. A new version was proposed to the poets of that time, and undertaken by them in conjunction. The main design was conducted by Dryden, whose reputation was such that no man was unwilling to serve the Muses under him.

The general character of this translation will be given, when it is said to preserve the wit, but to want the dignity of the original. The peculiarity of Juvenal is a mixture of gayety and stateliness, of pointed sentences, and declamatory grandeur. His points have not been neglected; but his grandeur none of the band seemed to consider as necessary to be imitated, except Creech, who undertook the thirteenth satire. It is therefore, perhaps, possible to give a better representation of that great satirist, even in those parts which Dryden himself has translated, some passages excepted, which will never be excelled.

With Juvenal was published Persius, translated wholly by Dryden. This work, though, like all other productions of Dryden, it may have shining parts, seems to have been written merely for wages, in a uniform mediocrity, without any eager endeavour after excellence, or laborious effort of the mind.

There wanders an opinion among the readers of poetry, that one of these satires is an exercise of the school. Dryden says, that he once translated it at school; but not that he preserved or published the juvenile performance.

Not long afterwards he undertook perhaps the most arduous work of its kind, a translation of Virgil, for which he had shown how well he was qualified by his version of the Pollio, and two episodes, one of Nisus and Euryalus, the other of Mezentius and Lausus.

In the comparison of Homer and Virgil, the discriminative excellence of Homer is elevation and comprehension of thought, and that of Virgil is grace and splendour of diction. The beauties of Homer are therefore difficult to be lost, and those of Virgil difficult to be retained. The massy trunk of sentiment is safe by its solidity, but the blossoms of elocution easily drop away. The author, having the choice of his own images, selects those which he can best adorn; the translator must, at all hazards, follow his original, and express thoughts which perhaps he would not have chosen. When to this primary difficulty is added the inconvenience of a language so much inferior in harmony to the Latin, it cannot be expected that they who read the "Georgics" and the "Æneid" should be much delighted with any version.

All these obstacles Dryden saw, and all these he determined to encounter. The expectation of his work was undoubtedly great; the nation considered its honour as interested in the event. One gave him the different editions of his author, another helped him in the subordinate parts. The arguments of the several books were given him by Addison.

The hopes of the public were not disappointed. He produced, says Pope, "the most noble and spirited translation that I know in any language." It certainly excelled whatever had appeared in English, and appears to have satisfied his friends, and for the most part to have silenced his enemies. Milbourne, indeed, a clergyman, attacked it; but his outrages seem to be the ebullitions of a mind agitated by a stronger resentment than bad poetry can excite, and previously resolved not to be pleased.

His criticism extends only to the *Preface*, *Pastorals*, and *Georgics*; and, as he professes to give his antagonist an opportunity of reprisal, he has added his own version of the first and fourth Pastorals, and the first Georgic. The world has forgotten his book; but since his attempt has given him a place in literary history, I will preserve a specimen of his criticism, by inserting his remarks on the invocation before the first Georgic; and of his poetry, by annexing his own version.

Ver. 1.

"What makes a plenteous harvest, when to turn
The fruitful soil, and when to sow the corn.

It's *unlucky*, they say, *to stumble at the threshold*; but what has a *plenteous harvest* to do here? Virgil would not pretend to prescribe rules for *that* which depends not on the *husbandman's* care, but the *disposition of Heaven* altogether. Indeed, the *plenteous crop* depends somewhat on the *good method of tillage*; and where the *land* 's ill-manured, the *corn*, without a miracle, can be but *indifferent*: but the *harvest* may be *good*, which is its *properest* epithet, though the *husbandman's skill* were never so *indifferent*. The next *sentence* is *too literal*, and *when to plough* had been Virgil's meaning, and intelligible to every body; and *when to sow the corn* is a needless *addition*."

Ver. 3.

"The care of sheep, of oxen, and of kine,
And when to geld the lambs, and shear the swine,

would as well have fallen under the *cura boum qui cultus habendo sit pecori*, as Mr. D.'s *deduction* of particulars."

Ver. 5.

"The birth and genius of the frugal bee
I sing, Mæcenas, and I sing to thee.

But where did *experientia* ever signify *birth and genius*? or what ground was there for such a *figure* in this place? How much more manly is Mr. Ogylby's version!"

"What makes rich grounds, in what celestial signs
'Tis good to plough, and marry elms with vines;
What best fits cattle, what with sheep agrees,
And several arts improving frugal bees;
I sing, Mæcenas.

Which four lines, though faulty enough, are yet much more to the purpose than Mr. D.'s six."

Ver. 22.

"From fields and mountains to my song repair,

For *patrium linquens nemus, saltusque Lycæi*—Very well explained!"

Ver. 23, 24.

"Inventor, Pallas, of the fattening oil,
Thou founder of the plough, and ploughman's toil!

Written as if *these* had been *Pallas's invention. The ploughman's toil* 's impertinent."

Ver. 25.

"——The shroud-like cypress——

Why *shroud-like?* Is a *cypress*, pulled up by the *roots*, which the *sculpture* in the *last Eclogue* fills Silvanus's hand with, so very like a *shroud?* Or did not Mr. D. think of that kind of *cypress* used often for *scarves and hatbands* at funerals formerly, or for *widows' veils, &c.?* if so, 'twas a *deep, good thought.*"

Ver. 26.

"————That wear
The royal honours and increase the year.

What 's meant by *increasing the year?* Did the *gods* or *goddesses* add more *months*, or *days*, or *hours*, to it? Or how can *arva tueri* signify to *wear rural honours?* Is this to *translate*, or *abuse*, an *author?* The next *couplet* is borrowed from Ogylby, I suppose, because *less to the purpose* than ordinary."

Ver. 32.

"The patron of the world, and Rome's peculiar guard."

Idle, and none of Virgil's, no more than the sense of the *precedent couplet;* so again he *interpolates* Virgil with that and *the round circle of the year to guide powerful of blessings, which thou strew'st around;* a ridiculous *Latinism*, and an *impertinent addition;* indeed the whole *period* is but one piece of *absurdity* and *nonsense*, as those who lay it with the *original* must find."

Ver. 42, 43.

"And Neptune shall resign the fasces of the sea.

Was he *consul* or *dictator* there?

And watery virgins for thy bed shall strive.

Both absurd *interpolations.*"

Ver. 47, 48.

"Where in the void of heaven a place is free,
Ah, happy D———n, *were* that place *for thee!*

But where is *that void?* Or, what does our *translator* mean by it? He knows what Ovid says *God* did to prevent such a *void* in heaven; perhaps this was then forgotten; but Virgil talks more sensibly."

Ver. 49.

"The scorpion ready to receive thy laws.

No, he would not then have *gotten out of his way* so fast."

Ver. 56.

"Though Proserpine affects her silent seat.

What made *her* then so *angry* with *Ascalaphus*, for preventing her return? She was now mus'd to *Patience* under the *determinations of Fate*, rather than *fond* of her *residence.*"

Ver. 61, 62, 63.

"Pity the poet's and the ploughman's cares,
Interest thy greatness in our mean affairs,
And use thyself betimes to hear our prayers.

Which is such a wretched *perversion* of Virgil's *noble thought* as *Vicars* would have blush'd at: but Mr. Ogylby makes us some amends by his better lines:

"O wheresoe'er thou art, from thence incline,
And grant assistance to my bold design;
Pity, with me, poor husbandmen's affairs,
And now, as if translated, hear our prayers.

This is *sense*, and *to the purpose:* the other, poor *mistaken stuff.*"

Such were the strictures of Milbourne, who found few abettors, and of whom it may be reasonably imagined, that many who favoured his design were ashamed of his insolence.

When admiration had subsided, the translation was more coolly examined, and found, like all others, to be sometimes erroneous, and sometimes licentious. Those who could find faults, thought they could avoid them; and Dr. Brady attempted in blank verse a translation of the "Æneid," which, when dragged into the world, did not live long enough to cry. I have never seen it; but that such a version there is, or has been, perhaps some old catalogue informed me.

With not much better success, Trapp, when his Tragedy and his Prelections had given him reputation, attempted another blank version of the "Æneid;" to which, notwithstanding the slight regard with which it was treated, he had afterwards perseverance enough to add the "Eclogues" and "Georgics." His book may continue in existence as long as it is the clandestine refuge of schoolboys.

Since the English ear has been accustomed to the mellifluence of Pope's numbers, and the diction of poetry has become more splendid, new attempts have been made to translate Virgil; and all his works have been attempted by men better qualified to contend with Dryden. I will not engage myself in an invidious comparison, by opposing one passage to another; a work of which there would be no end, and which might be often offensive without use.

It is not by comparing line with line that the merit of great works is to be estimated, but by their general effects and ultimate result. It is easy to note a weak line, and write one more vigorous in its place; to find a happiness of expression in the original, and transplant it by force into the version: but what is given to the parts may be subducted from the whole, and the reader may be weary, though the critic may commend. Works of imagination excel by their allurement and delight; by their power of attracting and detaining the attention. That book is good in vain which the reader throws away. He only is the master who keeps the mind in pleasing captivity; whose pages are perused with eagerness, and in hope of new pleasure are perused again; and whose conclusion is perceived with an eye of sorrow, such as the traveller casts upon departing day.

By his proportion of this predomination I will consent that Dryden should be tried; of this, which, in opposition to reason, makes Ariosto the darling and the pride of Italy; of this, which, in defiance of criticism, continues Shakspeare the sovereign of the drama.

His last work was his "Fables," in which he gave us the first example of a mode of writing which the Italians call *refaccimento*, a renovation of ancient writers, by modernizing their language. Thus the old poem of "Boiardo" has been new-dressed by Domenichi and Berni. The works of Chaucer, which upon this kind of rejuvenescence has been bestowed by Dry-

den, require little criticism. The tale of the Cock seems hardly worth revival; and the story of "Palamon and Arcite," containing an action unsuitable to the times in which it is placed, can hardly be suffered to pass without censure of the hyperbolical commendation which Dryden has given it in the general Preface, and in a poetical Dedication, a piece where his original fendness of remote conceits seems to have revived.

Of the three pieces borrowed from Boccace, Sigismunda" may be defended by the celebrity of the story. "Theodore and Honoria," though it contains not much moral, yet afforded opportunities of striking description. And "Cymon" was formerly a tale of such reputation that at the revival of letters it was translated into Latin by one of the Beroalds.

Whatever subjects employed his pen, he was still improving our measures, and embellishing our language.

In this volume are interspersed some short original poems, which, with his prologues, epilogues, and songs, may be comprised in Congreve's remark, that even those, if he had written nothing else, would have entitled him to the praise of excellence in his kind.

One composition must however be distinguished. The "Ode for St. Cecilia's Day," perhaps the last effort of his poetry, has been always considered as exhibiting the highest flight of fancy, and the exactest nicety of art. This is allowed to stand without a rival. If indeed there is any excellence beyond it, in some other of Dryden's works that excellence must be found. Compared with the "Ode on Killegrew," it may be pronounced perhaps superior on the whole, but without any single part equal to the first stanza of the other.

It is said to have cost Dryden a fortnight's labour; but it does not want its negligences; some of the lines are without correspondent rhymes; a defect which I never detected but after an acquaintance of many years, and which the enthusiasm of the writer might hinder him from perceiving.

His last stanza has less emotion than the former; but it is not less elegant in the diction. The conclusion is vitious; the music of "Timotheus," which *raised a mortal to the skies*, had only a metaphorical power; that of "Cecilia," which *drew an angel down*, had a real effect: the crown, therefore, could not reasonably be divided.

In a general survey of Dryden's labours, he appears to have a mind very comprehensive by nature, and much enriched with acquired knowledge. His compositions are the effects of a vigorous genius operating upon large materials.

The power that predominated in his intellectual operations was rather strong reason than quick sensibility. Upon all occasions that were presented, he studied rather than felt, and produced sentiments not such as nature enforces, but meditation supplies. With the simple and elemental passions, as they spring separate in the mind, he seems not much acquainted; and seldom describes them but as they are complicated by the various relations of society, and confused in the tumults and agitations of life.

What he says of Love may contribute to the explanation of his character:

> Love various minds does variously inspire:
> It stirs in gentle bosoms gentle fire,
> Like that of incense on the altar laid;
> But raging flames tempestuous souls invade:
> A fire which every windy passion blows,
> With pride it mounts, or with revenge it glows.

Dryden's was not one of the *gentle bosoms*. Love, as it subsists in itself, with no tendency but to the person loved, and wishing only for corresponding kindness; such Love as shuts out all other interest, the Love of the Golden Age, was too soft and subtle to put his faculties in motion. He hardly conceived it but in its turbulent effervescence with some other desires; when it was inflamed by rivalry, or obstructed by difficulties; when it invigorated ambition, or exasperated revenge.

He is, therefore, with all his variety of excellence, not often pathetic; and had so little sensibility of the power of effusions purely natural, that he did not esteem them in others: simplicity gave him no pleasure; and for the first part of his life he looked on Otway with contempt, though at last, indeed very late, he confessed that in his play *there* was *Nature, which is the chief beauty*.

We do not always know our own motives. I am not certain whether it was not rather the difficulty which he found in exhibiting the genuine operations of the heart, than a servile submission to an injudicious audience, that filled his plays with false magnificence. It was necessary to fix attention; and the mind can be captivated only by recollection, or by curiosity; by reviving natural sentiments, or impressing new appearances of things; sentences were readier at his call than images; he could more easily fill the ear with splendid novelty, than awaken those ideas that slumber in the heart.

The favourite exercise of his mind was ratiocination; and, that argument might not be too soon at an end, he delighted to talk of liberty and necessity, destiny and contingence; these he discusses in the language of the school with so much profundity, that the terms which he uses are not always understood. It is, indeed, learning, but learning out of place.

When once he had engaged himself in disputation, thoughts flowed in on either side; he was now no longer at a loss; he had always objections and solutions at command; "verbaque provisam rem"—gave him matter for his verse, and he finds without difficulty verse for his matter.

In comedy, for which he professes himself not naturally qualified, the mirth which he excites will perhaps not be found so much to arise from any original humour, or peculiarity of character nicely distinguished and diligently pursued, as from incidents and circumstances, artifices and surprises; from jests of action rather than of sentiment. What he had of humorous or passionate, he seems to have had not from nature, but from other poets; if not always as a plagiary, at least as an imitator.

Next to argument, his delight was in wild and daring sallies of sentiment, in the irregular and eccentric violence of wit. He delighted to tread upon the brink of meaning, where light and darkness begin to mingle; to approach the precipice of absurdity, and hover over the abyss of unidea'd vacancy. This inclination sometimes produced nonsense, which he knew; as,

Move swiftly, Sun, and fly a lover's pace,
Leave weeks and months behind thee in thy race,
Amamel flies
To guard thee from the demons of the air;
My flaming sword above them to display,
All keen, and ground upon the edge of day.

And sometimes it issued in absurdities, of which perhaps he was not conscious:

Then we upon our orb's last verge shall go,
And see the ocean leaning on the sky:
From thence our rolling neighbours we shall know,
And on the lunar world securely pry.

These lines have no meaning; but may we not say, in imitation of Cowley on another book,

'Tis so like sense, 'twill serve the turn as well?

This endeavour after the grand and the new produced many sentiments either great or bulky, and many images either just or splendid:

I am as free as Nature first made man,
Ere the base laws of servitude began,
When wild in woods the noble savage ran.

'Tis but because the living death ne'er knew,
They fear to prove it as a thing that's new:
Let me th' experiment before you try,
I'll show you first how easy 'tis to die.

—There with a forest of their darts he strove,
And stood like Capaneus defying Jove,
With his broad sword the boldest beating down,
While Fate grew pale lest he should win the town,
And turn'd the iron leaves of his dark book
To make new dooms, or mend what it mistook.

—I beg no pity for this mouldering clay;
For if you give it burial, there it takes
Possession of your earth:
If burnt, and scatter'd in the air, the winds
That strew my dust diffuse my royalty,
And spread me o'er your clime; for where one atom
Of mine shall light, know there Sebastian reigns.

Of these quotations the two first may be allowed to be great, the two latter only tumid.

Of such selection there is no end. I will add only a few more passages: of which the first, though it may not perhaps be quite clear in prose, is not too obscure for poetry, as the meaning that it has is noble:*

No, there is a necessity in fate,
Why still the brave bold man is fortunate;
He keeps his object ever full in sight;
And that assurance holds him firm and right;
True, 'tis a narrow way that leads to bliss,
But right before there is no precipice;
Fear makes men look aside, and so their footing miss.

Of the images which the two following citations afford, the first is elegant, the second magnificent; whether either be just, let the reader judge:

What precious drops are these,
Which silently each other's track pursue,
Bright as young diamonds in their infant dew!

———Resign your castle———
—Enter, brave sir: for, when you speak the word,
The gates shall open of their own accord;
The genius of the place its Lord shall meet,
And bow its towery forehead at your feet.

* I cannot see why Johnson has thought there was any want of clearness in this passage even in prose. Addison has given us almost the very same thought in very good prose: "If we look forward to Him (the Deity) for help, we shall never be in danger of falling down those precipices which our imagination is apt to create. Like those who walk upon a line, if we keep our eye fixed upon one point, we may step forward securely; whereas an imprudent or cowardly glance on either side will infallibly destroy us." Spec, No. 616. —J. B

These bursts of extravagance Dryden calls the *Delilahs of the Theatre;* and owns that many noisy lines of "Maximin and Almanzor" call out for vengeance upon him; "but I knew," says he, "that they were bad enough to please, even when I wrote them." There is surely reason to suspect that he pleased himself as well as his audience; and that these, like the harlots of other men, had his love, though not his approbation.

He had sometimes faults of a less generous and splendid kind. He makes, like almost all other poets, very frequent use of mythology, and sometimes connects religion and fable too closely without distinction.

He descends to display his knowledge with pedantic ostentation; as when, in translating Virgil, he says, *tack to the larboard*—and *veer starboard;* and talks in another work, of *virtue spooning before the wind.*—His vanity now and then betrays his ignorance:

They Nature's king through Nature's optics view'd;
Revers'd, they view'd him lessen'd to their eyes.

He had heard of reversing a telescope, and unluckily reverses the object.

He is sometimes unexpectedly mean. When he describes the Supreme Being as moved by prayer to stop the fire of London, what is his expression?

A hollow crystal pyramid he takes,
In firmamental water dipp'd above,
Of this a broad extinguisher he makes,
And hoods the flames that to their quarry strove.

When he describes the last day, and the decisive tribunal, he intermingles this image:

When rattling bones together fly,
From the four quarters of the sky.

It was, indeed, never in his power to resist the temptation of a jest. In his "Elegy on Cromwell:"

No sooner was the Frenchman's cause embrac'd,
Than the light Monsieur the grave Don outweigh'd,
His fortune turn'd the scale———

He had a vanity, unworthy of his abilities, to show, as may be suspected, the rank of the company with whom he lived, by the use of French words which had then crept into conversation: such as *fraicheur* for *coolness*, *fougue* for *turbulence*, and a few more, none of which the language has incorporated or retained. They continue only where they stood first, perpetual warnings to future innovators.

These are his faults of affectation; his faults of negligence are beyond recital. Such is the unevenness of his compositions, that ten lines are seldom found together without something of which the reader is ashamed. Dryden was no rigid judge of his own pages; he seldom struggled after supreme excellence, but snatched in haste what was within his reach; and when he could content others, was himself contented. He did not keep present to his mind an idea of pure perfection; nor compare his works, such as they were, with what they might be made. He knew to whom he should be opposed. He had more music than Waller, more vigour than Denham, and more nature than Cowley; and from his contemporaries he was in no danger. Standing, therefore, in the highest place, he had no care to rise by contending with himself; but,

while there was no name above his own, was willing to enjoy fame on the easiest terms.

He was no lover of labour. What he thought sufficient, he did not stop to make better; and allowed himself to leave many parts unfinished, in confidence that the good lines would overbalance the bad. What he had once written, he dismissed from his thoughts, and I believe there is no example to be found of any correction or improvement made by him after publication. The hastiness of his productions might be the effect of necessity; but his subsequent neglect could hardly have any other cause than impatience of study.

What can be said of his versification will be little more than a dilatation of the praise given it by Pope:

> Waller was smooth: but Dryden taught to join
> The varying verse, the full-resounding line,
> The long majestic march, and energy divine.

Some improvements had been already made in English numbers; but the full force of our language was not yet felt; the verse that was smooth was commonly feeble. If Cowley had sometimes a finished line, he had it by chance. Dryden knew how to choose the flowing and the sonorous words; to vary the pauses, and adjust the accents; to diversify the cadence, and yet preserve the smoothness of his metre.

Of triplets and Alexandrines, though he did not introduce the use, he established it. The triplet has long subsisted among us. Dryden seems not to have traced it higher than to Chapman's Homer; but it is to be found in Phaer's Virgil, written in the reign of Mary; and in Hall's "Satires," published five years before the death of Elizabeth.

The Alexandrine was, I believe, first used by Spenser, for the sake of closing his stanza with a fuller sound. We had a longer measure of fourteen syllables, into which the "Æneid" was translated by Phaer, and other works of the ancients by other writers; of which Chapman's "Iliad" was, I believe, the last.

The two first lines of Phaer's third "Æneid" will exemplify this measure:

> When Asia's state was overthrown and Priam's kingdom stout,
> All guiltless, by the pow'r of gods above was rooted out.

As these lines had their break, or *cæsura*, always at the eighth syllable, it was thought, in time, commodious to divide them: and quatrains of lines alternately, consisting of eight and six syllables, make the most soft and pleasing of our lyric measures: as,

> Relentless Time, destroying pow'r,
> Which stone and brass obey;
> Who giv'st to ev'ry flying hour
> To work some new decay.

In the Alexandrine, when its power was once felt, some poems, as Drayton's "Polyolbion," were wholly written; and sometimes the measures of twelve and fourteen syllables were interchanged with one another. Cowley was the first that inserted the Alexandrine at pleasure among the heroic lines of ten syllables, and from him Dryden professes to have adopted it.*

The triplet and Alexandrine are not universally approved. Swift always censured them, and wrote some lines to ridicule them. In examining their propriety, it is to be considered, that the essence of verse is regularity, and its ornament is variety. To write verse, is to dispose syllables and sounds harmonically by some known and settled rule; a rule however lax enough to substitute similitude for identity, to admit change without breach of order, and to relieve the ear without disappointing it. Thus a Latin hexameter is formed from dactyls and spondees differently combined; the English heroic admits of acute or grave syllables variously disposed. The Latin never deviates into seven feet, or exceeds the number of seventeen syllables; but the English Alexandrine breaks the lawful bounds, and surprises the reader with two syllables more than he expected.

The effect of the triplet is the same; the ear has been accustomed to expect a new rhyme in every couplet; but is on a sudden surprised with three rhymes together, to which the reader could not accommodate his voice, did he not obtain notice of the change from the braces of the margins. Surely there is something unskilful in the necessity of such mechanical direction.

Considering the metrical art simply as a science, and consequently excluding all casualty, we must allow that triplets and Alexandrines, inserted by caprice, are interruptions of that constancy to which science aspires. And though the variety which they produce may very justly be desired, yet to make poetry exact, there ought to be some stated mode of admitting them.

But till some such regulation can be formed, I wish them still to be retained in their present state. They are sometimes convenient to the poet. Fenton was of opinion, that Dryden was too liberal, and Pope too sparing in their use.

The rhymes of Dryden are commonly just, and he valued himself for his readiness in finding them, but he is sometimes open to objection.

It is the common practice of our poets to end the second line with a weak or grave syllable:

> Together o'er the Alps methinks we fly,
> Fill'd with ideas of fair Italy.

Dryden sometimes puts the weak rhyme in the first:

> Laugh all the powers that favour tyranny,
> And all the standing army of the sky.

Sometimes he concludes a period or paragraph with the first line of a couplet, which, though the French seem to do it without irregularity, always displeases in English poetry.

The Alexandrine, though much his favourite, is not always very diligently fabricated by him. It invariably requires a break at the sixth syllable; a rule which the modern French poets never violate, but which Dryden sometimes neglected:

> And with paternal thunder vindicates his throne.

Of Dryden's works it was said by Pope, that "he could select from them better specimens of

* This is an error. The Alexandrine inserted among heroic lines of ten syllables is found in many of the writers of Queen Elizabeth's reign. It will be sufficient to mention Hall, who has already been quoted for the use of the triplet:

> As though the staring world hang'd on his sleeve,
> Whene'er he smiles to laugh, and when he sighs to grieve. *Hall's Sat.* Book i Sat. 7

Take another instance.

> For shame! or better write or not at all or write none.
> *Ibid.* B. ii. Sat. 1.—J. B

every mode of poetry than any other English writer could supply." Perhaps no nation ever produced a writer that enriched his language with such a variety of models. To him we owe the improvement, perhaps the completion, of our metre, the refinement of our language, and much of the correctness of our sentiments. By him we were taught *sapere et fari*, to think naturally and express forcibly. Though Davies has reasoned in rhyme before him, it may be perhaps maintained that he was the first who joined argument with poetry. He showed us the true bounds of a translator's liberty. What was said of Rome, adorned by Augustus, may be applied by an easy metaphor to English poetry embellished by Dryden, *lateritiam invenit, marmoream reliquit*. He found it brick, and he left it marble.

The invocation before the "Georgics" is here inserted from Mr. Milbourne's version, that according to his own proposal, his verses may be compared with those which he censures.

What makes the richest tilth, beneath what signs
To plough, and when to match your elms and vines;
What care with flocks, and what with herds agrees,
And all the management of frugal bees;
I sing, Mæcenas! Ye immensely clear,
Vast orbs of light, which guide the rolling year!
Bacchus, and mother Ceres, if by you
We fat'ning corn for hungry man pursue;
If taught by you, we first the cluster prest,
And thin cold streams with sprightly juice refresht;
Ye fawns, the present numens of the field,
Wood-nymphs and fawns, your kind assistance yield:
Your gifts I sing; and thou, at whose fear'd stroke
From rending earth the fiery courser broke,
Great Neptune, O assist my artful song!
And thou to whom the woods and groves belong,
Whose snowy heifers on her flow'ry plains
In mighty herds the Cæan Isis maintains!
Pan, happy shepherd, if thy cares divine,
E'er to improve thy Mænalus incline,
Leave thy Lycæan wood and native grove,
And with thy lucky smiles our work approve;
Be Pallas too, sweet oil's inventor, kind;
And he who first the crooked plough design'd,
Sylvanus, god of all the woods, appear,
Whose hands a hew-drawn tender cypress bear!
Ye gods and goddesses, who e'er wish love
Would guard our pastures, and our fields improve;
Ye, who new plants from unknown lands supply,
And with condensing clouds obscure the sky,
And drop them softly thence in fruitful showers;
Assist my enterprise, ye gentle powers!
And thou, great Cæsar! though we know not yet
Among what gods thou'lt fix thy lofty seat;
Whether thou'lt be the kind tutelar god
Of thy own Rome, or with thy awful nod
Guide the vast world, while thy great hand shall bear
The fruits and seasons of the turning year,
And thy bright brows thy mother's myrtles wear;
Whether thou'lt all the boundless ocean sway,
And seamen only to thyself shall pray;
Thule, the fairest island, kneel to thee,
And, that thou may'st her son by marriage be,
Tethys will for the happy purchase yield
To make a dowry of her wat'ry field:
Whether thou'lt add to heaven a brighter sign,
And o'er the summer months serenely shine;
Where, between Cancer and Erigone,
There yet remains a spacious room for thee;
Where the hot Scorpion too his arm declines,
And more to thee than half his arch resigns;
Whate'er thou'lt be; for sure the realms below
No just pretence to thy command can show;
No such ambition sways thy vast desires,
Though Greece her own Elysian fields admires.
And now, at last, contented Proserpine,
Can all her mother's earnest prayers decline.
Whate'er thou'lt be, O guide our gentle course;
And with thy smiles our bold attempts enforce;
With me th' unknowing rustics' wants relieve,
And, though on earth, our sacred vows receive.

Mr. Dryden, having received from Rymer his "Remarks on the Tragedies of the last Age," wrote observations on the blank leaves: which, having been in the possession of Mr. Garrick, are by his favour communicated to the public, that no particle of Dryden may be lost.

"That we may less wonder why pity and terror are not now the only springs on which our tragedies move, and that Shakspeare may be more excused, Rapin confesses that the French tragedies now all run on the *tendre*, and gives the reason, because love is the passion which most predominates in our souls, and that therefore the passions represented become insipid, unless they are conformable to the thoughts of the audience. But it is to be concluded, that this passion works not now amongst the French so strongly as the other two did amongst the ancients. Amongst us, who have a stronger genius for writing, the operations from the writing are much stronger; for the raising of Shakspeare's passions is more from the excellence of the words and thoughts, than the justness of the occasion; and, if he has been able to pick single occasions, he has never founded the whole reasonably: yet, by the genius of poetry in writing, he has succeeded.

"Rapin attributes more to the *dictio*, that is, to the words and discourse of a tragedy, than Aristotle has done, who places them in the last rank of beauties; perhaps, only last in order, because they are the last product of the design, of the disposition or connexion of its parts; of the characters, of the manners of those characters, and of the thoughts proceeding from those manners. Rapin's words are remarkable: '"Tis not the admirable intrigue, the surprising events, and extraordinary incidents, that make the beauty of a tragedy: 'tis the discourses, when they are natural and passionate: so are Shakspeare's.'

"The parts of a poem, tragic or heroic, are,

"1. The fable itself.

"2. The order or manner of its contrivance, in relation of the parts to the whole.

"3. The manners, or decency of the characters, in speaking or acting what is proper for them, and proper to be shown by the poet.

"4. The thoughts which express the manners.

"5. The words which express those thoughts.

"In the last of these, Homer excels Virgil: Virgil all the other ancient poets; and Shakspeare all modern poets.

"For the second of these, the order: the meaning is, that a fable ought to have a beginning, middle, and end, all just and natural; so that that part, *e. g.* which is the middle, could not naturally be the beginning or end, and so of the rest: all depend on one another, like the links of a curious chain. If terror and pity are only to be raised, certainly this author follows Aristotle's rules, and Sophocles and Euripides' example; but joy may be raised too, and that doubly, either by seeing a wicked man punished, or a good man at last fortunate; or perhaps indignation, to see wickedness prosperous, and goodness depressed: both these may be profitable to the end of a tragedy, reformation of manners; but the last improperly, only as it begets pity in the audience; though Aristotle, I confess, places tragedies of this kind in the second form.

"He who undertakes to answer this excellent critique of Mr. Rymer, in behalf of our English poets against the Greek, ought to do it in this manner: either by yielding to him the greatest part of what he contends for, which consists in this, that the μῦθος, i. e. the design and conduct of it, is more conducing in the Greeks to those ends of tragedy which Aristotle and he propose, namely, to cause terror and pity; yet the granting this does not set the Greeks above the English poets.

"But the answerer ought to prove two things: First, That the fable is not the greatest masterpiece of a tragedy, though it be the foundation of it.

"Secondly, that other ends as suitable to the nature of tragedy may be found in the English, which were not in the Greek.

"Aristotle places the fable first; not *quoad dignitatem, sed quoad fundamentum*: for a fable never so movingly contrived to those ends of his, pity and terror, will operate nothing on our affections, except the characters, manners, thoughts, and words are suitable.

"So that it remains for Mr. Rymer to prove, that in all those, or the greatest part of them, we are inferior to Sophocles and Euripides; and this he has offered at, in some measure; but, I think, a little partially to the ancients.

"For the fable itself, 'tis in the English more adorned with episodes, and larger than in the Greek poets; consequently more diverting. For, if the action be but one, and that plain, without any counterturn of design or episode, *i. e.* underplot, how can it be so pleasing as the English, which have both underplot and a turned design, which keeps the audience in expectation of the catastrophe? whereas in the Greek poets we see through the whole design at first.

"For the characters, they are neither so many nor so various in Sophocles and Euripides, as in Shakspeare and Fletcher: only they are more adapted to those ends of tragedy which Aristotle commends to us, pity and terror.

"The manners flow from the characters, and consequently must partake of their advantages and disadvantages.

"The thoughts and words, which are the fourth and fifth beauties of tragedy, are certainly more noble and more poetical in the English than in the Greek, which must be proved by comparing them somewhat more equitably than Mr. Rymer has done.

"After all, we need not yield that the English way is less conducing to move pity and terror, because they often show virtue oppressed and vice punished: where they do not both, or either, they are not to be defended.

"And if we should grant that the Greeks performed this better, perhaps it may admit of dispute, whether pity and terror are either the prime, or at least the only ends of tragedy.

"'Tis not enough that Aristotle had said so; for Aristotle drew his models of tragedy from Sophocles and Euripides; and if he had seen ours, might have changed his mind. And chiefly we have to say, (what I hinted on pity and terror, in the last paragraph save one,) that the punishment of vice, and reward of virtue, are the most adequate ends of tragedy, because most conducing to good example of life. Now, pity is not so easily raised for a criminal (and the ancient tragedy always represents its chief person such) as it is for an innocent man; and the suffering of innocence and punishment of the offender is of the nature of English tragedy: contrarily, in the Greek, innocence is unhappy often, and the offender escapes. Then we are not touched with the sufferings of any sort of men so much as of lovers; and this was almost unknown to the ancients: so that they neither administered poetical justice, of which Mr. Rymer boasts, so well as we; neither knew they the best commonplace of pity, which is love.

"He therefore unjustly blames us for not building on what the ancients left us; for it seems, upon consideration of the premises, that we have wholly finished what they began.

"My judgment on this piece is this: that it is extremely learned, but that the author of it is better read in the Greek than in the English poets; that all writers ought to study this critique, as the best account I have ever seen of the ancients; that the model of tragedy, he has here given, is excellent, and extremely correct; but that it is not the only model of all tragedy, because it is too much circumscribed in plot, characters, &c.; and, lastly, that we may be taught here justly to admire and imitate the ancients, without giving them the preference with this author, in prejudice to our own country.

"Want of method in this excellent treatise makes the thoughts of the author sometimes obscure.

"His meaning, that pity and terror are to be moved, is, that they are to be moved as the means conducing to the ends of tragedy, which are pleasure and instruction.

"And these two ends may be thus distinguished. The chief end of the poet is to please; for his immediate reputation depends on it.

"The great end of a poem is to instruct, which is performed by making pleasure the vehicle of that instruction; for poesy is an art, and all arts are made to profit.—*Rapin.*

"The pity, which the poet is to labour for, is for the criminal, not for those or him whom he has murdered, or who have been the occasion of the tragedy. The terror is likewise in the punishment of the same criminal; who, if he be represented too great an offender, will not be pitied; if altogether innocent, his punishment will be unjust.

"Another obscurity is, where he says, Sophocles perfected tragedy by introducing the third actor: that is, he meant three kinds of action: one company singing, or speaking; another playing on the music; a third dancing.

"To make a true judgment in this competition between the Greek poets and the English, in tragedy:

"Consider, First, How Aristotle has defined a tragedy. Secondly, What he assigns the end of it to be. Thirdly, What he thinks the beauties of it. Fourthly, The means to attain the end proposed.

"Compare the Greek and English tragic poets justly, and without partiality, according to those rules.

"Then, Secondly, Consider whether Aristotle has made a just definition of tragedy, of its parts, of its ends, and of its beauties; and whether he, having not seen any others but those

of Sophocles, Euripides, &c. had or truly could determine what all the excellencies of tragedy are, and wherein they consist.

"Next, show in what ancient tragedy was deficient; for example, in the narrowness of its plots, and fewness of persons; and try whether that be not a fault in the Greek poets; and whether their excellency was so great, when the variety was visibly so little; or whether what they did was not very easy to do.

"Then make a judgment on what the English have added to their beauties: as, for example, not only more plot, but also new passions: as, namely, that of love, scarcely touched on by the ancients, except in this one example of Phædra, cited by Mr. Rymer: and in that how short they were of Fletcher!

"Prove also that love, being an heroic passion, is fit for tragedy, which cannot be denied, because of the example alleged of Phædra: and how far Shakspeare has outdone them in friendship, &c.

"To return to the beginning of this inquiry; consider if pity and terror be enough for tragedy to move; and I believe, upon a true definition of tragedy, it will be found that its work extends farther, and that it is to reform manners, by a delightful representation of human life in great persons, by way of dialogue. If this be true, then not only pity and terror are to be moved, as the only means to bring us to virtue, but generally love to virtue, and hatred to vice; by showing the rewards of one, and punishments of the other; at least by rendering virtue always amiable, though it be shown unfortunate; and vice detestable, though it be shown triumphant.

"If, then, the encouragement of virtue and discouragement of vice be the proper ends of poetry in tragedy, pity and terror, though good means, are not the only. For all the passions, in their turns, are to be set in a ferment; as joy, anger, love, fear, are to be used as the poet's commonplaces; and a general concernment for the principal actors is to be raised, by making them appear such in their characters, their words, and actions, as will interest the audience in their fortunes.

"And if, after all, in a larger sense, pity comprehends this concernment for the good, and terror includes detestation for the bad, then let us consider whether the English have not answered this end of tragedy as well as the ancients, or perhaps better.

"And here Mr. Rymer's objections against these plays are to be impartially weighed, that we may see whether they are of weight enough to turn the balance against our countrymen.

"It is evident those plays, which he arraigns, have moved both those passions in a high degree upon the stage.

"To give the glory of this away from the poet, and to place it upon the actors, seems unjust.

"One reason is, because whatever actors they have found, the event has been the same; that is, the same passions have been always moved; which shows that there is something of force and merit in the plays themselves, conducing to the design of raising these two passions; and suppose them ever to have been excellently acted, yet action only adds grace, vigour, and more life, upon the stage; but cannot give it wholly where it is not first. But, secondly, I dare appeal to those who have never seen them acted, if they have not found these two passions moved within them: and if the general voice will carry it, Mr. Rymer's prejudice will take off his single testimony.

"This, being matter of fact, is reasonably to be established by this appeal; as, if one man says it is night, when the rest of the world conclude it to be day, there needs no farther argument against him that it is so.

"If he urge that the general taste is depraved, his arguments to prove this can at best but evince that our poets took not the best way to raise those passions: but experience proves against him, that those means, which they have used, have been successful, and have produced them.

"And one reason of that success is, in my opinion, this; that Shakspeare and Fletcher have written to the genius of the age and nation in which they lived; for though nature, as he objects, is the same in all places, and reason too the same; yet the climate, the age, the disposition of the people, to whom a poet writes, may be so different, that what pleased the Greeks would not satisfy an English audience.

"And if they proceed upon a foundation of truer reason to please the Athenians than Shakspeare and Fletcher to please the English, it only shows that the Athenians were a more judicious people; but the poet's business is certainly to please the audience.

"Whether our English audience have been pleased hitherto with acorns, as he calls it, or with bread, is the next question; that is, whether the means which Shakspeare and Fletcher have used, in their plays, to raise those passions beforenamed, be better applied to the ends by the Greek poets than by them And perhaps we shall not grant him this wholly: let it be yielded that a writer is not to run down with the stream, or to please the people by their usual methods, but rather to reform their judgments, it still remains to prove that our theatre needs this total reformation.

"The faults which he has found in their design, are rather wittily aggravated in many places than reasonably urged; and as much may be returned on the Greeks by one who was as witty as himself.

"They destroy not, if they are granted, the foundation of the fabric; only take away from the beauty of the symmetry: for example, the faults in the character of the King, in 'King and No-king,' are not, as he calls them, such as render him detestable, but only imperfections which accompany human nature, and are for the most part excused by the violence of his love; so that they destroy not our pity or concernment for him: this answer may be applied to most of his objections of that kind.

"And Rolla committing many murders, when he is answerable but for one, is too severely arraigned by him; for, it adds to our horror and detestation of the criminal; and poetic justice is not neglected neither; for we stab him in our minds for every offence which he commits, and the point which the poet is to gain on the audience, is not so much in the death of an offender as the raising a horror of his crimes.

"That the criminal should neither be wholly guilty, nor wholly innocent, but so participating of both as to move both pity and terror, is certainly a good rule, but not perpetually to be observed; for that were to make all tragedies too much alike; which objection he foresaw, but has not fully answered.

"To conclude, therefore; if the plays of the ancients are more correctly plotted, ours are more beautifully written. And, if we can raise passions as high on worse foundations, it shows our genius in tragedy is greater; for in all other parts of it the English have manifestly excelled them."

The original of the following letter is preserved in the Library at Lambeth, and was kindly imparted to the public by the reverend Dr. Vyse.

Copy of an original letter from John Dryden, Esq., to his sons in Italy, from a MS. in the Lambeth Library, marked No. 933, p. 56.

(*Superscribed*)

"Al illustrissimo Sigre.
"Carlo Dryden Camariere
"d'Honore A. S. S.
"In Roma.

"Franca per Mantoua.

"Sept. the 3d, our style.

"Dear Sons,

"Being now at Sir William Bowyer's in the country, I cannot write at large, because I find myself somewhat indisposed with a cold, and am thick of hearing, rather worse than I was in town. I am glad to find, by your letter of July 26th, your style, that you are both in health, but wonder you should think me so negligent as to forget to give you an account of the ship in which your parcel is to come. I have written to you two or three letters concerning it, which I have sent by safe hands, as I told you, and doubt not but you have them before this can arrive to you. Being out of town, I have forgotten the ship's name, which your mother will inquire, and put it into her letter, which is joined with mine. But the master's name I remember: he is called Mr. Ralph Thorp; the ship is bound to Leghorn, consigned to Mr. Peter and Mr. Thomas Ball, merchants. I am of your opinion, that by Tonson's means almost all our letters have miscarried for this last year. But, however, he has missed of his design in the dedication, though he had prepared the book for it; for, in every figure of Æneas he has caused him to be drawn like King William, with a hooked nose. After my return to town, I intend to alter a play of Sir Robert Howard's, written long since, and lately put into my hands; it is called "The Conquest of China by the Tartars." It will cost me six weeks' study, with the probable benefit of a hundred pounds. In the mean time I am writing a song for St. Cecilia's Feast, who, you know, is the patroness of music. This is troublesome, and no way beneficial; but I could not deny the stewards of the feast, who came in a body to me to desire that kindness, one of them being Mr. Bridgeman, whose parents are your mother's friends. I hope to send you thirty guineas between Michaelmas and Christmas, of which I will give you an account when I come to town. I remember the counsel you give me in your letter; but dissembling, though lawful in some cases, is not my talent; yet, for your sake, I will struggle with the plain openness of my nature, and keep in my just resentments against that degenerate order. In the mean time, I flatter not myself with any manner of hopes, but do my duty, and suffer for God's sake; being assured, before hand, never to be rewarded, though the times should alter. Towards the latter end of this month, September, Charles will begin to recover his perfect health, according to his nativity, which, casting it myself, I am sure is true, and all things hitherto have happened accordingly to the very time that I predicted them: I hope at the same time to recover more health, according to my age. Remember me to poor Harry, whose prayers I earnestly desire. My Virgil succeeds in the world beyond its desert or my expectation. You know the profits might have been more; but neither my conscience nor my honour would suffer me to take them; but I can never repent of my constancy, since I am thoroughly persuaded of the justice of the cause for which I suffer. It has pleased God to raise up many friends to me among my enemies, though they who ought to have been my friends are negligent of me. I am called to dinner, and cannot go on with this letter, which I desire you to excuse; and am

"Your most affectionate father,
"JOHN DRYDEN."

SMITH

EDMUND SMITH is one of those lucky writers who have, without much labour, attained high reputation, and who are mentioned with reverence rather for the possession than the exertion of uncommon abilities.

Of his life little is known; and that little claims no praise but what can be given to intellectual excellence seldom employed to any virtuous purpose. His character, as given by Mr. Oldisworth with all the partiality of friendship, which is said by Dr. Burton to show "what fine things one man of parts can say of another," and which, however, comprises great part of what can be known of Mr. Smith, it is better to

transcribe at once than to take by pieces. I shall subjoin such little memorials as accident has enabled me to collect.

Mr. Edmund Smith was the only son of an eminent merchant, one Mr. Neale, by a daughter of the famous Baron Lechmere. Some misfortunes of his father, which were soon followed by his death, were the occasion of the son's being left very young in the hands of a near relation (one who married Mr. Neale's sister) whose name was Smith.

This gentleman and his lady treated him as their own child, and put him to Westminster School, under the care of Dr. Busby; whence, after the loss of his faithful and generous guardian (whose name he assumed and retained) he was removed to Christchurch, in Oxford, and there by his aunt handsomely maintained till her death; after which he continued a member of that learned and ingenious society till within five years of his own; though, some time before his leaving Christchurch, he was sent for by his mother to Worcester, and owned and acknowledged as her legitimate son; which had not been mentioned, but to wipe off the aspersions that were ignorantly cast by some on his birth. It is to be remembered, for our Author's honour, that, when at Westminster election he stood a candidate for one of the universities, he so signally distinguished himself by his conspicuous performances, that there arose no small contention between the representative electors of Trinity College, in Cambridge, and Christchurch, in Oxon, which of those two royal societies should adopt him as their own. But the electors of Trinity College having the preference of choice that year, they resolutely elected him; who yet, being invited at the same time to Christchurch, chose to accept of a studentship there. Mr. Smith's perfections, as well natural as acquired, seem to have been formed upon Horace's plan, who says, in his "Art of Poetry,"

> —Ego nec studium sine divite vena,
> Nec rude quid profit video ingenium; alterius sic
> Altera poscit opem res, et conjurat amice.

He was endowed by nature with all those excellent and necessary qualifications which are previous to the accomplishment of a great man. His memory was large and tenacious, yet by a curious felicity chiefly susceptible of the finest impressions it received from the best authors he read, which it always preserved in their primitive strength and amiable order.

He had a quickness of apprehension and vivacity of understanding which easily took in and surmounted the most subtle and knotty parts of mathematics and metaphysics. His wit was prompt and flowing, yet solid and piercing; his taste delicate, his head clear, and his way of expressing his thoughts perspicuous and engaging. I shall say nothing of his person, which was yet so well turned, that no neglect of himself in his dress could render it disagreeable; insomuch that the fair sex, who observed and esteemed him, at once commended and reproved him by the name of the *handsome* sloven. An eager but generous and noble emulation grew up with him; which (as it were a rational sort of instinct) pushed him upon striving to excel in every art and science that could make him a credit to his College, and that college the ornament of the most learned and polite University; and it was his happiness to have several contemporaries and fellow-students who exercised and excited this virtue in themselves, and others, thereby becoming so deservedly in favour with this age, and so good a proof of its nice discernment. His judgment, naturally good, soon ripened into an exquisite fineness and distinguishing sagacity, which, as it was active and busy, so it was vigorous and manly, keeping even paces with a rich and strong imagination, always upon the wing, and never tired with aspiring. Hence it was, that, though he writ as young as Cowley, he had no puerilities; and his earliest productions were so far from having any thing in them mean and trifling, that, like the junior compositions of Mr. Stepney, they may make gray authors blush. There are many of his first essays in oratory, in epigram, elegy, and epic, still handed about the University in manuscript, which show a masterly hand; and though maimed and injured by frequent transcribing, make their way into our most celebrated miscellanies, where they shine with uncommon lustre. Besides those verses in the Oxford books which he could not help setting his name to, several of his compositions came abroad under other names, which his own singular modesty and faithful silence strove in vain to conceal. The Encænia and public Collections of the University upon State Subjects were never in such esteem, either for elegy and congratulation, as when he contributed most largely to them; and it was natural for those who knew his peculiar way of writing to turn to his share in the work, as by far the most relishing part of the entertainment. As his parts were extraordinary, so he well knew how to improve them; and not only to polish the diamond, but enchase it in the most solid and durable metal. Though he was an academic the greatest part of his life, yet he contracted no sourness of temper, no spice of pedantry, no itch of disputation, or obstinate contention for the old or new philosophy, no assuming way of dictating to others, which are faults (though excusable) which some are insensibly led into who are constrained to dwell long within the walls of a private college. His conversation was pleasant and instructive; and what Horace said of Plotius, Varius, and Virgil, might justly be applied to him:

> Nil ego contulerim jucundo sanus Amico.
> *Sat.* v. l. 1

As correct a writer as he was in his most elaborate pieces, he read the works of others with candour, and reserved his greatest severity for his own compositions; being readier to cherish and advance than damp or depress a rising genius, and as patient of being excelled himself (if any could excel him) as industrious to excel others.

It were to be wished he had confined himself to a particular profession who was capable of surpassing in any; but, in this, his want of application was in a great measure owing to his want of due encouragement.

He passed through the exercises of the College and University with unusual applause; and though he often suffered his friends to call him off from his retirements, and to lengthen out those jovial avocations, yet his return to his

studies was so much the more passionate, and his intention upon those refined pleasures of reading and thinking so vehement, (to which his facetious and unbended intervals bore no proportion,) that the habit grew upon him, and the series of meditation and reflection being kept up whole weeks together, he could better sort his ideas, and take in the sundry parts of a science at one view, without interruption or confusion. Some indeed of his acquaintance, who were pleased to distinguish between the wit and the scholar, extolled him altogether on the account of these titles; but others, who knew him better, could not forbear doing him justice as a prodigy in both kinds. He had signalized himself, in the schools, as a philosopher and polemic of extensive knowledge and deep penetration; and went through all the courses with a wise regard to the dignity and importance of each science. I remember him in the Divinity-school responding and disputing with a perspicuous energy, a ready exactness, and commanding force of argument, when Dr. Jane worthily presided in the chair; whose condescending and disinterested commendation of him gave him such a reputation as silenced the envious malice of his enemies, who durst not contradict the approbation of so profound a master in theology. None of those self-sufficient creatures who have either trifled with philosophy, by attempting to ridicule it, or have encumbered it with novel terms and burdensome explanations, understood its real weight and purity half so well as Mr. Smith. He was too discerning to allow of the character of unprofitable, rugged, and abstruse, which some superficial sciolists (so very smooth and polite as to admit of no impression) either out of an unthinking indolence or an ill-grounded prejudice had affixed to this sort of studies. He knew the thorny terms of philosophy served well to fence in the true doctrines of religion; and looked upon school-divinity as upon a rough but well-wrought armour, which might at once adorn and defend the Christian hero, and equip him for the combat.

Mr. Smith had a long and perfect intimacy with all the Greek and Latin classics; with which he had carefully compared whatever was worth perusing in the French, Spanish, and Italian, (to which languages he was no stranger,) and in all the celebrated writers of his own country. But then, according to the curious observation of the late Earl of Shaftesbury, he kept the poet in awe by regular criticism; and, as it were, married the two arts for their mutual support and improvement. There was not a tract of credit upon that subject which he had not diligently examined, from Aristotle down to Hedelin and Bossu; so that, having each rule constantly before him, he could carry the art through every poem, and at once point out the graces and deformities. By this means he seemed to read with a design to correct as well as imitate.

Being thus prepared, he could not but taste every little delicacy that was set before him; though it was impossible for him at the same time to be fed and nourished with any thing but what was substantial and lasting. He considered the ancients and moderns not as parties or rivals for fame, but as architects upon one and the same plan, the Art of Poetry; according to which he judged, approved, and blamed without flattery or detraction. If he did not always commend the compositions of others, it was not ill-nature, (which was not in his temper,) but strict justice would not let him call a few flowers set in ranks, a glib measure, and so many couplets, by the name of Poetry; he was of Ben Jonson's opinion, who could not admire

> —Verses as smooth and soft as cream,
> In which there was neither depth nor stream.

And therefore, though his want of complaisance for some men's overbearing vanity made him enemies, yet the better part of mankind were obliged by the freedom of his reflections.

His Bodleian Speech, though taken from a remote and imperfect copy, hath shown the world how great a master he was of the Ciceronian eloquence, mixed with the conciseness and force of Demosthenes, the elegant and moving turns of Pliny, and the acute and wise reflections of Tacitus.

Since Temple and Roscommon, no man understood Horace better, especially as to his happy diction, rolling numbers, beautiful imagery, and alternate mixture of the soft and the sublime. This endeared Dr. Hannes's odes to him, the finest genius for Latin lyric since the Augustan age. His friend Mr. Philips's ode to Mr. St. John (late Lord Bolingbroke) after the manner of Horace's Lusory or Amatorian Odes, is certainly a masterpiece; but Mr. Smith's "Pocockius" is of the sublimer kind, though, like Waller's writings upon Oliver Cromwell, it wants not the most delicate and surprising turns peculiar to the person praised. I do not remember to have seen any thing like it in Dr. Bathurst,* who had made some attempts this way with applause. He was an excellent judge of humanity; and so good an historian, that in familiar discourse he would talk over the most memorable facts in antiquity, the lives, actions, and characters of celebrated men, with amazing facility and accuracy. As he had thoroughly read and digested Thuanus's works, so he was able to copy after him; and his talent in this kind was so well known and allowed, that he had been singled out by some great men to write a history which it was their interest to have done with the utmost art and dexterity. I shall not mention for what reasons this design was dropped, though they are very much to Mr. Smith's honour. The truth is, and I speak it before living witnesses, whilst an agreeable company could fix him upon a subject of useful literature nobody shone to greater advantage; he seemed to be that Memmius whom Lucretius speaks of:

> —Quem tu, Dea, tempore in omni
> Omnibus ornatum voluisti excellere rebus.

His works are not many, and those scattered up and down in miscellanies and collections, being wrested from him by his friends with great difficulty and reluctance. All of them together make but a small part of that much greater body which lies dispersed in the possession of numerous acquaintance; and cannot perhaps be made entire, without great injustice to him, because few of them had his last hand, and the transcriber was often obliged to take the liberties of a friend. His condolence for the death of Mr.

* Dr. Ralph Bathurst, whose Life and Literary Remains were published in 1761, by Mr. Thomas Warton.—C.

Philips is full of the noblest beauties, and hath done justice to the ashes of that second Milton, whose writings will last as long as the English language, generosity, and valour. For him Mr. Smith had contracted a perfect friendship; a passion he was most susceptible of, and whose laws he looked upon as sacred and inviolable.

Every subject that passed under his pen had all the life, proportion, and embellishments, bestowed on it, which an exquisite skill, a warm imagination, and a cool judgment, possibly could bestow on it. The epic, lyric, elegiac, every sort of poetry he touched upon, (and he touched upon a great variety,) was raised to its proper height, and the differences between each of them observed with a judicious accuracy. We saw the old rules and new beauties placed in admirable order by each other; and there was a predominant fancy and spirit of his own infused, superior to what some draw off from the ancients, or from poesies here and there culled out of the moderns, by a painful industry and servile imitation. His contrivances were adroit and magnificent; his images lively and adequate; his sentiments charming and majestic; his expressions natural and bold; his numbers various and sounding; and that enamelled mixture of classical wit, which without redundance and affectation sparkled through his writings, and were no less pertinent and agreeable.

His "Phædra" is a consummate tragedy, and the success of it was as great as the most sanguine expectations of his friends could promise or foresee. The number of nights, and the common method of filling the house, are not always the surest marks of judging what encouragement a play meets with; but the generosity of all the persons of a refined taste about town was remarkable on this occasion: and it must not be forgotten how zealously Mr. Addison espoused his interest, with all the elegant judgment and diffusive good nature for which that accomplished gentleman and author is so justly valued by mankind. But as to "Phædra," she has certainly made a finer figure under Mr. Smith's conduct upon the English stage, than either in Rome or Athens; and if she excels the Greek and Latin "Phædra," I need not say she surpasses the French one, though embellished with whatever regular beauties and moving softness Racine himself could give her.

No man had a juster notion of the difficulty of composing than Mr. Smith; and sometimes he would create greater difficulties than he had reason to apprehend. Writing with ease what (as Mr. Wycherley speaks) may be easily written, moved his indignation. When he was writing upon a subject, he would seriously consider what Demosthenes, Homer, Virgil, or Horace, if alive, would say upon that occasion, which whetted him to exceed himself as well as others. Nevertheless, he could not or would not finish several subjects he undertook: which may be imputed either to the briskness of his fancy, still hunting after a new matter, or to an occasional indolence, which spleen and lassitude brought upon him, which, of all his foibles, the world was least inclined to forgive. That this was not owing to conceit or vanity, or a fulness of himself, (a frailty which has been imputed to no less men than Shakspeare and Jonson,) is clear from hence; because he left his works to the entire disposal of his friends, whose most rigorous censures he even courted and solicited, submitting to their animadversions and the freedom they took with them with an unreserved and prudent resignation.

I have seen sketches and rough draughts of some poems to be designed set out analytically; wherein the fable, structure, and connexion, the images, incidents, moral, episodes, and a great variety of ornaments, were so finely laid out, so well fitted to the rules of art, and squared so exactly to the precedents of the ancients, that I have often looked on these poetical elements with the same concern with which curious men are affected at the sight of the most entertaining remains and ruins of an antique figure or building. Those fragments of the learned, which some men have been so proud of their pains in collecting, are useless rarities, without form and without life, when compared with these embryos, which wanted not spirit enough to preserve them; so that I cannot help thinking that if some of them were to come abroad they would be as highly valued by the poets as the sketches of Julio and Titian are by the painters; though there is nothing in them but a few outlines, as to the design and proportion.

It must be confessed, that Mr. Smith had some defects in his conduct, which those are most apt to remember who could imitate him in nothing else. His freedom with himself drew severer acknowledgments from him than all the malice he ever provoked was capable of advancing, and he did not scruple to give even his misfortunes the hard name of faults; but, if the world had half his good-nature, all the shady parts would be entirely struck out of his character.

A man who, under poverty, calamities, and disappointments, could make so many friends, and those so truly valuable, must have just and noble ideas of the passion of friendship, in the success of which consisted the greatest, if not the only happiness of his life. He knew very well what was due to his birth, though fortune threw him short of it in every other circumstance of life. He avoided making any, though perhaps reasonable complaints of her dispensations, under which he had honour enough to be easy, without touching the favours she flung in his way when offered to him at a price of a more durable reputation. He took care to have no dealings with mankind in which he could not be just: and he desired to be at no other expense in his pretensions than that of intrinsic merit, which was the only burden and reproach he ever brought upon his friends. He could say, as Horace did of himself, what I never yet saw translated:

Meo sum pauper in ære.

At his coming to town, no man was more surrounded by all those who really had or pretended to wit, or more courted by the great men who had then a power and opportunity of encouraging arts and sciences, and gave proofs of their fondness for the name of patron in many instances, which will ever be remembered to their glory. Mr. Smith's character grew upon his friends by intimacy, and outwent the strongest prepossessions which had been conceived in his favour. Whatever quarrel a few sour creatures, whose obscurity is their happiness, may possibly have to the age, yet amidst a studied neglect and

total disuse of all those ceremonial attendances, fashionable equipments, and external recommendation, which are thought necessary introductions into the *grande monde*, this gentleman was so happy as still to please; and whilst the rich, the gay, the noble, and honourable, saw how much he excelled in wit and learning, they easily forgave him all other differences. Hence it was that both his acquaintance and retirements were his own free choice. What Mr. Prior observes upon a very great character was true of him, *that most of his faults brought their excuse with them.*

Those who blamed him most understood him least, it being the custom of the vulgar to charge an excess upon the most complaisant, and to form a character by the moral of a few, who have sometimes spoiled an hour or two, in good company. Where only fortune is wanting to make a great name, that single exception can never pass upon the best judges and most equitable observers of mankind; and when the time comes for the world to spare their pity, we may justly enlarge our demands upon them for their admiration.

Some few years before his death, he had engaged himself in several considerable undertakings; in all which he had prepared the world to expect mighty things from him. I have seen about ten sheets of his English Pindar, which exceeded any thing of that kind I could ever hope for in our language. He had drawn out a plan of a tragedy of the Lady Jane Grey, and had gone through several scenes of it. But he could not well have bequeathed that work to better hands than where, I hear, it is at present lodged; and the bare mention of two such names may justify the largest expectations, and is sufficient to make the town an agreeable invitation.

His greatest and noblest undertaking was Longinus. He had finished an entire translation of the "Sublime," which he sent to the Reverend Mr. Richard Parker, a friend of his, late of Merton College, an exact critic in the Greek tongue, from whom it came to my hands. The French version of Monsieur Boileau, though truly valuable, was far short of it. He proposed a large addition to this work, of notes and observations of his own, with an entire system of the Art of Poetry, in three books, under the titles of *Thought*, *Diction*, and *Figure*. I saw the last of these perfect, and in a fair copy, in which he showed prodigious judgment and reading; and particularly had reformed the Art of Rhetoric, by reducing that vast and confused heap of terms, with which a long succession of pedants had encumbered the world, to a very narrow compass, comprehending all that was useful and ornamental in poetry. Under each head and chapter he intended to make remarks upon all the ancients and moderns, the Greek, Latin, English, French, Spanish, and Italian poets, and to note their several beauties and defects.

What remains of his works is left, as I am informed, in the hands of men of worth and judgment, who loved him. It cannot be supposed they would suppress any thing that was his, but out of respect to his memory, and for want of proper hands to finish what so great a genius had begun.

Such is the declamation of Oldisworth, written while his admiration was yet fresh, and his kindness warm; and therefore, such as, without any criminal purpose of deceiving, shows a strong desire to make the most of all favourable truth. I cannot much commend the performance. The praise is often indistinct, and the sentences are loaded with words of more pomp than use. There is little, however, that can be contradicted, even when a plainer tale comes to be told.

Edmund Neale, known by the name of Smith, was born at Handley, the seat of the Lechmeres, in Worcestershire. The year of his birth is uncertain.*

He was educated at Westminster. It is known to have been the practice of Dr. Busby to detain those youth long at school of whom he had formed the highest expectations. Smith took his master's degree on the 8th of July, 1696; he therefore was probably admitted into the University in 1689, when we may suppose him twenty years old.

His reputation for literature in his college was such as has been told; but the indecency and licentiousness of his behaviour drew upon him, Dec. 24, 1694, while he was yet only bachelor, a public admonition, entered upon record, in order to his expulsion. Of this reproof the effect is not known. He was probably less notorious. At Oxford, as we all know, much will be forgiven to literary merit; and of that he had exhibited sufficient evidence by his excellent ode on the death of the great orientalist, Dr. Pocock, who died in 1691, and whose praise must have been written by Smith when he had been but two years in the University.

This ode, which closed the second volume of the "Musæ Anglicanæ," though perhaps some objections may be made to its Latinity, is by far the best lyric composition in that collection; nor do I know where to find it equalled among the modern writers. It expresses, with great felicity, images not classical in classical diction; its digressions and returns have been deservedly recommended by Trapp as models for imitation.

He had several imitations from Cowley:

> Testitur hinc tot sermo coloribus
> Quot tu, Pococki, dissimilis tui
> Orator effers, quot vicissim
> Te memores celebrare gaudent.

I will not commend the figure which makes the orator pronounce the colours, or give to colours memory and delight. I quote it, however, as an imitation of these lines:

> So many languages he had in store,
> That only Fame shall speak of him in more.

The simile, by which an old man, retaining the fire of his youth, is compared to Ætna flaming through the snow, which Smith has used with great pomp, is stolen from Cowley, however little worth the labour of conveyance.

He proceeded to take his degree of master of arts, July 8, 1696. Of the exercises which he performed on that occasion, I have not heard any thing memorable.

* By his epitaph he appears to have been forty-two years old when he died. He was consequently born in the year 1666.—R.

As his years advanced, he advanced in reputation: for he continued to cultivate his mind, though he did not amend his irregularities: by which he gave so much offence, that, April 24, 1700, the Dean and Chapter declared "the place of Mr. Smith void, he having been convicted of riotous behaviour in the house of Mr. Cole, an apothecary; but it was referred to the Dean when and upon what occasion the sentence should be put into execution."

Thus tenderly was he treated: the governors of his college could hardly keep him, and yet wished that he would not force them to drive him away.

Some time afterwards he assumed an appearance of decency: in his own phrase, he *whitened* himself, having a desire to obtain the censorship, an office of honour and some profit in the college; but, when the election came, the preference was given to Mr. Foulkes his junior; the same, I suppose, that joined with Freind in an edition of part of Demosthenes. The censor is a tutor; and it was not thought proper to trust the superintendence of others to a man who took so little care of himself.

From this time Smith employed his malice and his wit against the dean, Dr. Aldrich, whom he considered as the opponent of his claim. Of his lampoon upon him, I once heard a single line too gross to be repeated.

But he was still a genius and a scholar, and Oxford was unwilling to lose him; he was endured, with all his pranks and his vices, two years longer; but, on Dec. 20, 1705, at the instance of all the canons, the sentence declared five years before was put in execution.

The execution was, I believe, silent and tender; for one of his friends, from whom I learned much of his life, appeared not to know it.

He was now driven to London, where he associated himself with the whigs, whether because they were in power, or because the tories had expelled him, or because he was a whig by principle, may perhaps be doubted. He was, however, caressed by men of great abilities, whatever were their party, and was supported by the liberality of those who delighted in his conversation.

There was once a design, hinted at by Oldisworth, to have made him useful. One evening, as he was sitting with a friend at a tavern, he was called down by the waiter; and, having stayed some time below, came up thoughtful. After a pause, said he to his friend, "He that wanted me below was Addison, whose business was to tell me that a history of the Revolution was intended, and to propose that I should undertake it. I said, 'What shall I do with the character of Lord Sunderland?' and Addison immediately returned, 'When, Rag, were you drunk last?' and went away."

Captain Rag was a name which he got at Oxford by his negligence of dress.

This story I heard from the late Mr. Clark, of Lincoln's Inn, to whom it was told by the friend of Smith.

Such scruples might debar him from some profitable employments; but as they could not deprive him of any real esteem, they left him many friends; and no man was ever better introduced to the theatre than he, who, in that violent conflict of parties, had a prologue and epilogue from the first wits on either side.

But learning and nature will now and then take different courses. His play pleased the critics, and the critics only. It was, as Addison has recorded, hardly heard the third night. Smith had indeed trusted entirely to his merit, had ensured no band of applauders, nor used any artifice to force success, and found that native excellence was not sufficient for its own support.

The play, however, was bought by Lintot, who advanced the price from fifty guineas, the current rate, to sixty, and Halifax, the general patron, accepted the dedication. Smith's indolence kept him from writing the dedication, till Lintot, after fruitless importunity, gave notice that he would publish the play without it. Now, therefore, it was written; and Halifax expected the Author with his book, and had prepared to reward him with a place of three hundred pounds a-year. Smith, by pride, or caprice, or indolence, or bashfulness, neglected to attend him, though doubtless warned and pressed by his friends, and at last missed his reward by not going to solicit it.

Addison has, in the "Spectator," mentioned the neglect of Smith's tragedy as disgraceful to the nation, and imputes it to the fondness for operas then prevailing. The authority of Addison is great; yet the voice of the people, when to please the people is the purpose, deserves regard. In this question, I cannot but think the people in the right. The fable is mythological, a story which we are accustomed to reject as false; and the manners are so distant from our own, that we know them not from sympathy, but by study; the ignorant do not understand the action; the learned reject it as a schoolboy's tale; *incredulus odi*. What I cannot for a moment believe, I cannot for a moment behold with interest or anxiety. The sentiments thus remote from life are removed yet farther by the diction, which is too luxuriant and splendid for dialogue, and envelopes the thoughts rather than displays them. It is a scholar's play, such as may please the reader rather than the spectator; the work of a vigorous and elegant mind, accustomed to please itself with its own conceptions, but of little acquaintance with the course of life.

Dennis tells us, in one of his pieces, that he had once a design to have written the tragedy of "Phædra;" but was convinced that the action was too mythological.

In 1709, a year after the exhibition of "Phædra," died John Philips, the friend and fellow-collegian of Smith, who, on that occasion, wrote a poem, which justice must place among the best elegies which our language can show, an elegant mixture of fondness and admiration, of dignity and softness. There are some passages too ludicrous; but every human performance has its faults.

This elegy it was the mode among his friends to purchase for a guinea; and as his acquaintance was numerous, it was a very profitable poem.

Of his Pindar, mentioned by Oldisworth, I have never otherwise heard. His Longinus he intended to accompany with some illustrations, and had selected his instances of the false sublime from the works of Blackmore.

He resolved to try again the fortune of the stage with the story of Lady Jane Grey. It is not unlikely that his experience of the inefficacy and incredibility of a mythological tale might determine him to choose an action from the English history, at no great distance from our own times, which was to end in a real event, produced by the operation of known characters.

A subject will not easily occur that can give more opportunities of informing the understanding, for which Smith was unquestionably qualified, or for moving the passions, in which I suspect him to have had less power.

Having formed his plan and collected materials, he declared that a few months would complete his design; and, that he might pursue his work with less frequent avocations, he was, in June, 1710, invited by Mr. George Ducket to his house at Gartham, in Wiltshire. Here he found such opportunities of indulgence as did not much forward his studies, and particularly some strong ale, too delicious to be resisted. He ate and drank till he found himself plethoric; and then, resolving to ease himself by evacuation, he wrote to an apothecary in the neighbourhood a prescription of a purge so forcible, that the apothecary thought it his duty to delay it till he had given notice of its danger. Smith, not pleased with the contradiction of a shopman, and boastful of his own knowledge, treated the notice with rude contempt, and swallowed his own medicine, which, in July, 1710, brought him to the grave. He was buried at Gartham.

Many years afterwards, Ducket communicated to Oldmixon, the historian, an account, pretended to have been received from Smith, that Clarendon's History was, in its publication, corrupted by Aldrich, Smalridge, and Atterbury; and that Smith was employed to forge and insert the alterations.

This story was published triumphantly by Oldmixon, and may be supposed to have been eagerly received; but its progress was soon checked: for, finding its way into the Journal of Trevoux, it fell under the eye of Atterbury, then an exile in France, who immediately denied the charge, with this remarkable particular, that he never in his whole life had once spoken to Smith;* his company being, as must be inferred, not accepted by those who attended to their characters.

The charge was afterwards very diligently refuted by Dr. Burton of Eton, a man eminent for literature; and, though not of the same party with Aldrich and Atterbury, too studious of truth to leave them burdened with a false charge. The testimonies which he has collected have convinced mankind that either Smith or Ducket was guilty of wilful and malicious falsehood.

This controversy brought into view those parts of Smith's life, which, with more honour to his name, might have been concealed.

Of Smith I can yet say a little more. He was a man of such estimation among his companions, that the casual censures or praises which he dropped in conversation were considered, like those of Scaliger, as worthy of preservation.

He had great readiness and exactness of criticism, and by a cursory glance over a new composition would exactly tell all its faults and beauties.

He was remarkable for the power of reading with great rapidity, and of retaining, with great fidelity, what he so easily collected.

He therefore always knew what the present question required; and, when his friends expressed their wonder at his acquisitions, made in a state of apparent negligence and drunkenness, he never discovered his hours of reading or method of study, but involved himself in affected silence, and fed his own vanity with their admiration.

One practice he had, which was easily observed: if any thought or image was presented to his mind that he could use or improve, he did not suffer it to be lost: but, amidst the jollity of a tavern, or in the warmth of conversation, very diligently committed it to paper.

Thus it was that he had gathered two quires of hints for his new tragedy; of which Rowe, when they were put into his hands, could make, as he says, very little use, but which the collector considered as a valuable stock of materials.

When he came to London, his way of life connected him with the licentious and dissolute; and he affected the airs and gayety of a man of pleasure: but his dress was always deficient; scholastic cloudiness still hung about him; and his merriment was sure to produce the scorn of his companions.

With all his carelessness and all his vices, he was one of the murmurers at fortune; and wondered why he was suffered to be poor, when Addison was caressed and preferred; nor would a very little have contented him; for he estimated his wants at six hundred pounds a-year.

In his course of reading, it was particular that he had diligently perused, and accurately remembered, the old romances of knight-errantry.

He had a high opinion of his own merit, and was something contemptuous in his treatment of those whom he considered as not qualified to oppose or contradict him. He had many frailties; yet it cannot but be supposed that he had great merit, who could obtain to the same play a prologue from Addison and an epilogue from Prior; and who could have at once the patronage of Halifax and the praise of Oldisworth.

For the power of communicating these minute memorials, I am indebted to my conversation with Gilbert Walmsley, late registrar of the ecclesiastical court of Lichfield, who was acquainted both with Smith and Ducket; and declared, that, if the tale concerning Clarendon were forged, he should suspect Ducket of the falsehood; for Rag was a man of great veracity.

Of Gilbert Walmsley, thus presented to my mind, let me indulge myself in the remembrance. I knew him very early; he was one of the first friends that literature procured me, and I hope that at least my gratitude made me worthy of his notice.

He was of an advanced age, and I was only not a boy; yet he never received my notions with contempt. He was a whig, with all the virulence and malevolence of his party; yet difference of opinion did not keep us apart. I honoured him, and he endured me.

He had mingled with the gay world, without

* See Bishop Atterbury's "Epistolary Correspondence," 1799, vol. III. p. 126. 133. In the same work, vol. I. p. 225, it appears that Smith was at one time suspected to have been author of the "Tale of a Tub."—N.

exemption from its vices or its follies, but had never neglected the cultivation of his mind; his belief of Revelation was unshaken; his learning preserved his principles; he grew first regular, and then pious.

His studies had been so various, that I am not able to name a man of equal knowledge. His acquaintance with books was great; and what he did not immediately know, he could at least tell where to find. Such was his amplitude of learning, and such his copiousness of communication, that it may be doubted, whether a day now passes in which I have not some advantage from his friendship.

At this man's table I enjoyed many cheerful and instructive hours, with companions such as are not often found; with one who has lengthened and one who has gladdened life; with Dr. James, whose skill in physic will be long remembered, and with David Garrick, whom I hoped to have gratified with this character of our common friend: but what are the hopes of man! I am disappointed by that stroke of death which has eclipsed the gayety of nations, and impoverished the public stock of harmless pleasure.

In the library at Oxford is the following ludicrous Analysis of Pocockius:

EX AUTOGRAPHO.

(Sent by the Author to Mr. Urry.)

Opusculum hoc, Halberdarie amplissime, in lucem proferre hactenus distuli, judicii tui acumen subveritus magis quam bipennis. Tandem aliquando oden hanc ad te mitto sublimem, teneram, flebilem, suavem, qualem demum divinus (si Musis vacaret) scripsisset Gastrellus: adeo scilicet sublimem ut inter legendum dormire, adeo flebilem ut ridere velis. Cujus elegantiam ut melius inspicias, versuum ordinem et materiam breviter referam. 1mus. versus de duobus prœliis decantatis. 2dus. et 3us. de Lotharingio, cuniculis subterraneis, saxis, ponto, hostibus, et Asiâ. 4tus. et 5tus. de catenis, subdibus, uncis, draconibus, tigribus, et crocodilis. 6us. 7us. 8us. 9us. de Gomorrhâ, de Babylone, Babele, et quodam domi suæ peregrino. 10us. aliquid de quodam Pocockio. 11us. 12us. de Syriâ, Solymâ. 13us. 14us. de Hoseâ, et quercu, et de juvene quodam valde sene. 15us. 16us. de Ætnâ, et quomodo Ætna Pocockio fit valde similis. 17us. 18us. de tubâ, astro, umbrâ, flammis, rotis, Pocockio non neglecto. Cætera de Christianis, Ottomanis, Babyloniis, Arabibus, et gravissimâ agrorum melancholiâ; de Cæsare *Flacco*,* Nestore, et miserando juvenis cujusdam florentissimi fato, anno ætatis suæ centesimo præmaturè abrepti. Quæ omnia cum accuratè expenderis, necesse est ut oden hanc meam admirandâ planè varietate constare fatearis. Subitò ad Batavos proficiscor, lauro ab illis donandus. Prius verò Pembrochienses voco ad certamen Poeticum. Vale.

Illustrissima tua deosculor crura.

E. SMITH.

* Pro *Flacco*, animo paulo attentiore, scripsisseem *Marone*.

DUKE.

Of Mr. Richard Duke I can find few memorials. He was bred at Westminster* and Cambridge; and Jacob relates, that he was some time tutor to the Duke of Richmond.

He appears from his writings to have been not ill qualified for poetical compositions; and, being conscious of his powers, when he left the University, he enlisted himself among the wits. He was the familiar friend of Otway; and was engaged, among other popular names, in the translations of Ovid and Juvenal. In his "Review," though unfinished, are some vigorous lines. His poems are not below mediocrity; nor have I found much in them to be praised.†

With the wit he seems to have shared the dissoluteness of the times; for some of his compositions are such as he must have reviewed with detestation in his later days, when he published those sermons which Felton has commended.

Perhaps, like some other foolish young men, he rather talked than lived viciously, in an age when he that would be thought a wit was afraid to say his prayers; and, whatever might have been bad in the first part of his life, was surely condemned and reformed by his better judgment.

In 1683, being then master of arts and fellow of Trinity College, in Cambridge, he wrote a poem on the marriage of the Lady Anne with George, Prince of Denmark.

He then took orders;‡ and, being made prebendary of Gloucester, became a proctor in convocation for that church, and chaplain to Queen Anne.

In 1710, he was presented by the Bishop of Winchester to the wealthy living of Witney, in Oxfordshire, which he enjoyed but a few months. On February 10, 1710–11, having returned from an entertainment, he was found dead the next morning. His death is mentioned in Swift's *Journal*.

* He was admitted there in 1670; was elected to Trinity College, Cambridge, in 1675; and took his master's degree in 1682.—N.

† They make a part of a volume published by Tonson in 8vo. 1717, containing the poems of the Earl of Roscommon, and the Duke of Buckingham's Essay on Poetry; but were first published in Dryden's Miscellany, as were most, if not all, of the poems in that collection.—H.

‡ He was presented to the rectory of Blaby, in Leicestershire, in 1687-8; and obtained a prebend at Gloucester, in 1688.—N.

KING.

William King was born in London, in 1663; the son of Ezekiel King, a gentleman. He was allied to the family of Clarendon.

From Westminster-school, where he was a scholar on the foundation under the care of Dr. Busby, he was at eighteen elected to Christchurch, in 1681; where he is said to have prosecuted his studies with so much intenseness and activity, that before he was eight years standing he had read over, and made remarks upon, twenty-two thousand odd hundred books and manuscripts.* The books were certainly not very long, the manuscripts not very difficult, nor the remarks very large; for the calculator will find that he despatched seven a day for every day of his eight years; with a remnant that more than satisfies most other students. He took his degree in the most expensive manner, as a *grand compounder;* whence it is inferred that he inherited a considerable fortune.

In 1688, the same year in which he was made master of arts, he published a confutation of Varillas's account of Wickliffe; and engaging in the study of the civil law, became doctor in 1692, and was admitted advocate at Doctors' Commons.

He had already made some translations from the French, and written some humorous and satirical pieces; when, in 1694, Molesworth published his "Account of Denmark," in which he treats the Danes and their monarch with great contempt; and takes the opportunity of insinuating those wild principles, by which he supposes liberty to be established, and by which his adversaries suspect that all subordination and government is endangered.

This book offended Prince George; and the Danish minister presented a memorial against it. The principles of its author did not please Dr. King; and therefore he undertook to confute part, and laugh at the rest. The controversy is now forgotten; and books of this kind seldom live long, when interest and resentment have ceased.

In 1697, he mingled in the controversey between Boyle and Bentley; and was one of those who tried what wit could perform in opposition to learning, on a question which learning only could decide.

In 1699, was published by him "A Journey to London," after the method of Dr. Martin Lister, who had published "A Journey to Paris." And in 1700 he satirised the Royal Society, at least Sir Hans Sloane, their president, in two dialogues, entitled "The Transactioner."

Though he was a regular advocate in the courts of civil and canon law, he did not love his profession, nor indeed any kind of business which interrupted his voluntary dreams, or forced him to rouse from that indulgence in which only he could find delight. His reputation as a civilian was yet maintained by his judgments in the courts of delegates, and raised very high by the address and knowledge which he discovered in 1700, when he defended the Earl of Anglesea against his lady, afterwards Dutchess of Buckinghamshire, who sued for a divorce, and obtained it.

The expense of his pleasures and neglect of business had now lessened his revenues; and he was willing to accept of a settlement in Ireland, where, about 1702, he was made judge of the Admiralty, commissioner of the prizes, keeper of the records in Birmingham's tower, and vicar-general to Dr. Marsh, the primate.

But it is vain to put wealth within the reach of him who will not stretch out his hand to take it. King soon found a friend, as idle and thoughtless as himself, in Upton, one of the judges, who had a pleasant house called Mountown, near Dublin, to which King frequently retired; delighting to neglect his interest, forget his cares, and desert his duty.

Here he wrote "Mully of Mountown," a poem; by which, though fanciful readers in the pride of sagacity have given it a political interpretation, was meant originally no more than it expressed, as it was dictated only by the Author's delight in the quiet of Mountown.

In 1708, when Lord Wharton was sent to govern Ireland, King returned to London with his poverty, his idleness, and his wit, and published some essays, called "Useful Transactions." His "Voyage to the Island of Cajamai" is particularly commended. He then wrote "The Art of Love," a poem remarkable, notwithstanding its title, for purity of sentiment; and in 1709 imitated Horace in an "Art of Cookery," which he published, with some letters to Dr. Lister.

In 1710, he appeared as a lover of the church, on the side of Sacheverell; and was supposed to have concurred at least in the projection of "The Examiner." His eyes were open to all the operations of whiggism; and he bestowed some strictures upon Dr. Kennet's adulatory sermon at the funeral of the Duke of Devonshire.

"The History of the Heathen Gods," a book composed for schools, was written by him in 1710. The work is useful, but might have been produced without the powers of King. The next year, he published "Rufinus," an historical essay; and a poem, intended to dispose the nation to think as he thought of the Duke of Marlborough and his adherents.

In 1711, competence, if not plenty, was again put into his power. He was, without the trouble of attendance, or the mortification of a request, made gazetteer. Swift, Freind, Prior, and other men of the same party, brought him the key of the gazetteer's office. He was now again placed in a profitable employment, and again threw the benefit away. An act of insolvency made his business at that time particularly troublesome;

* This appears by his "Adversaria," printed in his works edit. 1776 3 vols.—C.

and he would not wait till hurry should be at an end, but impatiently resigned it, and returned to his wonted indigence and amusements.

One of his amusements at Lambeth, where he resided, was to mortify Dr. Tenison, the archbishop, by a public festivity on the surrender of Dunkirk to Hill; an event with which Tenison's political bigotry did not suffer him to be delighted. King was resolved to counteract his sullenness, and at the expense of a few barrels of ale filled the neighbourhood with honest merriment.

In the autumn of 1712, his health declined; he grew weaker by degrees, and died on Christmas-day. Though his life had not been without irregularity, his principles were pure and orthodox, and his death was pious.

After this relation, it will be naturally supposed that his poems were rather the amusements of idleness than the efforts of study; that he endeavoured rather to divert than astonish; that his thoughts seldom aspired to sublimity; and that, if his verse was easy and his images familiar, he attained what he desired. His purpose is to be merry; but, perhaps, to enjoy his mirth, it may be sometimes necessary to think well of his opinions.*

SPRAT.

Thomas Sprat was born in 1636, at Tallaton, in Devonshire, the son of a clergyman; and having been educated, as he tells of himself, not at Westminster or Eton, but at a little school by the churchyard side, became a commoner of Wadham College, in Oxford, in 1651; and, being chosen scholar next year, proceeded through the usual academical course; and, in 1657, became master of arts. He obtained a fellowship, and commenced poet.

In 1649, his poem on the death of Oliver was published, with those of Dryden and Waller. In his dedication to Dr. Wilkins, he appears a very willing and liberal encomiast, both of the living and the dead. He implores his patron's excuse of his verses, both as falling "so infinitely below the full and sublime genius of that excellent poet who made this way of writing free of our nation," and being "so little equal and proportioned to the renown of a prince on whom they were written; such great actions and lives deserving to be the subject of the noblest pens and most divine phansies." He proceeds: "Having so long experienced your care and indulgence, and been formed, as it were, by your own hands, not to entitle you to any thing which my meanness produces would be not only injustice, but sacrilege."

He published, the same year, a poem on the "Plague of Athens;" a subject of which it is not easy to say what could recommend it. To these he added afterwards a poem on Mr. Cowley's death.

After the restoration he took orders, and by Cowley's recommendation was made chaplain to the Duke of Buckingham, whom he is said to have helped in writing "The Rehearsal." He was likewise chaplain to the King.

As he was the favourite of Wilkins, at whose house began those philosophical conferences and inquiries which in time produced the Royal Society, he was consequently engaged in the same studies, and became one of the fellows; and when, after their incorporation, something seemed necessary to reconcile the public to the new institution, he undertook to write its history, which he published in 1667. This is one of the few books which selection of sentiment and elegance of diction have been able to preserve, though written upon a subject flux and transitory. "The history of the Royal Society," is now read, not with the wish to know what they were then doing, but how their transactions are exhibited by Sprat.

In the next year he published "Observations on Sorbiere's Voyage into England, in a Letter to Mr. Wren." This is a work not ill performed; but perhaps rewarded with at least its full proportion of praise.

In 1668, he published Cowley's Latin poems, and prefixed in Latin the Life of the Author, which he afterwards amplified, and placed before Cowley's English works, which were by will committed to his care.

Ecclesiastical benefices now fell fast upon him. In 1668, he became a prebendary of Westminster, and had afterwards the church of St. Margaret, adjoining to the Abbey. He was, in 1680, made canon of Windsor; in 1683, dean of Westminster; and in 1684, bishop of Rochester.

The court having thus a claim to his diligence and gratitude, he was required to write the history of the Rye-house Plot; and in 1685, published "A true Account and Declaration of the horrid Conspiracy against the late King, his present Majesty, and the present Government;" a performance which he thought convenient, after the Revolution, to extenuate and excuse.

The same year, being clerk of the closet to the King, he was made dean of the chapel-royal; and, the year afterwards, received the last proof of his master's confidence, by being appointed one of the commissioners for ecclesiastical affairs. On the critical day when the Declaration distinguished the true sons of the church of England, he stood neuter, and permitted it to be read at Westminster; but pressed none to vio-

* Dr. Johnson appears to have made but little use of the life of Dr King, prefixed to his "Works, in 3 vols." 1776, to which it may not be impertinent to refer the reader. His talent for humour ought to be praised in the highest terms. In that at least he yielded to none of his contemporaries.—C.

late his conscience; and when the Bishop of London was brought before them, gave his voice in his favour.

Thus far he suffered interest or obedience to carry him; but further he refused to go. When he found that the powers of the ecclesiastical commission were to be exercised against those who had refused the Declaration, he wrote to the lords, and other commissioners, a formal profession of his unwillingness to exercise that authority any longer, and withdrew himself from them. After they had read his letter, they adjourned for six months, and scarcely ever met afterwards.

When King James was frighted away, and a new government was to be settled, Sprat was one of those who considered, in a conference, the great question, whether the crown was vacant, and manfully spoke in favour of his old master.

He complied, however, with the new establishment, and was left unmolested; but, in 1692, a strange attack was made upon him by one Robert Young and Stephen Blackhead, both men convicted of infamous crimes, and both, when the scheme was laid, prisoners in Newgate. These men drew up an association, in which they whose names were subscribed declared their resolution to restore King James, to seize the Princess of Orange, dead or alive, and to be ready with thirty thousand men to meet King James when he should land. To this they put the names of Sancroft, Sprat, Marlborough, Salisbury, and others. The copy of Dr. Sprat's name was obtained by a fictitious request, to which an answer in his own hand was desired. His hand was copied so well, that he confessed it might have deceived himself. Blackhead, who had carried the letter, being sent again with a plausible message, was very curious to see the house, and particularly importunate to be let into the study; where, as is supposed, he designed to leave the association. This, however, was denied him; and he dropped it in a flower-pot in the parlour.

Young now laid an information before the privy-council; and, May 7, 1692, the Bishop was arrested, and kept at a messenger's under a strict guard eleven days. His house was searched, and directions were given that the flower-pots should be inspected. The messengers, however, missed the room in which the paper was left. Blackhead went therefore a third time; and, finding his paper where he had left it, brought it away.

The Bishop, having been enlarged, was, on June the 10th and 13th, examined again before the privy-council, and confronted with his accusers. Young persisted with the most obdurate impudence, against the strongest evidence; but the resolution of Blackhead by degrees gave way. There remained at last no doubt of the Bishop's innocence, who, with great prudence and diligence, traced the progress and detected the characters of the two informers, and published an account of his own examination and deliverance; which made such an impression upon him, that he commemorated it through life by a yearly day of thanksgiving.

With what hope, or what interest, the villains had contrived an accusation which they must know themselves utterly unable to prove, was never discovered.

After this, he passed his days in the quiet exercise of his function. When the cause of Sacheverell put the public in commotion, he honestly appeared among the friends of the church. He lived to his seventy-ninth year, and died May 20, 1713.

Burnet is not very favourable to his memory; but he and Burnet were old rivals. On some public occasion they both preached before the House of Commons. There prevailed in those days an indecent custom; when the preacher touched any favourable topic in a manner that delighted his audience, their approbation was expressed by a loud *hum*, continued in proportion to their zeal or pleasure. When Burnet preached, part of his congregation *hummed* so loudly and so long, that he sat down to enjoy it, and rubbed his face with his hankerchief. When Sprat preached, he likewise was honoured with the like animating *hum*; but he stretched out his hand to the congregation, and cried, "Peace, peace, I pray you peace."

This I was told in my youth by my father, an old man, who had been no careless observer of the passages of those times.

Burnet's sermon, says Salmon, was remarkable for sedition, and Sprat's for loyalty. Burnet had the thanks of the house; Sprat had no thanks, but a good living from the King, which, he said, was of as much value as the thanks of the Commons.

The works of Sprat, besides his few poems, are, "The History of the Royal Society," "The Life of Cowley," "The Answer to Sorbiere," "The History of the Rye-house Plot," "The Relation of his own Examination," and a volume of sermons. I have heard it observed, with great justness, that every book is of a different kind, and that each has its distinct and characteristical excellence.

My business is only with his poems. He considered Cowley as a model; and supposed that, as he was imitated, perfection was approached. Nothing, therefore, but Pindaric liberty was to be expected. There is in his few productions no want of such conceits as he thought excellent: and of those our judgment may be settled by the first that appears in his praise of Cromwell, where he says, that Cromwell's "fame, like man, will grow white as it grows old."

HALIFAX.

The Life of the Earl of Halifax was properly that of an artful and active statesman, employed in balancing parties, contriving expedients, and combating opposition, and exposed to the vicissitudes of advancement and degradation; but in this collection, poetical merit is the claim to attention; and the account which is here to be expected may properly be proportioned not to his influence in the state, but to his rank among the writers of verse.

Charles Montague was born April 16, 1661, at Horton, in Northamptonshire, the son of Mr. George Montague, a younger son of the Earl of Manchester. He was educated first in the country, and then removed to Westminster, where, in 1677, he was chosen a king's scholar, and recommended himself to Busby by his felicity in extemporary epigrams. He contracted a very intimate friendship with Mr. Stepney; and, in 1682, when Stepney was elected at Cambridge, the election of Montague being not to proceed till the year following, he was afraid lest by being placed at Oxford he might be separated from his companion, and therefore solicited to be removed to Cambridge, without waiting for the advantages of another year.

It seems indeed time to wish for a removal; for he was already a school-boy of one-and-twenty.

His relation, Dr. Montague, was then master of the college in which he was placed a fellow-commoner, and took him under his particular care. Here he commenced an acquaintance with the great Newton, which continued through his life, and was at last attested by a legacy.

In 1685, his verses on the death of King Charles made such an impression on the Earl of Dorset, that he was invited to town, and introduced by that universal patron to the other wits. In 1687, he joined with Prior in "The City Mouse and the Country Mouse," a burlesque of Dryden's "Hind and Panther." He signed the invitation to the Prince of Orange, and sat in the convention. He about the same time married the Countess Dowager of Manchester, and intended to have taken orders; but afterwards, altering his purpose, he purchased for 1,500*l.* the place of one of the clerks of the council.

After he had written his epistle on the victory of the Boyne, his patron, Dorset, introduced him to King William, with this expression:—"Sir, I have brought a *mouse* to wait on your Majesty." To which the King is said to have replied, "You do well to put me in the way of making a *man* of him;" and ordered him a pension of five hundred pounds. This story, however current, seems to have been made after the event. The King's answer implies a greater acquaintance with our proverbial and familiar diction than King William could possibly have attained.

In 1691, being member of the House of Commons, he argued warmly in favour of a law to grant the assistance of counsel in trials for high treason; and, in the midst of his speech, falling into some confusion, was for a while silent; but, recovering himself, observed, "how reasonable it was to allow counsel to men called as criminals before a court of justice, when it appeared how much the presence of that assembly could disconcert one of their own body."*

After this he rose fast into honours and employments, being made one of the commissioners of the Treasury, and called to the privy-council. In 1694, he became chancellor of the Exchequer; and the next year engaged in the great attempt of the recoinage, which was in two years happily completed. In 1696, he projected the general fund, and raised the credit of the Exchequer; and, after inquiry concerning a grant of Irish crown-lands, it was determined by a vote of the Commons, that Charles Montague, Esq. had deserved his Majesty's favour. In 1698, being advanced to the first commission of the Treasury, he was appointed one of the regency in the King's absence; the next year he was made auditor of the Exchequer, and the year after created Baron Halifax. He was, however, impeached by the Commons; but the articles were dismissed by the Lords.

At the accession of Queen Anne he was dismissed from the council; and in the first parliament of her reign was again attacked by the Commons, and again escaped by the protection of the Lords. In 1704, he wrote an answer to Bromley's speech against occasional conformity. He headed the inquiry into the danger of the church. In 1706, he proposed and negotiated the Union with Scotland; and when the Elector of Hanover had received the garter, after the act had passed for securing the protestant succession, he was appointed to carry the ensigns of the order to the electoral court. He sat as one of the judges of Sacheverell; but voted for a mild sentence. Being now no longer in favour, he contrived to obtain a writ for summoning the Electoral Prince to parliament as Duke of Cambridge.

At the Queen's death he was appointed one of the regents; and at the accession of George I. was made Earl of Halifax, knight of the garter, and first commissioner of the Treasury, with a grant to his nephew of the reversion of the auditorship of the Exchequer. More was not to be had, and this he kept but a little while; for, on the 19th of May, 1715, he died of an inflammation of his lungs.

* Mr. Reed observes that this anecdote is related by Mr. Walpole, in his "Catalogue of Royal and Noble Authors," of the Earl of Shaftesbury, author of the "Characteristics;" but it appears to me to be a mistake, if we are to understand that the words were spoken by Shaftesbury at this time, when he had no seat in the House of Commons; nor did the bill pass at this time, being thrown out by the House of Lords. It became a law in the 7th William, when Halifax and Shaftesbury both had seats. The editors of the "Biographia Britannica" adopted Mr. Walpole's story, but they are not speaking of this period. The story first appeared in the Life of Lord Halifax, published in 1715.—C

Of him, who from a poet became a patron of poets, it will be readily believed that the works would not miss of celebration. Addison began to praise him early, and was followed or accompanied by other poets; perhaps by almost all, except Swift and Pope, who forebore to flatter him in his life, and after his death spoke of him; Swift with slight censure, and Pope, in the character of Bufo, with acrimonious contempt.

He was, as Pope says, "fed with dedications;" for Tickell affirms that no dedication was unrewarded. To charge all unmerited praise with the guilt of flattery, and to suppose that the encomiast always knows and feels the falsehoods of his assertions, is surely to discover great ignorance of human nature and human life. In determinations depending not on rules, but on experience and comparison, judgment is always, in some degree, subject to affection. Very near to admiration is the wish to admire.

Every man willingly gives value to the praise which he receives, and considers the sentence passed in his favour as the sentence of discernment. We admire in a friend that understanding which selected us for confidence; we admire more, in a patron, that judgment which, instead of scattering bounty indiscriminately, directed it to us; and, if the patron be an author, those performances which gratitude forbids us to blame, affection will easily dispose us to exalt.

To these prejudices, hardly culpable, interest adds a power always operating, though not always, because not willingly, perceived. The modesty of praise wears gradually away; and perhaps the pride of patronage may be in time so increased, that modest praise will no longer please.

Many a blandishment was practised upon Halifax, which he would never have known, had he no other attractions than those of his poetry, of which a short time has withered the beauties. It would now be esteemed no honour, by a contributor to the monthly bundles of verses, to be told, that in strains either familiar or solemn, he sings like Montague.

PARNELL.

The Life of Dr. Parnell is a task which I should very willingly decline, since it has been lately written by Goldsmith, a man of such variety of powers, and such felicity of performance, that he always seemed to do best that which he was doing; a man who had the art of being minute without tediousness, and general without confusion; whose language was copious without exuberance, exact without constraint, and easy without weakness.

What such an author has told, who would tell again? I have made an abstract from his larger narrative; and have this gratification from my attempt, that it gives me an opportunity of paying due tribute to the memory of Goldsmith.

Τὸ γὰρ γήρας ἐστι δανάτων.

Thomas Parnell was the son of a commonwealthsman of the same name, who, at the Restoration, left Congleton, in Cheshire, where the family had been established for several centuries, and settling in Ireland, purchased an estate, which, with his lands in Cheshire, descended to the poet, who was born in Dublin, in 1679; and, after the usual education at a grammar-school, was, at the age of thirteen, admitted into the College, where, in 1700, he became master of arts; and was the same year ordained a deacon, though under the canonical age, by a dispensation from the Bishop of Derry.

About three years afterwards he was made a priest; and in 1705, Dr. Ashe, the Bishop of Clogher, conferred upon him the archdeaconry of Clogher. About the same year he married Mrs. Anne Minchin, an amiable lady, by whom he had two sons, who died young, and a daughter who long survived him.

At the ejection of the whigs, in the end of Queen Anne's reign, Parnell was persuaded to change his party, not without much censure from those whom he forsook, and was received by the new ministry as a valuable reinforcement. When the Earl of Oxford was told that Dr. Parnell waited among the crowd in the outer room, he went, by the persuasion of Swift, with his treasurer's staff in his hand, to inquire for him, and to bid him welcome; and, as may be inferred from Pope's dedication, admitted him as a favourite companion to his convivial hours; but, as it seems often to have happened in those times to the favourites of the great, without attention to his fortune, which, however, was in no great need of improvement.

Parnell, who did not want ambition or vanity, was desirous to make himself conspicuous, and to show how worthy he was of high preferment. As he thought himself qualified to become a popular preacher, he displayed his elocution with great success in the pulpits of London; but the Queen's death putting an end to his expectations, abated his diligence; and Pope represents him as falling from that time into intemperance of wine. That in his latter life he was too much a lover of the bottle, is not denied; but I have heard it imputed to a cause more likely to obtain forgiveness from mankind—the untimely death of a darling son; or, as others tell, the loss of his wife, who died (1712) in the midst of his expectations.

He was now to derive every future addition to his preferments from his personal interest with his private friends, and he was not long unregarded. He was warmly recommended by Swift to Archbishop King, who gave him a prebend in 1713; and in May, 1716, presented him to the vicarage of Finglass, in the diocese of Dublin, worth four hundred pounds a-year. Such notice, from such a man, inclines me to

believe, that the vice of which he has been accused was not gross, or not notorious.

But his prosperity did not last long. His end, whatever was its cause, was now approaching. He enjoyed his preferment little more than a year; for in July, 1717, in his thirty-eighth year, he died at Chester, on his way to Ireland.

He seems to have been one of those poets who take delight in writing. He contributed to the papers of that time, and probably published more than he owned. He left many compositions behind him, of which Pope selected those which he thought best, and dedicated them to the Earl of Oxford. Of these Goldsmith has given an opinion, and his criticism it is seldom safe to contradict. He bestows just praise upon "The Rise of Woman," "The Fairy Tale," and "The Pervigilium Veneris;" but has very properly remarked, that in "The Battle of Mice and Frogs," the Greek names have not in English their original effect.

He tells us, that "The Book-Worm" is borrowed from Beza; but he should have added, with modern applications: and, when he discovers that "Gay Bacchus" is translated from Augurellus, he ought to have remarked that the latter part is purely Parnell's. Another poem, "When Spring comes on," is, he says, taken from the French. I would add, that the description of *barrenness*, in his verses to Pope, was borrowed from Secundus; but, lately searching for the passage, which I had formerly read, I could not find it. The "Night-piece on Death" is indirectly preferred by Goldsmith to Gray's "Churchyard:" but, in my opinion, Gray has the advantage of dignity, variety, and originality of sentiment. He observes, that the story of the "Hermit" is in More's "Dialogues" and Howell's "Letters," and supposes it to have been originally Arabian.

Goldsmith has not taken any notice of the "Elegy to the old Beauty," which is, perhaps, the meanest; nor of the "Allegory on Man," the happiest of Parnell's performances; the hint of the "Hymn to Contentment" I suspect to have been borrowed from Cleiveland.

The general character of Parnell is not great extent of comprehension, or fertility of mind. Of the little that appears still less is his own. His praise must be derived from the easy sweetness of his diction: in his verses there is more happiness than pains; he is sprightly without effort, and always delights, though he never ravishes; every thing is proper, yet every thing seems casual. If there is some appearance of elaboration in the "Hermit," the narrative, as it is less* airy, is less pleasing. Of his other compositions it is impossible to say whether they are the productions of nature, so excellent as not to want the help of art, or of art so refined as to resemble nature.

This criticism relates only to the pieces published by Pope. Of the large appendages, which I find in the last edition, I can only say, that I know not whence they came, nor have ever inquired whither they are going. They stand upon the faith of the compilers.

* Dr. Warton asks, "less than what?"—E.

GARTH.

Samuel Garth was of a good family in Yorkshire, and from some school in his own country became a student at Peterhouse, in Cambridge, where he resided till he became doctor of physic on July 7th, 1691. He was examined before the College, at London, on March the 12th, 1691-2, and admitted fellow, June 26th, 1693. He was soon so much distinguished by his conversation and accomplishments, as to obtain very extensive practice; and, if a pamphlet of those times may be credited, had the favour and confidence of one party, as Radcliffe had of the other.

He is always mentioned as a man of benevolence; and it is just to suppose that his desire of helping the helpless disposed him to so much zeal for the Dispensary; an undertaking, of which some account, however short, is proper to be given.

Whether what Temple says be true, that physicians have had more learning than the other faculties, I will not stay to inquire; but, I believe, every man has found in physicians great liberality and dignity of sentiment, very prompt effusion of beneficence, and willingness to exert a lucrative art where there is no hope of lucre. Agreeably to this character, the College of Physicians, in July, 1687, published an edict, requiring all the fellows, candidates, and licentiates, to give gratuitous advice to the neighbouring poor.

This edict was sent to the court of aldermen; and, a question being made to whom the appellation of the *poor* should be extended, the College answered, that it should be sufficient to bring a testimonial from the clergyman officiating in the parish where the patient resided.

After a year's experience, the physicians found their charity frustrated by some malignant opposition, and made, to a great degree, vain by the high price of physic; they therefore voted, in August, 1688, that the laboratory of the College should be accommodated to the preparation of medicines, and another room prepared for their reception; and that the contributors to the expense should manage the charity.

It was now expected, that the apothecaries would have undertaken the care of providing medicines; but they took another course. Thinking the whole design pernicious to their interest, they endeavoured to raise a faction against it in the College, and found some physicians mean

enough to solicit their patronage, by betraying to them the counsels of the College. The greater part, however, enforced by a new edict, in 1694, the former order of 1687, and sent it to the mayor and aldermen, who appointed a committee to treat with the College, and settle the mode of administering the charity.

It was desired by the aldermen that the testimonials of churchwardens and overseers should be admitted; and that all hired servants, and all apprentices to handicraftsmen, should be considered as *poor*. This likewise was granted by the College.

It was then considered who should distribute the medicines, and who should settle their prices. The physicians procured some apothecaries to undertake the dispensation, and offered that the warden and company of the apothecaries should adjust the price. This offer was rejected; and the apothecaries who had engaged to assist the charity were considered as traitors to the company, threatened with the imposition of troublesome offices, and deterred from the performance of their engagements. The apothecaries ventured upon public opposition, and presented a kind of remonstrance against the design to the committee of the city, which the physicians condescended to confute; and at last the traders seem to have prevailed among the sons of trade; for the proposal of the College having been considered, a paper of approbation was drawn up, but postponed and forgotten.

The physicians still persisted; and in 1696 a subscription was raised by themselves, according to an agreement prefixed to the Dispensary. The poor were, for a time, supplied with medicines; for how long a time I know not. The medicinal charity, like others, began with ardour, but soon remitted, and at last died gradually away.

About the time of the subscription begins the action of "The Dispensary." The poem, as its subject was present and popular, co-operated with the passions and prejudices then prevalent, and with such auxiliaries to its intrinsic merit, was universally and liberally applauded. It was on the side of charity against the intrigues of interest, and of regular learning against the licentious usurp tion of medical authority, and was therefore naturally favoured by those who read and can judge of poetry.

In 1697, Garth spoke that which is now called the *Harveian* Oration; which the authors of the "Biographia" mention with more praise than the passage quoted in their notes will fully justify. Garth, speaking of the mischiefs done by quacks, has these expressions:—"Non tamen telis vulnerat ista agyrtarum colluvies, sed theriaca quadam magis perniciosa, non pyrio, sed pulvere nescio quo exotico certat, non globulis plumbeis, sed pilulis æque lethalibus interficit." This was certainly thought fine by the author, and is still admired by his biographer. In October, 1702, he became one of the censors of the College.

Garth, being an active and zealous whig, was a member of the Kit-cat club, and, by consequence, familiarly known to all the great men of that denomination. In 1710, when the government fell into other hands, he writ to Lord Godolphin, on his dismission, a short poem, which was criticised in the "Examiner," and so successfully either defended or excused by Mr. Addison, that, for the sake of the vindication, it ought to be preserved.

At the accession of the present family his merits were acknowledged and rewarded. He was knighted with the sword of his hero, Marlborough; and was made physician in ordinary to the King, and physician general to the army.

He then undertook an edition of Ovid's "Metamorphoses," translated by several hands, which he recommended by a preface, written with more ostentation than ability: his notions are half-formed, and his materials immethodically confused. This was his last work. He died Jan. 18, 1717-18, and was buried at Harrow-on-the-hill.

His personal character seems to have been social and liberal. He communicated himself through a very wide extent of acquaintance; and though firm in a party, at a time when firmness included virulence, yet he imparted his kindness to those who were not supposed to favour his principles. He was an early encourager of Pope, and was at once the friend of Addison and of Granville. He is accused of voluptuousness and irreligion; and Pope, who says, "that if ever there was a good Christian, without know ing himself to be so, it was Dr. Garth," seems not able to deny what he is angry to hear, and loath to confess.

Pope afterwards declared himself convinced, that Garth died in the communion of the church of Rome, having been privately reconciled. It is observed by Lowth, that there is less distance than is thought between skepticism and popery: and that a mind, wearied with perpe tual doubt, willingly seeks repose in the bosom of an infallible church.

His poetry has been praised at least equally to its merit. In "The Dispensary" there is a strain of smooth and free versification; but few lines are eminently elegant. No passages fall below mediocrity, and few rise much above it. The plan seems formed without just proportion to the subject; the means and end have no necessary connexion. Resnel, in his preface to Pope's Essay, remarks, that Garth exhibits no discrimination of characters; and that what any one says might, with equal propriety, have been said by another. The general design is, perhaps, open to criticism; but the composition can seldom be charged with inaccuracy or negli gence. The Author never slumbers in self-in dulgence; his full vigour is always exerted; scarcely a line is left unfinished; nor is it easy to find an expression used by constraint, or a thought imperfectly expressed. It was remark ed by Pope, that "The Dispensary" had been corrected in every edition, and that every change was an improvement. It appears, however, to want something of poetical ardour, and something of general delectation; and, therefore, since it has been no longer supported by accidental and intrinsic popularity, it has been scarcely able to support itself.

ROWE.

Nicholas Rowe was born at Little Beckford, in Bedfordshire, in 1673. His family had long possessed a considerable estate, with a good house, at Lambertoun, in Devonshire.* His ancestor, from whom he descended in a direct line, received the arms borne by his descendants for his bravery in the Holy War. His father, John Rowe, who was the first that quitted his paternal acres to practise any part of profit, professed the law, and published Benlow's and Dallison's "Reports" in the reign of James the Second, when in opposition to the notions, then diligently propagated, of dispensing power, he ventured to remark how low his authors rated the prerogative. He was made a sergeant, and died April 30, 1692. He was buried in the Temple church.

Nicholas was first sent to a private school, at Highgate; and, being afterwards removed to Westminster, was, at twelve years,† chosen one of the King's scholars. His master was Busby, who suffered none of his scholars to let their powers lie useless; and his exercises in several languages are said to have been written with uncommon degrees of excellence, and yet to have cost him very little labour.

At sixteen he had, in his father's opinion, made advances in learning sufficient to qualify him for the study of law, and was entered a student of the Middle Temple, where for some time he read statutes and reports with proficiency proportionate to the force of his mind, which was already such that he endeavoured to comprehend law, not as a series of precedents, or collection of positive precepts, but as a system of rational government, and impartial justice.

When he was nineteen, he was, by the death of his father, left more to his own direction, and probably from that time suffered law gradually to give way to poetry. At twenty-five he produced "The Ambitious Step-mother," which was received with so much favour, that he devoted himself from that time wholly to elegant literature.

His next tragedy (1702) was "Tamerlane," in which, under the name of Tamerlane, he intended to characterize King William, and Lewis the Fourteenth under Bajazet. The virtues of Tamerlane seem to have been arbitrarily assigned him by his poet, for I know not that history gives any other qualities than those which make a conqueror. The fashion, however, of the time was, to accumulate upon Lewis all that can raise horror and detestation; and whatever good was withheld from him, that it might not be thrown away, was bestowed upon King William.

This was the tragedy which Rowe valued most, and that which probably, by the help of political auxiliaries, excited most applause; but occasional poetry must often content itself with occasional praise. "Tamerlane" has for a long time been acted only once a year, on the night when King William landed. Our quarrel with Lewis has been long over; and it now gratifies neither zeal nor malice to see him painted with aggravated features, like a Saracen upon a sign.

"The Fair Penitent," his next production, (1703,) is one of the most pleasing tragedies on the stage, where it still keeps its turns of appearing, and probably will long keep them, for there is scarcely any work of any poet at once so interesting by the fable, and so delightful by the language. The story is domestic, and therefore easily received by the imagination, and assimilated to common life; the diction is exquisitely harmonious, and soft or sprightly as occasion requiries.

The character of Lothario seems to have been expanded by Richardson into Lovelace; but he has excelled his original in the moral effect of the fiction. Lothario, with gayety which cannot be hated, and bravery which cannot be despised, retains too much of the spectator's kindness. It was in the power of Richardson alone to teach us at once esteem and detestation, to make virtuous resentment overpower all the benevolence which wit, elegance, and courage naturally excite; and to lose at last the hero in the villain.

The fifth act is not equal to the former; the events of the drama are exhausted, and little remains but to talk of what is past. It has been observed, that the title of the play does not sufficiently correspond with the behaviour of Calista, who at last shows no evident signs of repentance, but may be reasonably suspected of feeling pain from detection rather than from guilt, and expresses more shame than sorrow, and more rage than shame.

His next (1706) was "Ulysses;" which, with the common fate of mythological stories, is now generally neglected. We have been too early acquainted with the poetical heroes, to expect any pleasure from their revival; to show them, as they have already been shown, is to disgust by repetition; to give them new qualities, or new adventures, is to offend by violating received notions.

"The Royal Convert" (1708) seems to have a better claim to longevity. The fable is drawn from an obscure and barbarous age, to which fictions are more easily and properly adapted; for when objects are imperfectly seen, they easily take forms from imagination. The scene lies among our ancestors in our own country, and therefore very easily catches attention. Rodogune is a personage truly tragical, of high spirit and violent passions, great with tempestuous dignity, and wicked with a soul that would have been heroic if it had been virtuous. The motto seems to tell that this play was not successful.

Rowe does not always remember what his characters require. In "Tamerlane" there is

* In the Villare, *Lamerton*.—Orig. Edit.
† He was not elected till 1688.—N.

some ridiculous mention of the God of Love; and Rodogune, a savage Saxon, talks of Venus, and the eagle that bears the thunder of Jupiter.

The play discovers its own date by a prediction of the Union, in imitation of Cranmer's prophetic promises to Henry the Eighth. The anticipated blessings of union are not very naturally introduced, nor very happily expressed.

He once (1706) tried to change his hand. He ventured on a comedy, and produced "The Biter;" with which, though it was unfavourably treated by the audience, he was himself delighted; for he is said to have sat in the house laughing with great vehemence, whenever he had, in his own opinion, produced a jest. But, finding that he and the public had no sympathy of mirth, he tried at lighter scenes no more.

After "The Royal Convert" (1714) appeared "Jane Shore," written, as its author professes, *in imitation of Shakspeare's style.* In what he thought himself an imitator of Shakspeare, it is not easy to conceive. The numbers, the diction, the sentiments, and the conduct, every thing in which imitation can consist, are remote in the utmost degree from the manner of Shakspeare, whose dramas it resembles only as it is an English story, and as some of the persons have their names in history. This play, consisting chiefly of domestic scenes and private distress, lays hold upon the heart. The wife is forgiven because she repents, and the husband is honoured because he forgives. This, therefore, is one of those pieces which we still welcome on the stage.

His last tragedy (1715) was "Lady Jane Grey." This subject had been chosen by Mr. Smith, whose papers were put into Rowe's hands such as he describes them in his preface. This play has likewise sunk into oblivion. From this time he gave nothing more to the stage.

Being, by a competent fortune, exempted from any necessity of combating his inclination, he never wrote in distress, and therefore does not appear to have ever written in haste. His works were finished to his own approbation, and bear few marks of negligence or hurry. It is remarkable, that his prologues and epilogues are all his own, though he sometimes supplied others; he afforded help, but did not solicit it.

As his studies necessarily made him acquainted with Shakspeare, and acquaintance produced veneration, he undertook (1709) an edition of his works, from which he neither received much praise, nor seems to have expected it; yet, I believe, those who compare it with former copies will find that he has done more than he promised; and that, without the pomp of notes or boasts of criticism, many passages are happily restored. He prefixed a life of the author, such as tradition, then almost expiring, could supply, and a preface;* which cannot be said to discover much profundity or penetration. He at least contributed to the popularity of his author.

He was willing enough to improve his fortune by other arts than poetry. He was under-secretary for three years when the Duke of Queensberry was secretary of state, and afterwards applied to the Earl of Oxford for some public employment.† Oxford enjoined him to study Spanish; and when, some time afterwards, he came again, and said that he had mastered it, dismissed him with this congratulation: "Then, Sir, I envy you the pleasure of reading 'Don Quixote' in the original."

This story is sufficiently attested; but why Oxford, who desired to be thought a favourer of literature, should thus insult a man of acknowledged merit; or how Rowe, who was so keen a whig, that he did not willingly converse with men of the opposite party, could ask preferment from Oxford, it is not now possible to discover. Pope,‡ who told the story, did not say on what occasion the advice was given, and, though he owned Rowe's disappointment, doubted whether any injury was intended him, but thought it rather Lord Oxford's odd way.

It is likely that he lived on discontented through the rest of Queen Anne's reign; but the time came at last when he found kinder friends. At the accession of King George he was made poet-laureat; I am afraid by the ejection of poor Nahum Tate, who (1716) died in the Mint, where he was forced to seek shelter by extreme poverty. He was made likewise one of the land-surveyors of the customs of the port of London. The Prince of Wales chose him clerk of his council; and the Lord Chancellor Parker, as soon as he received the seals, appointed him, unasked, secretary of the presentations. Such an accumulation of employments undoubtedly produced a very considerable revenue.

Having already translated some parts of Lucan's "Pharsalia," which had been published in the Miscellanies, and doubtless received many praises, he undertook a version of the whole work, which he lived to finish, but not to publish. It seems to have been printed under the care of Dr. Welwood, who prefixed the author's life, in which is contained the following character:

"As to his person, it was grateful and well made; his face regular, and of a manly beauty. As his soul was well lodged, so its rational and animal faculties excelled in a high degree. He had a quick and fruitful invention, a deep penetration, and a large compass of thought, with singular dexterity and easiness in making his thoughts to be understood. He was master of most parts of polite learning, especially the classical authors, both Greek and Latin; understood the French, Italian, and Spanish languages; and spoke the first fluently, and the other two tolerably well.

"He had likewise read most of the Greek and Roman histories in their original languages, and most that are written in English, French, Italian, and Spanish. He had a good taste in philosophy; and, having a firm impression of religion upon his mind, he took great delight in divinity and ecclesiastical history, in both which he made great advances in the times he retired into the country, which were frequent. He expressed, on all occasions, his full pursuasion of the truth of revealed religion; and, being a sincere member of the established church himself, he pitied, but condemned not, those that dissented from it. He abhorred the principle of persecuting men

* Mr. Rowe's preface, however, is not distinct, as it might be supposed from this passage, from the life.—R.

† Spence. ‡ Ibid.

upon the account of their opinions in religion; and, being strict in his own, he took it not upon him to censure those of another persuasion. His conversation was pleasant, witty, and learned, without the least tincture of affectation or pedantry; and his inimitable manner of diverting and enlivening the company, made it impossible for any one to be out of humour when he was in it. Envy and detraction seemed to be entirely foreign to his constitution; and whatever provocations he met with at any time, he passed them over without the least thought of resentment or revenge. As Homer had a Ziolus, so Mr. Rowe had sometimes his; for there were not wanting malevolent people, and pretenders to poetry too, that would now and then bark at his best performances; but he was conscious of his own genius, and had so much good nature as to forgive them; nor could he ever be tempted to return them an answer.

"The love of learning and poetry made him not the less fit for business, and nobody applied himself closer to it, when it required his attendance. The late Duke of Queensberry, when he was secretary of state, made him his secretary for public affairs; and when that truly great man came to know him well, he was never so pleased as when Mr. Rowe was in his company. After the Duke's death all avenues were stopped to his preferment; and, during the rest of that reign, he passed his time with the muses and his books, and sometimes the conversation of his friends.

"When he had just got to be easy in his fortune, and was in a fair way to make it better, death swept him away, and in him deprived the world of one of the best men as well as one of the best geniuses of the age. He died like a Christian and a philosopher, in charity with all mankind, and with an absolute resignation to the will of God. He kept up his good humour to the last; and took leave of his wife and friends immediately before his last agony, with the same tranquillity of mind, and the same indifference for life, as though he had been upon taking but a short journey. He was twice married; first to a daughter of Mr. Parsons, one of the auditors of the revenue; and afterwards to a daughter of Mr. Devenish, of a good family in Dorsetshire. By the first he had a son; and by the second a daughter, married afterwards to Mr. Fane. He died the 6th of December, 1718, in the forty-fifth year of his age; and was buried the nineteenth of the same month in Westminster Abbey, in the aisle where many of our English poets are interred, over against Chaucer, his body being attended by a select number of his friends, and the Dean and choir officiating at the funeral."

To this character, which is apparently given with the fondness of a friend, may be added the testimony of Pope, who says in a letter to Blount, "Mr. Rowe accompanied me, and passed a week in the Forest. I need not tell you how much a man of his turn entertained me; but I must acquaint you, there is a vivacity and gayety of disposition almost peculiar to him, which makes it impossible to part from him without that uneasiness which generally succeeds all our pleasure."

Pope has left behind him another mention of his companion, less advantageous, which is thus reported by Dr. Warburton.

"Rowe, in Mr. Pope's opinion, maintained a decent character, but had no heart. Mr. Addison was justly offended with some behaviour which arose from that want, and estranged himself from him; which Rowe felt very severely. Mr. Pope, their common friend, knowing this, took an opportunity, at some juncture of Mr. Addison's advancement, to tell him how poor Rowe was grieved at his displeasure, and what satisfaction he expressed at Mr. Addison's good fortune, which he expressed so naturally, that he (Mr. Pope) could not but think him sincere. Mr. Addison replied, 'I do not suspect that he feigned; but the levity of his heart is such, that he is struck with any new adventure; and it would affect him just in the same manner, if he heard I was going to be hanged.'—Mr. Pope said he could not deny but Mr. Addison understood Rowe well."

This censure time has not left us the power of confirming or refuting; but observation daily shows that much stress is not to be laid on hyperbolical accusations, and pointed sentences, which even he that utters them desires to be applauded rather than credited. Addison can hardly be supposed to have meant all that he said. Few characters can bear the microscopic scrutiny of wit, quickened by anger; and perhaps the best advice to authors would be, that they should keep out of the way of one another.

Rowe is chiefly to be considered as a tragic writer and a translator. In his attempt at comedy he failed so ignominiously, that his "Biter" is not inserted in his works; and his occasional poems and short compositions are rarely worthy of either praise or censure; for they seem the casual sports of a mind seeking rather to amuse its leisure than to exercise its powers.

In the construction of his dramas, there is not much art: he is not a nice observer of the unities. He extends time and varies place as his convenience requires. To vary the place is not, in my opinion, any violation of nature, if the change be made between the acts; for it is no less easy for the spectator to suppose himself at Athens in the second act, than at Thebes in the first; but to change the scene, as is done by Rowe, in the middle of an act, is to add more acts to the play, since an act is so much of the business as is transacted without interruption. Rowe, by this license, easily extricates himself from difficulties; as, in "Jane Grey," when we have been terrified with all the dreadful pomp of public execution, and are wondering how the heroine or the poet will proceed, no sooner has Jane pronounced some prophetic rhymes, than—pass and be gone—the scene closes, and Pembroke and Gardiner are turned out upon the stage.

I know not that there can be found in his plays any deep search into nature, any accurate discriminations of kindred qualities, or nice display of passion in its progress: all is general and undefined. Nor does he much interest or affect the auditor, except in "Jane Shore," who is always seen and heard with pity. Alicia is a character of empty noise, with no resemblance to real sorrow or to natural madness.

Whence, then, has Rowe his reputation? From the reasonableness and propriety of some of his scenes, from the elegance of his diction, and the suavity of his verse. He seldom moves

either pity or terror, but he often elevates the sentiments; he seldom pierces the breast, but he always delights the ear, and often improves the understanding.

His translation of the "Golden Verses," and of the first book of Quillet's Poem, have nothing in them remarkable. The "Golden Verses" are tedious.

The version of Lucan is one of the greatest productions of English poetry; for there is perhaps none that so completely exhibits the genius and spirit of the original. Lucan is distinguished by a kind of dictatorial or philosophical dignity, rather, as Quintilian observes, declamatory than poetical; full of ambitious morality and pointed sentences, comprised in vigorous and animated lines. This character Rowe has very diligently and successfully preserved. His versification, which is such as his contemporaries practised, without any attempt at innovation or improvement, seldom wants either melody or force. His author's sense is sometimes a little diluted by additional infusions, and sometimes weakened by too much expansion. But such faults are to be expected in all translations, from the constraint of measures and dissimilitude of languages. The "Pharsalia" of Rowe deserves more notice than it obtains, and as it is more read will be more esteemed.*

* The life of Rowe is a very remarkable instance of the uncommon strength of Dr. Johnson's memory. When I received from him the MS. he complacently observed, "that the criticism was tolerably well done, considering that he had not seen Rowe's Works for thirty years."—N.

ADDISON.

Joseph Addison was born on the first of May, 1672, at Milston, of which his father, Lancelot Addison, was then rector, near Ambrosebury in Wiltshire, and appearing weak and unlikely to live, he was christened the same day. After the usual domestic education, which from the character of his father may be reasonably supposed to have given him strong impressions of piety, he was committed to the care of Mr. Naish, at Ambrosebury, and afterwards of Mr. Taylor, at Salisbury.

Not to name the school or the masters of men illustrious for literature is a kind of historical fraud, by which honest fame is injuriously diminished; I would therefore trace him through the whole process of his education. In 1683, in the beginning of his twelfth year, his father, being made dean of Lichfield, naturally carried his family to his new residence, and, I believe, placed him for some time, probably not long, under Mr. Shaw, then master of the school at Lichfield, father of the late Dr. Peter Shaw. Of this interval his biographers have given no account, and I know it only from a story of a *barring-out*, told me when I was a boy, by Andrew Corbet of Shropshire, who had heard it from Mr. Pigot, his uncle.

The practice of barring-out was a savage license, practised in many schools at the end of the last century, by which the boys, when the periodical vacation drew near, growing petulant at the approach of liberty, some days before the time of regular recess, took possession of the school, of which they barred the doors, and bade their master defiance from the windows. It is not easy to suppose that on such occasions the master would do more than laugh; yet if tradition may be credited, he often struggled hard to force or surprise the garrison. The master, when Pigot was a school-boy, was barred-out at Lichfield; and the whole operation, as he said, was planned and conducted by Addison.

To judge better of the probability of this story, I have inquired when he was sent to the Chartreux; but, as he was not one of those who enjoyed the founder's benefaction, there is no account preserved of his admission. At the school of the Chartreux, to which he was removed either from that of Salisbury or Lichfield, he pursued his juvenile studies under the care of Dr. Ellis, and contracted that intimacy with Sir Richard Steele, which their joint labours have so effectually recorded.

Of this memorable friendship the greater praise must be given to Steele. It is not hard to love those from whom nothing can be feared; and Addison never considered Steele as a rival, but Steele lived, as he confesses, under an habitual subjection to the predominating genius of Addison, whom he always mentioned with reverence, and treated with obsequiousness.

Addison,* who knew his own dignity, could not always forbear to show it, by playing a little upon his admirer; but he was in no danger of retort: his jests were endured without resistance or resentment:

But the sneer of jocularity was not the worst. Steele, whose imprudence of generosity, or vanity of profusion, kept him always incurably necessitous, upon some pressing exigence, in an evil hour, borrowed a hundred pounds of his friend, probably without much purpose of repayment; but Addison, who seems to have had other notions of a hundred pounds, grew impatient of delay, and reclaimed his loan by an execution. Steele felt with great sensibility the obduracy of his creditor, but with emotions of sorrow rather than of anger.†

* Spence.

† This fact was communicated to Johnson in my hearing by a person of unquestionable veracity, but whose name I am not at liberty to mention. He had it, as he told us, from Lady Primrose, to whom Steele related it with tears in his eyes. The late Dr. Stinton confirmed it to me, by saying, that he heard it from Mr. Hooke, author of the Roman History; and he from Mr. Pope.—H

See, Victor's Letters, vol. i. p. 328, this transaction somewhat differently related.—E.

In 1687 he was entered into Queen's College, in Oxford, where, in 1689, the accidental perusal of some Latin verses gained him the patronage of Dr. Lancaster, afterwards provost of Queen's College; by whose recommendation he was elected into Magdalen College as a Demy, a term by which that society denominates those which are elsewhere called Scholars; young men who partake of the founder's benefaction, and succeed in their order to vacant fellowships.*

Here he continued to cultivate poetry and criticism, and grew first eminent by his Latin compositions, which are indeed entitled to particular praise. He has not confined himself to the imitation of any ancient author, but has formed his style from the general language, such as a diligent perusal of the productions of different ages happened to supply.

His Latin compositions seem to have had much of his fondness, for he collected a second volume of the "Musæ Anglicanæ," perhaps for a convenient receptacle, in which all his Latin pieces are inserted, and where his poem on the peace has the first place. He afterwards presented the collection to Boileau, who, from that time, "conceived," says Tickell, "an opinion of the English genius for poetry." Nothing is better known of Boileau, than that he had an injudicious and peevish contempt of modern Latin, and therefore his profession of regard was probably the effect of his civility rather than approbation.

Three of his Latin poems are upon subjects on which perhaps he would not have ventured to have written in his own language. "The Battle of the Pigmies and Cranes;" "The Barometer;" and "A Bowling-green." When the matter is low or scanty, a dead language, in which nothing is mean because nothing is familiar, affords great conveniences; and, by the sonorous magnificence of Roman syllables, the writer conceals penury of thought, and want of novelty, often from the reader, and often from himself.

In his twenty-second year he first showed his power of English poetry by some verses addressed to Dryden; and soon afterwards published a translation of the greater part of the Fourth Georgic, upon Bees; after which, says Dryden, "my latter swarm is hardly worth the hiving."

About the same time he composed the arguments prefixed to the several books of Dryden's Virgil: and produced an essay on the "Georgics," juvenile, superficial, and uninstructive, without much either of the scholar's learning or the critic's penetration.

His next paper of verses contained a character of the principal English poets, inscribed to Henry Sacheverell, who was then, if not a poet, a writer of verses;† as is shown by his version of a small part of Virgil's "Georgics," published in the Miscellanies; and a Latin encomium on Queen Mary, in the "Musæ Anglicanæ." These verses exhibit all the fondness of friendship; but on one side or the other, friendship was afterwards too weak for the malignity of faction.

In this poem is a very confident and discriminate character of Spenser, whose work he had then never read.‡ So little sometimes is criticism the effect of judgment. It is necessary to inform the reader, that about this time he was introduced by Congreve to Montague, then chancellor of the Exchequer: Addison was then learning the trade of a courtier, and subjoined Montague as a poetical name to those of Cowley and of Dryden.

By the influence of Mr. Montague, concurring, according to Tickell, with his natural modesty, he was diverted from his original design of entering into holy orders. Montague alleged the corruption of men who engaged in civil employments without liberal education; and declared, that, though he was represented as an enemy to the church, he would never do it any injury but by withholding Addison from it.

Soon after (in 1695) he wrote a poem to King William, with a rhyming introduction addressed to Lord Somers. King William had no regard to elegance or literature; his study was only war; yet by a choice of ministers, whose disposition was very different from his own, he procured, without intention, a very liberal patronage to poetry. Addison was caressed both by Somers and Montague.

In 1697 appeared his Latin verses on the peace of Ryswick, which he dedicated to Montague, and which was afterwards called by Smith, "the best Latin poem since the 'Æneid.'" Praise must not be too rigorously examined; but the performance cannot be denied to be vigorous and elegant.

Having yet no public employment, he obtained, (in 1699,) a pension of three hundred pounds a-year, that he might be enabled to travel. He stayed a year at Blois,§ probably to learn the French language; and then proceeded in his journey to Italy, which he surveyed with the eyes of a poet.

While he was travelling at leisure, he was far from being idle: for he not only collected his observations on the country, but found time to write his Dialogues on Medals, and four acts of "Cato." Such at least is the relation of Tickell. Perhaps he only collected his materials, and formed his plan.

Whatever were his other employments in Italy, he there wrote the Letter to Lord Halifax, which is justly considered as the most elegant, if not the most sublime, of his poetical productions. But in about two years he found it necessary to hasten home; being, as Swift informs us, dis-

* He took the degree of M. A. Feb. 14, 1693.

† A letter which I found among Dr. Johnson's papers, dated in January 1784, from a lady in Wiltshire, contains a discovery of some importance in literary history, viz. that by the initials H. S. prefixed to the poem, we are not to understand the famous Dr. Henry Sacheverell, whose trial is the most remarkable incident in his life. The information thus communicated is, that the verses in question were not an address to the famous Dr. Sacheverell, but to a very ingenious gentleman of the same name, who died young, supposed to be a Manksman, for that he wrote the history of the Isle of Man.—That this person left his papers to Mr. Addison, and had formed a plan of a tragedy upon the death of Socrates. The lady says she had this information from a Mr. Stephens, who was a fellow of Merton College, a contemporary and intimate with Mr. Addison, in Oxford, who died near fifty years ago, a prebendary of Winchester.—H.

‡ Spence.

§ Ibid.

tressed by indigence, and compelled to become the tutor of a travelling squire, because his pension was not remitted.

At his return he published his Travels, with a dedication to Lord Somers. As his stay in foreign countries was short, his observations are such as might be supplied by a hasty view, and consist chiefly in comparisons of the present face of the country with the descriptions left us by the Roman poets, from whom he made preparatory collections, though he might have spared the trouble, had he known that such collections had been made twice before by Italian authors.

The most amusing passage of his book is his account of the minute republic of San Marino; of many parts it is not a very severe censure to say, that they might have been written at home. His elegance of language, and variegation of prose and verse, however, gains upon the reader; and the book, though awhile neglected, became in time so much the favourite of the public, that before it was reprinted, it rose to five times its price.

When he returned to England (in 1702) with a meanness of appearance which gave testimony of the difficulties to which he had been reduced, he found his old patrons out of power, and was, therefore, for a time, at full leisure for the cultivation of his mind: and a mind so cultivated gives reason to believe that little time was lost.

But he remained not long neglected or useless. The victory at Blenheim (1704) spread triumph and confidence over the nation; and Lord Godolphin, lamenting to Lord Halifax, that it had not been celebrated in a manner equal to the subject, desired him to propose it to some better poet. Halifax told him, that there was no encouragement for genius; that worthless men were unprofitably enriched with public money, without any care to find or employ those whose appearance might do honour to their country. To this Godolphin replied, that such abuses should in time be rectified; and that, if a man could be found capable of the task then proposed, he should not want an ample recompense. Halifax then named Addison, but required that the treasurer should apply to him in his own person. Godolphin sent the message by Mr. Boyle, afterwards Lord Carlton; and Addison, having undertaken the work, communicated it to the treasurer, while it was yet advanced no farther than the simile of the angel, and was immediately rewarded by succeeding Mr. Locke in the place of commissioner of appeals.

In the following year he was at Hanover with Lord Halifax; and the year after he was made under secretary of state, first to Sir Charles Hedges, and in a few months more to the Earl of Sunderland.

About this time the prevalent taste for Italian operas inclined him to try what would be the effect of a musical drama in our own language. He therefore wrote the opera of "Rosamond," which, when exhibited on the stage, was either hissed or neglected; but, trusting that the readers would do him more justice, he published it, with an inscription to the Dutchess of Marlborough; a woman without skill, or pretensions to skill, in poetry or literature. His dedication was therefore an instance of servile absurdity, to be exceeded only by Joshua Barnes's dedication of a Greek Anacreon to the Duke.

His reputation had been somewhat advanced by "The Tender Husband," a comedy which Steele dedicated to him, with a confession that he owed to him several of the most successful scenes. To this play Addison supplied a prologue.

When the Marquis of Wharton was appointed lord lieutenant of Ireland, Addison attended him as his secretary, and was made keeper of the records in Birmingham's Tower, with a salary of three hundred pounds a-year. The office was little more than nominal, and the salary was augmented for his accommodation.

Interest and faction allow little to the operation of particular dispositions or private opinions. Two men of personal characters more opposite than those of Wharton and Addison could not easily be brought together. Wharton was impious, profligate, and shameless, without regard, or appearance of regard, to right and wrong:* whatever is contrary to this may be said of Addison: but as agents of a party they were connected, and how they adjusted their other sentiments we cannot know.

Addison must however not be too hastily condemned. It is not necessary to refuse benefits from a bad man, when the acceptance implies no approbation of his crimes; nor has the subordinate officer any obligation to examine the opinions or conduct of those under whom he acts, except that he may not be made the instrument of wickedness. It is reasonable to suppose that Addison counteracted, as far as he was able, the malignant and blasting influence of the Lieutenant; and that at least by his intervention some good was done and some mischief prevented.

When he was in office, he made a law to himself, as Swift has recorded, never to remit his regular fees in civility to his friends: "for," said he, "I may have a hundred friends; and if my fee be two guineas, I shall, by relinquishing my right, lose two hundred guineas, and no friend gain more than two: there is, therefore, no proportion between the good imparted and the evil suffered."

He was in Ireland when Steele, without any communication of his design, began the publication of the "Tatler;" but he was not long concealed; by inserting a remark on Virgil, which Addison had given him, he discovered himself. It is indeed not easy for any man to write upon literature or common life, so as not to make himself known to those with whom he familiarly converses, and who are acquainted with his track of study, his favourite topic, his peculiar notions, and his habitual phrases.

If Steele desired to write in secret, he was not lucky; a single month detected him. His first Tatler was published April 22, (1709,) and Addison's contribution appeared May 26. Tickell observes, that the "Tatler" began and was concluded without his concurrence. This is doubtless literally true; but the work did not suffer much by his unconsciousness of its commencement or his absence at its cessation; for he continued his assistance to December 23,

* Dr. Johnson appears to have blended the character of the Marquis with that of his son the Duke.—N

and the paper stopped on January 2. He did not distinguish his pieces by any signature, and I know not whether his name was not kept secret till the papers were collected into volumes.

To the "Tatler," in about two months, succeeded the "Spectator;" a series of essays of the same kind, but written with less levity, upon a more regular plan, and published daily. Such an undertaking showed the writers not to distrust their own copiousness of materials, or facility of composition; and their performance justified their confidence. They found, however, in their progress, many auxiliaries. To attempt a single paper was no terrifying labour; many pieces were offered, and many were received.

Addison had enough of the zeal of party, but Steele had at that time almost nothing else. The "Spectator," in one of the first papers, showed the political tenets of its authors; but a resolution was soon taken, of courting general approbation by general topics and subjects on which faction had produced no diversity of sentiments, such as literature, morality, and familiar life. To this practice they adhered with few deviations. The ardour of Steele once broke out in praise of Marlborough; and when Dr. Fleetwood prefixed to some sermons a preface overflowing with whiggish opinions, that it might be read by the Queen,* it was reprinted in the "Spectator."

To teach the minuter decencies and inferior duties, to regulate the practice of daily conversation, to correct those depravities which are rather ridiculous than criminal, and remove those grievances which, if they produce no lasting calamities, impress hourly vexation, was first attempted by Casa in his book of Manners, and Castiglione in his "Courtier;" two books yet celebrated in Italy for purity and elegance, and which, if they are now less read, are neglected only because they have effected that reformation which their authors intended, and their precepts now are no longer wanted. Their usefulness to the age in which they were written is sufficiently attested by the translations which almost all the nations of Europe were in haste to obtain.

This species of instruction was continued, and perhaps advanced, by the French; among whom La Bruyere's "Manners of the Age," though, as Boileau remarked, it is written without connexion, certainly deserves praise for liveliness of description and justness of observation.

Before the "Tatler" and "Spectator," if the writers for the theatre are excepted, England had no masters of common life. No writers had yet undertaken to reform either the savageness of neglect or the impertinence of civility; to show when to speak or to be silent; how to refuse or how to comply. We had many books to teach us our more important duties, and to settle opinions in philosophy or politics; but an *Arbiter Elegantiarum*, a judge of propriety, was yet wanting, who should survey the track of daily conversation, and free it from thorns and prickles, which tease the passer, though they do not wound him.

For this purpose nothing is so proper as the frequent publication of short papers, which we read not as study but amusement. If the subject be slight, the treatise is short. The busy may find time, and the idle may find patience.

This mode of conveying cheap and easy knowledge, began among us in the civil war,† when it was much the interest of either party to raise and fix the prejudices of the people. At that time appeared "Mercurius Aulicus," "Mercurius Rusticus," and "Mercurius Civicus." It is said that when any title grew popular, it was stolen by the antagonist, who by this stratagem conveyed his notions to those who would not have received him had he not worn the appearance of a friend. The tumult of those unhappy days left scarcely any man leisure to treasure up occasional compositions; and so much were they neglected, that a complete collection is no where to be found.

These Mercuries were succeeded by L'Estrange's "Observator;" and that by Lesley's "Rehearsal," and perhaps by others; but hitherto nothing had been conveyed to the people in this commodious manner but controversy relating to the church or state; of which they taught many to talk, whom they could not teach to judge.

It has been suggested, that the Royal Society was instituted soon after the Restoration, to divert the attention of the people from public discontent. The "Tatler" and "Spectator" had the same tendency; they were published at a time when two parties, loud, restless, and violent, each with plausible declarations, and each perhaps without any distinct termination of its views, were agitating the nation: to minds heated with political contest they supplied cooler and more inoffensive reflections; and it is said by Addison, in a subsequent work, that they had a perceptible influence upon the conversation of that time, and taught the frolicksome and the gay to unite merriment with decency; an effect which they can never wholly lose, while they continue to be among the first books by which both sexes are initiated in the elegancies of knowledge.

The "Tatler" and "Spectator" adjusted, like Casa, the unsettled practice of daily intercourse by propriety and politeness; and, like La Bruyere, exhibited the Characters and Manners of the Age. The personages introduced in these papers were not merely ideal; they were then known, and conspicuous in various stations. Of the "Tatler" this is told by Steele in his last paper; and of the "Spectator" by Budgell in the preface to "Theophrastus," a book which Addison has recommended, and which he was suspected to have revised, if he did not write it. Of those portraits, which may be supposed to be sometimes embellished and some-

* This particular number of the "Spectator," it is said, was not published till twelve o'clock, that it might come out precisely at the hour of her Majesty's breakfast, and that no time might be left for deliberating about serving it up with that meal, as usual. See the edition of the "Tatler," with notes, vol. vi. No. 271, note p. 452, &c.—N.

† Newspapers appear to have had an earlier date than here assigned. Cleiveland, in his character of a London diurnal, says, "The original sinner of this kind was Dutch; Gallo-Belgicus, the Protoplas, and the modern Mercuries but Hans en Kelders." Some intelligence given by Mercurius Gallo-Belgicus is mentioned in Carew's "Survey of Cornwall," p. 126, originally published in 1602. These vehicles of information are often mentioned in the plays of James and Charles the First.—R.

times aggravated, the originals are now partly known and partly forgotten.

But to say that they united the plans of two or three eminent writers is to give them but a small part of their due praise; they superadded literature and criticism, and sometimes towered far above their predecessors, and taught, with great justness of argument and dignity of language, the most important duties and sublime truths.

All these topics were happily varied with elegant fictions and refined allegories, and illuminated with different changes of style and felicities of invention.

It is recorded by Budgell, that, of the characters feigned or exhibited in the "Spectator," the favourite of Addison was Sir Roger de Coverley, of whom he had formed a very delicate and discriminate idea,* which he would not suffer to be violated; and, therefore, when Steele had shown him innocently picking up a girl in the Temple and taking her to a tavern, he drew upon himself so much of his friend's indignation, that he was forced to appease him by a promise of forbearing Sir Roger for the time to come.

The reason which induced Cervantes to bring his hero to the grave, *para mi sola nacio Don Quixote, y yo para el*, made Addison declare, with undue vehemence of expression, that he would kill Sir Roger; being of opinion that they were born for one another, and that any other hand would do him wrong.

It may be doubted whether Addison ever filled up his original delineation. He describes his Knight as having his imagination somewhat warped; but of this perversion he has made very little use. The irregularities in Sir Roger's conduct seem not so much the effects of a mind deviating from the beaten track of life, by the perpetual pressure of some overwhelming idea, as of habitual rusticity, and that negligence which solitary grandeur naturally generates.

The variable weather of the mind, the flying vapours of incipient madness, which from time to time cloud reason, without eclipsing it, it requires so much nicety to exhibit, that Addison seems to have been deterred from prosecuting his own design.

To Sir Roger, who, as a country gentleman, appears to be a tory, or, as it is gently expressed, an adherent to the landed interest, is opposed Sir Andrew Freeport, a new man, a wealthy merchant, zealous for the moneyed interest, and a whig. Of this contrariety of opinions, it is probable more consequences were at first intended than could be produced, when the resolution was taken to exclude party from the paper. Sir Andrew does but little, and that little seems not to have pleased Addison, who, when he dismissed him from the club, changed his opinions. Steele had made him, in the true spirit of unfeeling commerce, declare that he "would not build a hospital for idle people;" but at last he buys land, settles in the country, and builds, not a manufactory, but a hospital for twelve old husbandmen; for men, with whom a merchant has little acquaintance, and whom he commonly considers with little kindness.

Of essays thus elegant, thus instructive, and thus commodiously distributed, it is natural to suppose the approbation general, and the sale numerous. I once heard it observed, that the sale may be calculated by the product of the tax, related in the last number to produce more than twenty pounds a week, and therefore stated at one and twenty pounds, or three pounds ten shillings a day: this, at a halfpenny a paper, will give sixteen hundred and eighty† for the daily number.

This sale is not great; yet this, if Swift be credited, was likely to grow less; for he declares that the "Spectator," whom he ridicules for his endless mention of the fair sex, had before his recess wearied his readers.

The next year (1713) in which "Cato" came upon the stage, was the grand climacteric of Addison's reputation. Upon the death of Cato, he had, as is said, planned a tragedy in the time of his travels, and had for several years the first four acts finished, which were shown to such as were likely to spread their admiration. They were seen by Pope, and by Cibber, who relates that Steele, when he took back the copy, told him, in the despicable cant of literary modesty, that, whatever spirit his friend had shown in the composition, he doubted whether he would have courage sufficient to expose it to the censure of a British audience.

The time however was now come, when those who affected to think liberty in danger, affected likewise to think that a stage play might preserve it; and Addison was importuned, in the name of the tutelary deities of Britain, to show his courage and his zeal by finishing his design.

To resume his work he seemed perversely and unaccountably unwilling; and by a request which perhaps he wished to be denied, desired Mr. Hughes to add a fifth act. Hughes supposed him serious; and, undertaking the supplement, brought in a few days some scenes for his examination: but he had in the mean time gone to work himself, and produced half an act, which he afterwards completed, but with brevity irregularly disproportionate to the foregoing parts; like a task, performed with reluctance, and hurried to its conclusion.

It may yet be doubted whether "Cato" was made public by any change of the Author's purpose; for Dennis charged him with raising prejudices in his own favour, by false positions of preparatory criticism, and with poisoning the town by contradicting in the "Spectator" the established rule of poetical justice, because his own hero, with all his virtues, was to fall before a tyrant. The fact is certain; the motives we must guess.

Addison was, I believe, sufficiently disposed to bar all avenues against all danger. When Pope brought him the prologue, which is properly accommodated to the play, there were these words: "Britons, arise! be worth like this approved," meaning nothing more than Britons, erect and exalt yourselves to the ap-

* The errors in this account are explained at considerable length in the preface to the "Spectator" prefixed to the edition in the "British Essayists." The original delineation of Sir Roger undoubtedly belongs to Steele.—C.

† That this calculation is not exaggerated, that it is even much below the real number, see the notes on the "Tatler," ed. 1786, vol. vi. p. 482.—N.

probation of public virtue; Addison was frighted, lest he should be thought a promoter of insurrection, and the line was liquidated to "Britons, attend."

Now "heavily in clouds came on the day, the great, the important day," when Addison was to stand the hazard of the theatre. That there might, however, be left as little hazard as was possible, on the first night, Steele, as himself relates, undertook to pack an audience. This, says Pope,* had been tried for the first time in favour of the "Distrest Mother;" and was now, with more efficacy, practised for "Cato."

The danger was soon over. The whole nation was at that time on fire with faction. The whigs applauded every line in which liberty was mentioned, as a satire on the tories; and the tories echoed every clap, to show that the satire was unfelt. The story of Bolingbroke is well known. He called Booth to his box, and gave him fifty guineas for defending the cause of liberty so well against a perpetual dictator. The whigs, says Pope, design a second present, when they can accompany it with as good a sentence.

The play, supported thus by the emulation of factious praise, was acted night after night for a longer time than, I believe, the public had allowed to any drama before; and the author, as Mrs. Porter long afterwards related, wandered through the whole exhibition behind the scenes with restless and unappeasable solicitude.

When it was printed, notice was given that the Queen would be pleased if it was dedicated to her; "but, as he had designed that compliment elsewhere, he found himself obliged," says Tickell, "by his duty on the one hand, and his honour on the other, to send it into the world without any dedication."

Human happiness has always its abatements; the brightest sunshine of success is not without a cloud. No sooner was "Cato" offered to the reader, than it was attacked by the acute malignity of Dennis, with all the violence of angry criticism. Dennis, though equally zealous, and probably by his temper more furious, than Addison, for what they called liberty, and though a flatterer of the whig ministry, could not sit quiet at a successful play; but was eager to tell friends and enemies that they had misplaced their admirations. The world was too stubborn for instruction; with the fate of the censurer of Corneille's Cid, his animadversions showed his anger without effect, and "Cato" continued to be praised.

Pope had now an opportunity of courting the friendship of Addison, by vilifying his old enemy, and could give resentment its full play, without appearing to revenge himself. He therefore published "A Narrative of the Madness of John Dennis;" a performance which left the objections to the play in their full force, and therefore discovered more desire of vexing the critic than of defending the poet.

Addison, who was no stranger to the world, probably saw the selfishness of Pope's friendship; and, resolving that he should have the consequences of his officiousness to himself, informed Dennis by Steele, that he was sorry for the insult; and that whenever he should think fit to answer his remarks he would do it in a manner to which nothing could be objected.

The greatest weakness of the play is in the scenes of love, which are said by Pope† to have been added to the original plan upon a subsequent review, in compliance with the popular practice of the stage. Such an authority it is hard to reject; yet the love is so intimately mingled with the whole action that it cannot easily be thought extrinsic and adventitious; for, if it were taken away, what would be left? or how were the four acts filled in the first draught?

At the publication the wits seemed proud to pay their attendance with encomiastic verses. The best are from an unknown hand, which will perhaps lose somewhat of their praise when the author is known to be Jeffreys.

"Cato" had yet other honours. It was censured as a party-play by a scholar of Oxford, and defended in a favourable examination by Dr. Sewel. It was translated by Salvini into Italian, and acted at Florence; and by the Jesuits of St. Omer's into Latin, and played by their pupils. Of this version a copy was sent to Mr. Addison: it is to be wished that it could be found, for the sake of comparing their version of the soliloquy with that of Bland.

A tragedy was written on the same subject by Des Champs, a French poet, which was translated with a criticism on the English play. But the translator and the critic are now forgotten.

Dennis lived on unanswered, and therefore little read. Addison knew the policy of literature too well to make his enemy important by drawing the attention of the public upon a criticism which, though sometimes intemperate, was often irrefragable.

While "Cato" was upon the stage, another daily paper, called "the Guardian," was published by Steele. To this Addison gave great assistance, whether occasionally or by previous engagement is not known.

The character of Guardian was too narrow and too serious: it might properly enough admit both the duties and decencies of life, but seemed not to include literary speculations, and was in some degree violated by merriment and burlesque. What had the guardian of the lizards to do with clubs of tall or of little men, with nests of ants, or with Strada's prolusions?

Of this paper nothing is necessary to be said, but that it found many contributors, and that it was a continuation of the "Spectator" with the same elegance and the same variety, till some unlucky sparkle from a tory paper set Steele's politics on fire, and wit at once blazed into faction. He was soon too hot for neutral topics, and quitted the "Guardian" to write the "Englishman."

The papers of Addison are marked in the "Spectator" by one of the letters in the name of Clio, and in the "Guardian" by a hand, whether it was, as Tickell pretends to think, that he was unwilling to usurp the praise of others, or, as Steele, with far greater likelihood, insinuates, that he could not without discontent impart to others any of his own. I have heard that his avidity did not satisfy itself with the

* Spence.

† Ibid.

air of renown, but that with great eagerness he laid hold on his proportion of the profits.

Many of these papers were written with powers truly comic, with nice discrimination of characters, and accurate observation of natural or accidental deviation from propriety; but it was not supposed that he had tried a comedy on the stage, till Steele after his death declared him the author of the "Drummer." This however Steele did not know to be true by any direct testimony; for, when Addison put the play into his hands, he only told him, it was the work of a "Gentleman in the company;" and, when it was received, as is confessed, with cold disapprobation, he was probably less willing to claim it. Tickell omitted it in his collection; but the testimony of Steele, and the total silence of any other claimant, has determined the public to assign it to Addison, and it is now printed with his other poetry. Steele carried the "Drummer" to the play-house, and afterwards to the press, and sold the copy for fifty guineas.

To the opinion of Steele may be added the proof supplied by the play itself, of which the characters are such as Addison would have delineated, and the tendency such as Addison would have promoted. That it should have been ill received would raise wonder, did we not daily see the capricious distribution of theatrical praise.

He was not all this time an indifferent spectator of public affairs. He wrote, as different exigencies required, (in 1707,) "The present State of the War, and the necessity of an Augmentation;" which, however judicious, being written on temporary topics, and exhibiting no peculiar powers, laid hold on no attention, and has naturally sunk by its own weight into neglect. This cannot be said of the few papers entitled "The Whig Examiner," in which is employed all the force of gay malevolence and humorous satire. Of this paper, which just appeared and expired, Swift remarks, with exultation, that "it is now down among the dead men."* He might well rejoice at the death of that which he could not have killed. Every reader of every party, since personal malice is past and the papers which once inflamed the nation are read only as effusions of wit, must wish for more of the Whig Examiners; for on no occasion was the genius of Addison more vigorously exerted, and on none did the superiority of his powers more evidently appear. His "Trial of Count Tariff," written to expose the treaty of commerce with France, lived no longer than the question that produced it.

Not long afterwards, an attempt was made to revive the "Spectator," at a time indeed by no means favourable to literature, when the succession of a new family to the throne filled the nation with anxiety, discord, and confusion: and either the turbulence of the times or the satiety of the readers put a stop to the publication, after an experiment of eighty numbers, which were afterwards collected into an eighth volume, perhaps more valuable than any of those that went before it. Addison produced more than a fourth part, and the other contributors are by no means unworthy of appearing as his associates. The time that had passed during the suspension of the "Spectator," though it had not lessened his power of humour, seems to have increased his disposition to seriousness: the proportion of his religious to his comic papers is greater than in the former series.

The "Spectator," from its recommencement, was published only three times a week; and no discriminative remarks were added to the papers. To Addison, Tickell has ascribed twenty three.†

The "Spectator," had many contributors; and Steele, whose negligence kept him always in a hurry, when it was his turn to furnish a paper, called loudly for the letters, of which Addison, whose materials were more, made little use; having recourse to sketches and hints, the product of his former studies, which he now reviewed and completed: among these are named by Tickell the Essays on Wit, those on the Pleasures of the Imagination, and the Criticism on Milton.

When the House of Hanover took possession of the throne, it was reasonable to expect that the zeal of Addison would be suitably rewarded. Before the arrival of King George, he was made secretary to the regency, and was required by his office to send notice to Hanover, that the Queen was dead, and that the throne was vacant. To do this would not have been difficult to any man but Addison, who was so overwhelmed with the greatness of the event, and so distracted by choice of expression, that the Lords, who could not wait for the niceties of criticism, called Mr. Southwell, a clerk in the House, and ordered him to despatch the message. Southwell readily told what was necessary in the common style of business, and valued himself upon having done what was too hard for Addison.

He was better qualified for the "Freeholder," a paper which he published twice a week, from Dec. 23, 1715, to the middle of the next year. This was undertaken in defence of the established government, sometimes with argument and sometimes with mirth. In argument he had many equals; but his humour was singular and matchless. Bigotry itself must be delighted with the tory fox-hunter.

There are however some strokes less elegant and less decent; such as the Pretender's Journal, in which one topic of ridicule is his poverty. This mode of abuse had been employed by Milton against King Charles II.

> "———Jacobæi
> Centum, exulantis viscera marsupii regis."

And Oldmixon delights to tell of some alderman of London, that he had more money than the exiled princes; but that which might be expected from Milton's savageness or Oldmixon's meanness was not suitable to the delicacy of Addison.

Steele thought the humour of the "Freeholder" too nice and gentle for such noisy times; and is reported to have said, that the ministry made

* From a tory song in vogue at the time, the burden whereof is

> And he that will this health deny,
> Down among the dead men let him lie.—H.

† Numb. 556, 557, 558, 559. 561, 562. 565. 567, 568, 569. 571. 574, 575. 579, 580. 582, 583, 584, 585. 586. 592. 598. 600.

use of a lute, when they should have called for a trumpet.

This year (1716*) he married the Countess Dowager of Warwick, whom he had solicited by a very long and anxious courtship, perhaps with behaviour not very unlike that of Sir Roger to his disdainful widow; and who, I am afraid, diverted herself often by playing with his passion. He is said to have first known her by becoming tutor to her son.† "He formed," said Tonson, "the design of getting that lady from the time when he was first recommended into the family." In what part of his life he obtained the recommendation, or how long, and in what manner he lived in the family, I know not. His advances at first were certainly timorous, but grew bolder as his reputation and influence increased; till at last the lady was persuaded to marry him, on terms much like those on which a Turkish princess is espoused, to whom the Sultan is reported to pronounce, "Daughter, I give thee this man for thy slave." The marriage, if uncontradicted report can be credited, made no addition to his happiness; it neither found them nor made them equal. She always remembered her own rank, and thought herself entitled to treat with very little ceremony the tutor of her son. Rowe's ballad of the "Despairing Shepherd" is said to have been written, either before or after marriage, upon this memorable pair; and it is certain that Addison has left behind him no encouragement for ambitious love.

The year after (1717) he rose to his highest elevation, being made secretary of state. For this employment he might justly be supposed qualified by long practice of business, and by his regular ascent through other offices; but expectation is often disappointed; it is universally confessed that he was unequal to the duties of his place. In the House of Commons he could not speak, and therefore was useless to the defence of the government. In the office, says Pope,‡ he could not issue an order without losing his time in quest of fine expressions. What he gained in rank he lost in credit; and, finding by experience, his own inability, was forced to solicit his dismission, with a pension of fifteen hundred pounds a year. His friends palliated this relinquishment, of which both friends and enemies knew the true reason, with an account of declining health, and the necessity of recess and quiet.

He now returned to his vocation, and began to plan literary occupations for his future life. He purposed a tragedy on the death of Socrates; a story of which, as Tickell remarks, the basis is narrow, and to which I know not how love could have been appended. There would however have been no want either of virtue in the sentiments or elegance in the language.

He engaged in a nobler work, a defence of the Christian religion, of which part was published after his death; and he designed to have made a new poetical version of the "Psalms."

These pious compositions Pope imputed§ to a selfish motive, upon the credit, as he owns, of Tonson; who, having quarrelled with Addison, and not loving him, said, that when he laid down the secretary's office, he intended to take orders, and obtain a bishopric; "for," said he "I always thought him a priest in his heart."

That Pope should have thought this conjecture of Tonson worth remembrance, is a proof, but indeed, so far as I have found, the only proof, that he retained some malignity from their ancient rivalry. Tonson pretended but to guess it; no other mortal ever suspected it; and Pope might have reflected, that a man who had been secretary of state in the ministry of Sunderland knew a nearer way to a bishopric than by defending religion or translating the "Psalms."

It is related that he had once a design to make an English Dictionary, and that he considered Dr. Tillotson as the writer of highest authority. There was formerly sent to me by Mr. Locker, clerk of the Leathersellers' Company, who was eminent for curiosity and literature, a collection of examples collected from Tillotson's works, as Locker said, by Addison. It came too late to be of use, so I inspected it but slightly, and remember it indistinctly. I thought the passages too short.

Addison, however, did not conclude his life in peaceful studies; but relapsed, when he was near his end, to a political dispute.

It so happened that (1718-19) a controversy was agitated with great vehemence between those friends of long continuance, Addison and Steele. It may be asked, in the language of Homer, what power or what cause should set them at variance. The subject of their dispute was of great importance. The Earl of Sunderland proposed an act called "the Peerage Bill;" by which the number of peers should be fixed, and the King restrained from any new creation of nobility, unless when an old family should be extinct. To this the lords would naturally agree; and the King, who was yet little acquainted with his own prerogative, and, as is now well known, almost indifferent to the possessions of the Crown, had been persuaded to consent. The only difficulty was found among the Commons, who were not likely to approve the perpetual exclusion of themselves and their posterity. The bill therefore was eagerly opposed, and among others by Sir Robert Walpole, whose speech was published.

The lords might think their dignity diminished by improper advancements, and particularly by the introduction of twelve new peers at once, to produce a majority of tories in the last reign; an act of authority violent enough, yet certainly legal, and by no means to be compared with that contempt of national right with which, some time afterwards, by the instigation of whiggism, the Commons chosen by the people for three years, chose themselves for seven. But whatever might be the disposition of the lords, the people had no wish to increase their power. The tendency of the bill, as Steele observed in a letter to the Earl of Oxford, was to introduce an aristocracy: for a majority in the House of Lords, so limited, would have been despotic and irresistible.

To prevent this subversion of the ancient establishment, Steele, whose pen readily seconded his political passions, endeavoured to alarm the nation, by a pamphlet called "The Plebeian." To this an answer was published by Addison, under the title of "The Old Whig," in which it is not discovered that Steele was then known

* August 2. † Spence. ‡ Ibid. § Ibid.

to be the advocate for the Commons. Steele replied by a second *Plebeian;* and, whether by ignorance or by courtesy, confined himself to his question, without any personal notice of his opponent. Nothing hitherto was committed against the laws of friendship or proprieties of decency; but controvertists cannot long retain their kindness for each other. The "Old Whig" answered the "Plebeian," and could not forbear some contempt of "little Dicky, whose trade it was to write pamphlets." Dicky however, did not lose his settled veneration for his friend; but contented himself with quoting some lines of "Cato," which were at once detection and reproof. The bill was laid aside during that session; and Addison died before the next, in which its commitment was rejected by two hundred and sixty-five to one hundred and seventy-seven.

Every reader surely must regret that these two illustrious friends, after so many years passed in confidence and endearment, in unity of interest, conformity of opinion, and fellowship of study, should finally part in acrimonious opposition. Such a controversy was *Bellum plusquam civile*, as Lucan expresses it. Why could not faction find other advocates? but among the uncertainties of the human state, we are doomed to number the instability of friendship.

Of this dispute I have little knowledge but from the "Biographia Britannica." The "Old Whig" is not inserted in Addison's works, nor is it mentioned by Tickell in his life; why it was omitted, the biographers doubtless give the true reason; the fact was too recent, and those who had been heated in the contention were not yet cool.

The necessity of complying with times and of sparing persons is the great impediment of biography. History may be formed from permanent monuments and records; but lives can only be written from personal knowledge, which is growing every day less, and in a short time is lost for ever. What is known can seldom be immediately told; and when it might be told, it is no longer known. The delicate features of the mind, the nice discriminations of character, and the minute peculiarities of conduct, are soon obliterated; and it is surely better that caprice, obstinacy, frolic, and folly, however they might delight in the description, should be silently forgotten, than that, by wanton merriment and unseasonable detection, a pang should be given to a widow, a daughter, a brother, or a friend. As the process of these narratives is now bringing me among my contemporaries, I begin to feel myself "walking upon ashes under which the fire is not extinguished," and coming to the time of which it will be proper rather to say "nothing that is false, than all that is true."

The end of this useful life was now approaching. Addison had for some time been oppressed by shortness of breath, which was now aggravated by a dropsy; and, finding his danger pressing, he prepared to die conformably to his own precepts and professions.

During this lingering decay, he sent, as Pope relates,* a message by the Earl of Warwick to Mr. Gay, desiring to see him. Gay, who had not visited him for some time before, obeyed the summons, and found himself received with great kindness. The purpose for which the interview had been solicited was then discovered. Addison told him that he had injured him; but that, if he recovered, he would recompense him. What the injury was he did not explain; nor did Gay ever know, but supposed that some preferment designed for him had, by Addison's intervention, been withheld.

Lord Warwick was a young man of very irregular life, and perhaps of loose opinions. Addison, for whom he did not want respect, had very diligently endeavoured to reclaim him; but his arguments and expostulations had no effect. One experiment, however, remained to be tried; when he found his life near its end, he directed the young lord to be called; and when he desired, with great tenderness, to hear his last injunctions, told him, "I have sent for you, that you may see how a Christian can die." What effect this awful scene had on the Earl, I know not: he likewise died himself in a short time.

In Tickell's excellent "Elegy" on his friend are these lines:

> He taught us how to live; and, oh! too high
> The price of knowledge: taught us how to die—

in which he alludes, as he told Dr. Young, to this moving interview.

Having given directions to Mr. Tickell for the publication of his works, and dedicated them on his death-bed to his friend Mr. Craggs, he died June 17, 1719, at Holland-house, leaving no child but a daughter.*

Of his virtue it is a sufficient testimony that the resentment of party has transmitted no charge of any crime. He was not one of those who are praised only after death; for his merit was so generally acknowledged, that Swift, having observed that his election passed without a contest, adds, that, if he proposed himself for king, he would hardly have been refused.

His zeal for his party did not extinguish his kindness for the merit of his opponents; when he was secretary in Ireland, he refused to intermit his acquaintance with Swift.

Of his habits, or external manners, nothing is so often mentioned as that timorous or sullen taciturnity which his friends called modesty by too mild a name. Steele mentions with great tenderness "that remarkable bashfulness, which is a cloak that hides and muffles merit;" and tells us, "that his abilities were covered only by modesty, which doubles the beauties which are seen, and gives credit and esteem to all that are concealed." Chesterfield affirms, that "Addison was the most timorous and awkward man that he ever saw." And Addison, speaking of his own deficiency in conversation, used to say of himself, that, with respect to intellectual "wealth, he could draw bills for a thousand pounds, though he had not a guinea in his pocket."

That he wanted current coin for ready payment, and by that want was often obstructed and distressed; that he was often oppressed by an improper and ungraceful timidity, every tes

* Spence.

* Who died at Bilton, in Warwickshire, at a very advanced age, in 1797. See Gent. Mag. vol. lxvii p. 266. 365.—N.

timony concurs to prove; but Chesterfield's representation is doubtless hyperbolical. That man cannot be supposed very inexpert in the arts of conversation and practice of life, who, without fortune or alliance, by his usefulness and dexterity, became secretary of state; and who died at forty-seven, after having not only stood long in the highest rank of wit and literature, but filled one of the most important offices of state.

The time in which he lived had reason to lament his obstinacy of silence: "for he was," says Steele, "above all men in that talent called humour, and enjoyed it in such perfection, that I have often reflected, after a night spent with him apart from all the world, that I had had the pleasure of conversing with an intimate acquaintance of Terence and Catullus, who had all their wit and nature, heightened with humour more exquisite and delightful than any other man ever possessed." This is the fondness of a friend; let us hear what is told us by a rival. "Addison's conversation,"* says Pope, "had something in it more charming than I have found in any other man. But this was only when familiar; before strangers, or, perhaps, a single stranger, he preserved his dignity by a stiff silence."

This modesty was by no means inconsistent with a very high opinion of his own merit. He demanded to be the first name in modern wit; and, with Steele to echo him, used to depreciate Dryden, whom Pope and Congreve defended against them.† There is no reason to doubt that he suffered too much pain from the prevalence of Pope's poetical reputation; nor is it without strong reason suspected, that by some disingenuous acts he endeavoured to obstruct it: Pope was not the only man whom he insidiously injured, though the only man of whom he could be afraid.

His own powers were such as might have satisfied him with conscious excellence. Of very extensive learning he has indeed given no proofs. He seems to have had small acquaintance with the sciences, and to have read little except Latin and French; but of the Latin poets his Dialogues on Medals show that he had perused the works with great diligence and skill. The abundance of his own mind left him little in need of adventitious sentiments: his wit always could suggest what the occasion demanded. He had read with critical eyes the important volume of human life, and knew the heart of man, from the depths of stratagem to the surface of affectation.

What he knew he could easily communicate. "This," says Steele, was particular in this writer, that, when he had taken his resolution, or made his plan for what he designed to write, he would walk about a room, and dictate it into language with as much freedom and ease as any one could write it down, and attend to the coherence and grammar of what he dictated."

Pope,‡ who can be less suspected of favouring his memory, declares that he wrote very fluently, but was slow and scrupulous in correcting; that many of his Spectators were written very fast, and sent immediately to the press; and that it seemed to be for his advantage not to have time for much revisal.

"He would alter," says Pope, "any thing to please his friends before publication; but would not retouch his pieces afterwards; and I believe not one word in 'Cato,' to which I made an objection, was suffered to stand."

The last line of "Cato" is Pope's, having been originally written,

And oh! 'twas this that ended Cato's life.

Pope might have made more objections to the six concluding lines. In the first couplet the words "from hence" are improper; and the second line is taken from Dryden's Virgil. Of the next couplet, the first verse, being included in the second, is therefore useless; and in the third discord is made to produce strife.

Of the course of Addison's familiar day,§ before his marriage, Pope has given a detail. He had in the house with him Budgell, and perhaps Philips. His chief companions were Steele, Budgell, Philips, Carey, Davenant, and Colonel Brett. With one or other of these he always breakfasted. He studied all the morning, then dined at a tavern, and went afterwards to Button's.

Button had been a servant in the Countess of Warwick's family, who, under the patronage of Addison, kept a coffee-house on the south side of Russell-street, about two doors from Covent-garden. Here it was that the wits of that time used to assemble. It is said, when Addison had suffered any vexation from the Countess, he withdrew the company from Button's house.

From the coffee-house he went again to a tavern, where he often sat late, and drank too much wine. In the bottle discontent seeks for comfort, cowardice for courage, and bashfulness for confidence. It is not unlikely that Addison was first seduced to excess by the manumission which he obtained from the servile timidity of his sober hours. He that feels oppression from the presence of those to whom he knows himself superior will desire to set loose his powers of conversation; and who that ever asked succours from Bacchus was able to preserve himself from being enslaved by his auxiliary?

Among those friends it was that Addison displayed the elegance of his colloquial accomplishments, which may easily be supposed such as Pope represents them. The remark of Mandeville, who, when he had passed an evening in his company, declared that he was a parson in a tie-wig, can detract little from his character; he was always reserved to strangers, and was not incited to uncommon freedom by a character like that of Mandeville.

From any minute knowledge of his familiar manners, the intervention of sixty years has now debarred us. Steele once promised Congreve and the public a complete description of his character; but the promises of authors are like the vows of lovers. Steele thought no more on his design, or thought on it with anxiety that at last disgusted him, and left his friend in the hands of Tickell.

One slight lineament of his character Swift has preserved. It was his practice, when he found any man invincibly wrong, to flatter his

* Spence. † Tonson and Spence. ‡ Spence. § Ibid.

opinions by acquiescence, and sink him yet deeper in absurdity. This artifice of mischief was admired by Stella; and Swift seems to approve her admiration.

His works will supply some information. It appears, from his various pictures of the world, that, with all his bashfulness, he had conversed with many distinct classes of men, had surveyed their ways with very diligent observation, and marked with great acuteness the effects of different modes of life. He was a man in whose presence nothing reprehensible was out of danger; quick in discerning whatever was wrong or ridiculous, and not unwilling to expose it. "There are," says Steele, "in his writings many oblique strokes upon some of the wittiest men of the age." His delight was more to excite merriment than detestation; and he detects follies rather than crimes.

If any judgment be made, from his books, of his moral character, nothing will be found but purity and excellence. Knowledge of mankind, indeed, less extensive than that of Addison, will show, that to write, and to live, are very different. Many who praise virtue do no more than praise it. Yet it is reasonable to believe that Addison's professions and practice were at no great variance, since, amidst that storm of faction in which most of his life was passed, though his station made him conspicuous, and his activity made him formidable, the character given him by his friends was never contradicted by his enemies; of those with whom interest or opinion united him he had not only the esteem, but the kindness; and of others, whom the violence of opposition drove against him, though he might lose the love, he retained the reverence.

It is justly observed by Tickell, that he employed wit on the side of virtue and religion.—He not only made the proper use of wit himself, but taught it to others; and from his time it has been generally subservient to the cause of reason and of truth. He has dissipated the prejudice that had long connected gayety with vice, and easiness of manners with laxity of principles. He has restored virtue to its dignity, and taught innocence not to be ashamed. This is an elevation of literary character, "above all Greek, above all Roman fame." No greater felicity can genius attain than that of having purified intellectual pleasure, separated mirth from indecency, and wit from licentiousness; of having taught a succession of writers to bring elegance and gayety to the aid of goodness; and, if I may use expressions yet more awful, of having "turned many to righteousness."

Addison, in his life, and for some time afterwards, was considered by a greater part of his readers as supremely excelling both in poetry and criticism. Part of his reputation may be properly ascribed to the advancement of his fortune; when, as Swift observes, he became a statesman, and saw poets waiting at his levee, it was no wonder that praise was accumulated upon him. Much likewise may be more honourably ascribed to his personal character: he who, if he had claimed it, might have obtained the diadem, was not likely to be denied the laurel.

But time quickly puts an end to artificial and accidental fame; and Addison is to pass through futurity protected only by his genius. Every name which kindness or interest once raised too high is in danger, lest the next age should, by the vengeance of criticism, sink it in the same proportion. A great writer has lately styled him "an indifferent poet and a worse critic."

His poetry is first to be considered; of which it must be confessed that it has not often those felicities of diction which give lustre to sentiments, or that vigour of sentiment that animates diction: there is little of ardour, vehemence, or transport: there is very rarely the awfulness of grandeur, and not very often the splendour of elegance. He thinks justly; but he thinks faintly. This is his general character; to which, doubtless, many single passages will furnish exceptions.

Yet, if he seldom reaches supreme excellence, he rarely sinks into dulness, and is still more rarely entangled in absurdity. He did not trust his powers enough to be negligent. There is in most of his compositions a calmness and equability, deliberate and cautious, sometimes with little that delights, but seldom with any thing that offends.

Of this kind seem to be his poems to Dryden, to Somers, and to the King. His "Ode on St. Cecilia" has been imitated by Pope, and has something in it of Dryden's vigour. Of his account of the English poets, he used to speak as "a poor thing;"* but it is not worse than his usual strain. He has said, not very judiciously, in his character of Waller,

> Thy verse could show ev'n Cromwell's innocence,
> And compliment the storms that bore him hence
> O! had thy muse not come an age too soon,
> But seen great Nassau on the British throne,
> How had his triumph glitter'd in thy page!

What is this but to say that he who could compliment Cromwell had been the proper poet for King William? Addison, however, never printed the piece.

The letter from Italy has been always praised, but has never been praised beyond its merit. It is more correct, with less appearance of labour, and more elegant, with less ambition of ornament, than any other of his poems. There is, however, one broken metaphor, of which notice may properly be taken:—

> Fir'd with that name—
> I bridle in my struggling Muse with pain,
> That longs to launch into a nobler strain.

To *bridle a goddess* is no very delicate idea; but why must she be *bridled?* because she *longs to launch;* an act which was never hindered by a *bridle:* and whither will she *launch?* into a *nobler strain.* She is in the first line a *horse*, in the second a *boat;* and the care of the poet is to keep his *horse* or his *boat* from *singing.*

The next composition is the far-famed "Campaign," which Dr. Warton has termed a "Gazette in Rhyme," with harshness not often used by the good nature of his criticism. Before a censure so severe is admitted, let us consider that war is a frequent subject of poetry, and then inquire who has described it with more justness and force. Many of our own writers tried their powers upon this year of victory; yet Addison's is confessedly the best performance: his poem is the work of a man not blinded by

* Spence.

the dust of learning; his images are not borrowed merely from books. The superiority which he confers upon his hero is not personal prowess, and "mighty bone," but deliberate intrepidity, a calm command of his passions, and the power of consulting his own mind in the midst of danger. The rejection and contempt of fiction is rational and manly.

It may be observed that the last line is imitated by Pope:

> Marlborough's exploits appear divinely bright—
> Rais'd of themselves their genuine charms they boast,
> And those that paint them truest, praise them most.

This Pope had in his thoughts; but, not knowing how to use what was not his own, he spoiled the thought when he had borrowed it:

> The well-sung woes shall sooth my pensive ghost;
> He best can paint* them who shall feel them most.

Martial exploits may be *painted;* perhaps *woes* may be *painted;* but they are surely not *painted* by being *well sung:* it is not easy to paint in song, or to sing in colours.

No passage in the "Campaign" has been more often mentioned than the simile of the angel, which is said in the "Tatler" to be "one of the noblest thoughts that ever entered into the heart of man," and is therefore worthy of attentive consideration. Let it be first inquired whether it be a simile. A poetical simile is the discovery of likeness between two actions, in their general nature dissimilar, or of causes terminating by different operations in some resemblance of effect. But the mention of another like consequence from a like cause, or of a like performance by a like agency, is not a simile, but an exemplification. It is not a simile to say that the Thames waters fields, as the Po waters fields; or that as Hecla vomits flames in Iceland, so Ætna vomits flames in Sicily. When Horace says of Pindar, that he pours his violence and rapidity of verse, as a river swoln with rain rushes from the mountain; or of himself, that his genius wanders in quest of poetical decorations, as the bee wanders to collect honey; he, in either case, produces a simile; the mind is impressed with the resemblance of things generally unlike, as unlike as intellect and body. But if Pindar had been described as writing with the copiousness and grandeur of Homer, or Horace had told that he reviewed and finished his own poetry with the same care as Isocrates polished his orations, instead of similitude, he would have exhibited almost identity; he would have given the same portraits with different names. In the poem now examined, when the English are represented as gaining a fortified pass, by repetition of attack, and perseverance of resolution, their obstinacy of courage and vigour of onset are well illustrated by the sea that breaks, with incessant battery, the dikes of Holland. This is a simile; but when Addison, having celebrated the beauty of Marlborough's person, tells us, that "Achilles thus was formed with every grace," here is no simile, but a mere exemplification. A simile may be compared to lines converging at a point, and is more excellent as the lines approach from greater distance; an exemplification may be considered as two parallel lines which run on together without approximation, never far separated, and never joined.

Marlborough is so like the angel in the poem, that the action of both is almost the same, and performed by both in the same manner. Marlborough "teaches the battle to rage;" the angel "directs the storm:" Marlborough is "unmoved in peaceful thought;" the angel is "calm and serene:" Marlborough stands "unmoved amidst the shock of hosts;" the angel rides "calm in the whirlwind." The lines on Marlborough are just and noble; but the simile gives almost the same images a second time.

But perhaps this thought, though hardly a simile, was remote from vulgar conceptions, and required great labour of research or dexterity of application. Of this Dr. Madden, a name which Ireland ought to honour, once gave me his opinion. "If I had set," said he, "ten schoolboys to write on the battle of Blenheim, and eight had brought me the angel, I should not have been surprised."

The opera of "Rosamond," though it is seldom mentioned, is one of the first of Addison's compositions. The subject is well chosen, the fiction is pleasing, and the praise of Marlborough, for which the scene gives an opportunity, is, what perhaps every human excellence must be, the product of good luck, improved by genius. The thoughts are sometimes great, and sometimes tender; the versification is easy and gay. There is doubtless some advantage in the shortness of the lines, which there is little temptation to load with expletive epithets. The dialogue seems commonly better than the songs. The two comic characters of Sir Trusty and Grideline, though of no great value, are yet such as the poet intended.† Sir Trusty's account of the death of Rosamond is, I think, too grossly absurd. The whole drama is airy and elegant; engaging in its process, and pleasing in its conclusion. If Addison had cultivated the lighter parts of poetry, he would probably have excelled.

The tragedy of "Cato," which, contrary to the rule observed in selecting the works of other poets, has, by the weight of its character, forced its way into the late collection, is unquestionably the noblest production of Addison's genius. Of a work so much read it is difficult to say any thing new. About things on which the public thinks long, it commonly attains to think right; and of "Cato" it has been not unjustly determined, that it is rather a poem in dialogue than a drama; rather a succession of just sentiments in elegant language, than a representation of natural affections, or of any state probable or possible in human life. Nothing here "excites or assuages emotion:" here is "no magical power of raising fantastic terror or wild anxiety." The events are expected without solicitude, and are remembered without joy or sorrow. Of the agents we have no care; we consider not what they are doing or what they are suffering; we wish only to know what they have to say. Cato is a being above our solicitude; a man, of whom the gods take care, and whom we leave to their care with heedless confidence. To the rest neither gods nor men can have much attention;

* "Paint" means (says Dr Warton) *express* or *describe* them.—C.

† But, according to Dr. Warton, "ought not to have intended."—C.

for there is not one among them that strongly attracts either affection or esteem. But they are made the vehicles of such sentiments and such expression, that there is scarcely a scene in the play which the reader does not wish to impress upon his memory.

When "Cato" was shown to Pope,* he advised the Author to print it, without any theatrical exhibition; supposing that it would be read more favourably than heard. Addison declared himself of the same opinion; but urged the importunity of his friends for its appearance on the stage. The emulation of parties made it successful beyond expectation; and its success has introduced or confirmed among us the use of dialogue too declamatory, or of unaffecting elegance, and chill philosophy.

The universality of applause, however it might quell the censure of common mortals, had no other effect than to harden Dennis in fixed dislike: but his dislike was not merely capricious. He found and showed many faults; he showed them indeed with anger, but he found them with acuteness, such as ought to rescue his criticism from oblivion; though, at last, it will have no other life than it derives from the work which it endeavours to oppress.

Why he pays no regard to the opinion of the audience, he gives his reason, by remarking, that,

"A deference is to be paid to a general applause, when it appears that the applause is natural and spontaneous; but that little regard is to be had to it, when it is affected and artificial. Of all the tragedies which in his memory have had vast and violent runs, not one has been excellent, few have been tolerable, most have been scandalous. When a poet writes a tragedy, who knows he has judgment, and who feels he has genius, that poet presumes upon his own merit, and scorns to make a cabal. That people come coolly to the representation of such a tragedy, without any violent expectation, or deluaive imagination, or invincible prepossession; that such an audience is liable to receive impressions which the poem shall naturally make on them, and to judge by their own reason, and their own judgments, and that reason and judgment are calm and serene, not formed by nature to make proselytes, and to control and lord it over the imaginations of others. But that when an author writes a tragedy, who knows he has neither genius nor judgment, he has recourse to the making a party, and he endeavours to make up in industry what is wanting in talent, and to supply by poetical craft the absence of poetical art; that such an author is humbly contented to raise men's passions by a plot without doors, since he despairs of doing it by that which he brings upon the stage. That party, and passion, and prepossession, are clamorous and tumultuous things, and so much the more clamorous and tumultuous by how much the more erroneous: that they domineer and tyrannize over the imaginations of persons who want judgment, and sometimes too of those who have it; and like a fierce and outrageous torrent, bear down all opposition before them."

He then condemns the neglect of poetical justice; which is always one of his favourite principles.

"It is certainly the duty of every tragic poet, by the exact distribution of poetical justice, to imitate the divine dispensation, and to inculcate a particular providence. It is true, indeed, upon the stage of the world, the wicked sometimes prosper, and the guiltless suffer. But that is permitted by the Governor of the world, to show, from the attribute of his infinite justice, that there is a compensation in futurity, to prove the immortality of the human soul, and the certainty of future rewards and punishments. But the poetical persons in tragedy exist no longer than the reading or the representation; the whole extent of their enmity is circumscribed by those; and, therefore, during that reading or representation, according to their merits or demerits, they must be punished or rewarded. If this is not done, there is no impartial distribution of poetical justice, no instructive lecture of a particular providence, and no imitation of the divine dispensation. And yet the author of this tragedy does not only run counter to this, in the fate of his principal character; but every where, throughout it, makes virtue suffer, and vice triumph; for not only Cato is vanquished by Cæsar, but the treachery and perfidiousness of Syphax prevail over the honest simplicity and the credulity of Juba: and the sly subtlety and dissimulation of Portius over the generous frankness and openheartedness of Marcus."

Whatever pleasure there may be in seeing crimes punished and virtue rewarded, yet, since wickedness often prospers in real life, the poet is certainly at liberty to give it prosperity on the stage. For if poetry has an imitation of reality, how are its laws broken by exhibiting the world in its true form? The stage may sometimes gratify our wishes; but, if it be truly the "*mirror of life*," it ought to show us sometimes what we are to expect.

Dennis objects to the characters, that they are not natural, or reasonable; but as heroes and heroines are not beings that are seen every day, it is hard to find upon what principles their conduct shall be tried. It is, however, not useless to consider what he says of the manner in which Cato receives the account of his son's death.

"Nor is the grief of Cato, in the fourth act, one jot more in nature than that of his son and Lucia in the third. Cato receives the news of his son's death not only with dry eyes, but with a sort of satisfaction; and in the same page sheds tears for the calamity of his country, and does the same thing in the next page upon the bare apprehension of the danger of his friends. Now, since the love of one's country is the love of one's countrymen, as I have shown upon another occasion, I desire to ask these questions: Of all our countrymen, which do we love most, those whom we know, or those whom we know not? And of those whom we know, which do we cherish most, our friends or our enemies? And of our friends, which are the dearest to us, those who are related to us, or those who are not? And of all our relations, for which have we most tenderness, for those who are near to us, or for those who are remote? And of our near relations, which are the nearest, and consequently, the dearest to us, our offspring, or others? Our offspring, most certainly; as Nature, or, in other words, Providence, has wisely contrived for the preservation of mankind. Now,

* Spence

does it not follow from what has been said, that for a man to receive the news of his son's death with dry eyes, and to weep at the same time for the calamities of his country, is a wretched affectation, and a miserable inconsistency? Is not that, in plain English, to receive with dry eyes the news of the deaths of those for whose sake our country is a name so dear to us, and at the same time to shed tears for those for whose sakes our country is not a name so dear to us?"

But this formidable assailant is less resistible when he attacks the probability of the action, and the reasonableness of the plan. Every critical reader must remark, that Addison has, with a scrupulosity almost unexampled on the English stage, confined himself in time to a single day, and in place to a rigorous unity. The scene never changes, and the whole action of the play passes in the great hall of Cato's house at Utica. Much therefore is done in the hall, for which any other place would be more fit; and this impropriety affords Dennis many hints of merriment, and opportunities of triumph. The passage is long: but as such disquisitions are not common, and the objections are skilfully formed and vigorously urged, those who delight in critical controversy will not think it tedious.

"Upon the departure of Portius, Sempronius makes but one soliloquy, and immediately in comes Syphax, and then the two politicians are at it immediately. They lay their heads together, with their snuff-boxes in their hands, as Mr. Bayes has it, and feague it away. But, in the midst of that wise scene, Syphax seems to give a seasonable caution to Sempronius:

Syph. But is it true, Sempronius, that your senate
Is call'd together? Gods! thou must be cautious;
Cato has piercing eyes.

"There is a great deal of caution shown, indeed, in meeting in a governor's own hall to carry on their plot against him. Whatever opinion they have of his eyes, I suppose they have none of his ears, or they would never have talked at this foolish rate so near:

Gods! thou must be cautious.

Oh! yes, very cautious; for if Cato should overhear you, and turn you off for politicians, Cæsar would never take you; no, Cæsar would never take you.

"When Cato, Act II. turns the senators out of the hall, upon pretence of acquainting Juba with the result of their debates, he appears to me to do a thing which is neither reasonable nor civil. Juba might certainly have better been made acquainted with the result of that debate in some private apartment of the palace. But the Poet was driven upon this absurdity to make way for another; and that is, to give Juba an opportunity to demand Marcia of her father. But the quarrel and rage of Juba and Syphax, in the same Act; the invectives of Syphax, against the Romans and Cato; the advice that he gives Juba, in her father's hall, to bear away Marcia by force; and his brutal and clamorous rage upon his refusal, and at a time when Cato was scarcely out of sight, and perhaps not out of hearing, at least some of his guards or domestics must necessarily be supposed to be within hearing; is a thing that is so far from being probable, that it is hardly possible.

"Sempronius, in the second Act, comes back once more in the same morning to the governor's hall, to carry on the conspiracy with Syphax against the governor, his country, and his family; which is so stupid that it is below the wisdom of the O—'s, the Mac's, and the Teague's; even Eustace Cummins himself would never have gone to Justice-hall, to have conspired against the government. If officers at Portsmouth should lay their heads together, in order to the carrying off* J— G—'s niece or daughter, would they meet in J— G—'s hall, to carry on that conspiracy? There would be no necessity for their meeting there, at least till they came to the execution of their plot, because there would be other places to meet in. There would be no probability that they should meet there, because there would be places more private and more commodious. Now there ought to be nothing in a tragical action but what is necessary or probable.

"But treason is not the only thing that is carried on in this hall; that, and love, and philosophy, take their turns in it, without any manner of necessity or probability, occasioned by the action, as duly and as regularly, without interrupting one another, as if there were a triple league between them, and a mutual agreement that each should give place to, and make way for, the other, in a due and orderly succession.

"We now come to the third Act. Sempronius, in this Act, comes into the governor's hall, with the leaders of the mutiny: but, as soon as Cato is gone, Sempronius, who but just before had acted like an unparalleled knave, discovers himself, like an egregious fool, to be an accomplice in the conspiracy.

Semp. Know, villains, when such paltry slaves presume
To mix in treason, if the plot succeeds,
They're thrown neglected by; but, if it fails,
They're sure to die like dogs, as you shall do.
Here, take these factious monsters, drag them forth
To sudden death.—

"It is true, indeed, the second leader says, there are none there but friends; but is that possible at such a juncture? Can a parcel of rogues attempt to assassinate the governor of a town of war, in his own house, in mid-day? and, after they are discovered, and defeated, can there be none near them but friends? Is it not plain from these words of Sempronius,

Here, take these factious monsters, drag them forth
To sudden death—

and from the entrance of the guards upon the words of command, that those guards were within earshot? Behold Sempronius then palpably discovered. How comes it to pass, then, that instead of being hanged up with the rest, he remains secure in the governor's hall, and there carries on his conspiracy against the government, the third time in the same day, with his old comrade Syphax, who enters at the same time that the guards are carrying away the leaders, big with the news of the defeat of Sempronius; though where he had his intelligence so soon is difficult to imagine? And now the reader may expect a very extraordinary scene; there is not abundance of spirit indeed, nor a

* The person meant by the initials J. G. is Sir John Gibson, lieutenant-governor of Portsmouth, in the year 1710, and afterwards. He was much beloved in the army, and by the common soldiers called Johnny Gibson.—H

great deal of passion; but there is wisdom more than enough to supply all defects.

Syph. Our first design, my friend, has prov'd abortive;
Still there remains an after-game to play:
My troops are mounted, their Numidian steeds
Snuff up the winds, and long to scour the desert.
Let but Sempronius lead us in our flight,
We'll force the gate, where Marcus keeps his guard,
And hew down all that would oppose our passage:
A day will bring us into Cæsar's camp.
Semp. Confusion! I have failed of half my purpose;
Marcia, the charming Marcia 's left behind.

Well! but though he tells us the half purpose he has failed of, he does not tell us the half that he has carried. But what does he mean by

Marcia, the charming Marcia 's left behind?

He is now in her own house! and we have neither seen her, nor heard of her, any where else, since the play began. But now let us hear Syphax:

What hinders, then, but that you find her out,
And hurry her away by manly force?

But what does old Syphax mean by finding her out? They talk as if she were as hard to be found as a hare in a frosty morning.

Semp. But how to gain admission!

Oh! she is found out, then, it seems.

But how to gain admission! for access
Is given to none but Juba and her brothers.

But, raillery apart, why access to Juba! For he was owned and received as a lover neither by the father nor by the daughter. Well! but let that pass. Syphax puts Sempronius out of pain immediately; and, being a Numidian abounding in wiles, supplies him with a stratagem for admission, that, I believe, is a non-pareille.

Syph. Thou shalt have Juba's dress, and Juba's guards.
The doors will open when Numidia's prince
Seems to appear before them.

"Sempronius is, it seems, to pass for Juba in full day, at Cato's house, where they were both so very well known, by having Juba's dress and his guards; as if one of the marshals of France could pass for the Duke of Bavaria at noonday, at Versailles, by having his dress and liveries. But how does Syphax pretend to help Sempronius to young Juba's dress? Does he serve him in a double capacity, as a general and master of his wardrobe? But why Juba's guards? For the devil of any guards has Juba appeared with yet. Well! though this is a mighty politic invention, yet, methinks, they might have done without it; for, since the advice that Syphax gave to Sempronius was

To hurry her away by manly force;

in my opinion, the shortest and likeliest way of coming at the lady was by demolishing, instead of putting on an impertinent disguise to circumvent two or three slaves. But Sempronius, it seems, is of another opinion. He extols to the skies the invention of old Syphax:

Semp. Heav'ns! what a thought was there!

'Now I appeal to the reader if I have not been as good as my word. Did I not tell him, that I would lay before him a very wise scene?

"But now let us lay before the reader that part of the scenery of the fourth Act which may show the absurdities which the Author has run into, through the indiscreet observance of the unity of place. I do not remember that Aristotle has said any thing expressly concerning the unity of place. It is true, implicitly, he has said enough in the rules which he has laid down for the chorus. For by making the chorus an essential part of tragedy, and by bringing it on the stage immediately after the opening of the scene, and retaining it till the very catastrophe, he has so determined and fixed the place of action, that it was impossible for an author on the Grecian stage to break through that unity. I am of opinion, that if a modern tragic poet can preserve the unity of place without destroying the probability of the incidents, it is always best for him to do it; because, by the preserving of that unity, as we have taken notice above, he adds grace, and clearness, and comeliness, to the representation. But since there are no express rules about it, and we are under no compulsion to keep it, since we have no chorus as the Grecian poet had, if it cannot be preserved without rendering the greater part of the incidents unreasonable and absurd, and perhaps sometimes monstrous, it is certainly better to break it.

"Now comes bully Sempronius, comically accoutred and equipped with his Numidian dress and his Numidian guards. Let the reader attend to him with all his ears; for the words of the wise are precious:

Semp. The deer is lodg'd, I 've track'd her to her covert.

"Now I would fain know why this deer is said to be lodged, since we have heard not one word, since the play began, of her being at all out of harbour; and if we consider the discourse with which she and Lucia begin the Act, we have reason to believe that they had hardly been talking of such matters in the street. However, to pleasure Sempronius, let us suppose, for once, that the deer is lodged.

The deer is lodg'd, I 've track'd her to her covert.

"If he had seen her in the open field, what occasion had he to track her, when he had so many Numidian dogs at his heels, which, with one halloo, he might have set upon her haunches? If he did not see her in the open field, how could he possibly track her? If he had seen her in the street, why did he not set upon her in the street, since through the street she must be carried at last? Now here, instead of having his thoughts upon his business and upon the present danger; instead of meditating and contriving how he shall pass with his mistress through the southern gate, (where her brother Marcus is upon the guard, and where he would certainly prove an impediment to him,) which is the Roman word for the baggage; instead of doing this, Sempronius is entertaining himself with whimsies:

Semp. How will the young Numidian rave to see
His mistress lost! If aught could glad my soul,
Beyond th' enjoyment of so bright a prize,
'T would be to torture that young, gay barbarian.
But, hark! what noise! Death to my hopes! 'tis he,
'Tis Juba's self! There is but one way left!
He must be murder'd, and a passage cut
Through those his guards.

"Pray, what are 'those his guards?' I thought, at present, that Juba's guards had

been Sempronius's tools, and had been dangling after his heels.

"But now let us sum up all these absurdities together. Sempronius goes at noonday, in Juba's clothes and with Juba's guards, to Cato's palace, in order to pass for Juba, in a place where they were both so very well known; he meets Juba there, and resolves to murder him with his own guards. Upon the guards appearing a little bashful, he threatens them:

> Hah! Dastards, do you tremble!
> Or act like men; or, by yon azure heaven—

"But the guards still remaining restive, Sempronius himself attacks Juba, while each of the guards is representing Mr. Spectator's sign of the Gaper, awed, it seems, and terrified by Sempronius's threats. Juba kills Sempronius, and takes his own army prisoners, and carries them in triumph away to Cato. Now I would fain know if any part of Mr. Bayes's tragedy is so full of absurdity as this?

"Upon hearing the clash of swords, Lucia and Marcia come in. The question is, why no men come in upon hearing the noise of swords in the governor's hall? Where was the governor himself? Where were his guards? Where were his servants? Such an attempt as this, so near the person of a governor of a place of war, was enough to alarm the whole garrison; and yet, for almost half an hour after Sempronius was killed, we find none of those appear who were the likeliest in the world to be alarmed: and the noise of swords is made to draw only two poor women thither, who were most certain to run away from it. Upon Lucia and Marcia's coming in, Lucia appears in all the symptoms of an hysterical gentlewoman:

> *Luc.* Sure 'twas the clash of swords! my troubled heart
> Is so cast down, and sunk amidst its sorrows,
> It throbs with fear, and aches at every sound!

And immediately her old whimsy returns upon her:

> O Marcia, should thy brothers, for my sake—
> I die away with horror at the thought.

She fancies that there can be no cutting of throats, but it must be for her. If this is tragical, I would fain know what is comical. Well! upon this they spy the body of Sempronius; and Marcia, deluded by the habit, it seems, takes him for Juba; for, says she,

> The face is muffled up within the garment.

"Now, how a man could fight, and fall with his face muffled up in his garment, is, I think, a little hard to conceive! Besides, Juba, before he killed him, knew him to be Sempronius. It was not by his garment that he knew this; it was by his face then: his face therefore was not muffled. Upon seeing this man with his muffled face, Marcia falls a-raving; and, owning her passion for the supposed defunct, begins to make his funeral oration. Upon which Juba enters listening, I suppose on tip-toe; for I cannot imagine how any one can enter listening in any other posture. I would fain know how it comes to pass, that during all this time he had sent nobody, no, not so much as a candle-snuffer, to take away the dead body of Sempronius. Well! but let us regard him listening. Having left his apprehension behind him, he, at first, applies what Marcia says to Sempronius. But finding at last, with much ado, that he himself is the happy man, he quits his eavedropping, and discovers himself just time enough to prevent his being cuckolded by a dead man, of whom the moment before he had appeared so jealous; and greedily intercepts the bliss which was fondly designed for one who could not be the better for it. But here I must ask a question: how comes Juba to listen here, who had not listened before throughout the play? Or how comes he to be the only person of this tragedy who listens, when love and treason were so often talked in so public a place as a hall? I am afraid the Author was driven upon all these absurdities only to introduce this miserable mistake of Marcia, which, after all, is much below the dignity of tragedy, as any thing is which is the effect or result of trick.

"But let us come to the scenery of the fifth Act. Cato appears first upon the scene, sitting in a thoughtful posture: in his hand Plato's treatise on the Immortality of the Soul; a drawn sword on the table by him. Now let us consider the place in which this sight is presented to us. The place, forsooth, is a long hall. Let us suppose, that any one should place himself in this posture, in the midst of one of our halls in London; that he should appear *solus* in a sullen posture, a drawn sword on the table by him; in his hand Plato's treatise on the Immortality of the Soul, translated lately by Bernard Lintot: I desire the reader to consider, whether such a person as this would pass, with them who beheld him, for a great patriot, a great philosopher, or a general, or some whimsical person, who fancied himself all these? and whether the people, who belonged to the family, would think that such a person had a design upon their midriffs or his own?

"In short, that Cato should sit long enough in the aforesaid posture, in the midst of this large hall, to read over Plato's treatise on the Immortality of the Soul, which is a lecture of two long hours; that he should propose to himself to be private there upon that occasion; that he should be angry with his son for intruding there; then, that he should leave this hall upon the pretence of sleep, give himself the mortal wound in his bedchamber, and then be brought back into that hall to expire, purely to show his good-breeding, and save his friends the trouble of coming up to his bedchamber; all this appears to me to be improbable, incredible, impossible."

Such is the censure of Dennis. There is, as Dryden expresses it, perhaps "too much horse-play in his raillery;" but if his jests are coarse, his arguments are strong. Yet, as we love better to be pleased than be taught, "Cato" is read and the critic is neglected.

Flushed with consciousness of these detections of absurdity in the conduct, he afterwards attacked the sentiments, of Cato; but he then amused himself with petty cavils and minute objections.

Of Addison's smaller poems, no particular mention is necessary; they have little that can employ or require a critic. The parallel of the princes and gods, in his verses to Kneller, is often happy, but is too well known to be quoted.

His translations, so far as I have compared

them, want the exactness of a scholar. That he understood his authors cannot be doubted; but his versions will not teach others to understand them, being too licentiously paraphrastical. They are, however, for the most part, smooth and easy; and, what is the first excellence of a translator, such as may be read with pleasure by those who do not know the originals.

His poetry is polished and pure; the product of a mind too judicious to commit faults, but not sufficiently vigorous to attain excellence. He has sometimes a striking line, or a shining paragraph; but in the whole he is warm rather than fervid, and shows more dexterity than strength. He was, however, one of our earliest examples of correctness.

The versification which he had learned from Dryden he debased rather than refined. His rhymes are often dissonant; in his "Georgic" he admits broken lines. He uses both triplets and Alexandrines, but triplets more frequently in his translations than his other works. The mere structure of verses seems never to have engaged much of his care. But his lines are very smooth in "Rosamond," and too smooth in "Cato."

Addison is now to be considered as a critic; a name which the present generation is scarcely willing to allow him. His criticism is condemned as tentative or experimental, rather than scientific; and he is considered as deciding by taste* rather than by principles.

It is not uncommon for those who have grown wise by the labour of others, to add a little of their own, and overlook their masters. Addison is now despised by some who perhaps would never have seen his defects, but by the lights which he afforded them. That he always wrote as he would think it necessary to write now, cannot be affirmed: his instructions were such as the characters of his readers made proper. That general knowledge which now circulates in common talk was in his time rarely to be found. Men not professing learning were not ashamed of ignorance; and, in the female world, any acquaintance with books was distinguished only to be censured. His purpose was to infuse literary curiosity, by gentle and unsuspected conveyance, into the gay, the idle, and the wealthy; he therefore presented knowledge in the most alluring form, not lofty and austere, but accessible and familiar. When he showed them their defects, he showed them likewise that they might be easily supplied. His attempt succeeded; inquiry was awakened, and comprehension expanded. An emulation of intellectual elegance was excited; and, from this time to our own, life has been gradually exalted, and conversation purified and enlarged.

Dryden had, not many years before, scattered criticism over his prefaces with very little parsimony; but though he sometimes condescended to be somewhat familiar, his manner was in general too scholastic for those who had yet their rudiments to learn, and found it not easy to understand their master. His observations were framed rather for those that were learning to write, than for those that read only to talk.

An instructor like Addison was now wanting, whose remarks, being superficial, might be easily understood, and being just, might prepare the mind for more attainments. Had he presented "Paradise Lost" to the public with all the pomp of system and severity of science, the criticism would perhaps have been admired, and the poem still have been neglected; but by the blandishments of gentleness and facility he has made Milton a universal favourite, with whom readers of every class think it necessary to be pleased.

He descended now and then to lower disquisitions; and by a serious display of the beauties of "Chevy-Chase," exposed himself to the ridicule of Wagstaffe, who bestowed a like pompous character on "Tom Thumb;" and to the contempt of Dennis, who, considering the fundamental position of his criticism, that "Chevy-Chase" pleases, and ought to please, because it is natural, observes, that "there is a way of deviating from nature, by bombast or tumour, which soars above nature, and enlarges images beyond their real bulk; by affectation, which forsakes nature in quest of something unsuitable; and by imbecility, which degrades nature by faintness and diminution, by obscuring its appearances, and weakening its effects." In "Chevy-Chase" there is not much of either bombast or affectation; but there is chill and lifeless imbecility. The story cannot possibly be told in a manner that shall make less impression on the mind.

Before the profound observers of the present race repose too securely on the consciousness of their superiority to Addison, let them consider his Remarks on Ovid, in which may be found specimens of criticism sufficiently subtle and refined: let them peruse likewise his "Essays on Wit" and on the "Pleasures of Imagination," in which he founds art on the base of nature, and draws the principles of invention from dispositions inherent in the mind of man, with skill and elegance,* such as his contemners will not easily attain.

As a describer of life and manners, he must be allowed to stand perhaps the first of the first rank. His humour, which, as Steele observes, is peculiar to himself, is so happily diffused as to give the grace of novelty to domestic scenes and daily occurrences. He never "outsteps the modesty of nature," nor raises merriment or wonder by the violation of truth. His figures neither divert by distortion nor amaze by aggravation. He copies life with so much fidelity, that he can be hardly said to invent; yet his exhibitions have an air so much original, that it is difficult to suppose them not merely the products of imagination.

As a teacher of wisdom he may be confidently followed. His religion has nothing in it enthusiastic or superstitious; he appears neither weakly credulous nor wantonly skeptical; his morality is neither dangerously lax nor impracticably rigid. All the enchantment of fancy and all the cogency of argument are employed to recommend to the reader his real interest, the care of pleasing the Author of his being. Truth is shown sometimes as the phantom of a vision; sometimes appears half-veiled in an allegory; sometimes attracts regard in the robes of fancy;

* Taste must decide. *Warton.*—C.

* Far, in Dr. Warton's opinion, beyond Dryden.—C.

and sometimes steps forth in the confidence of reason. She wears a thousand dresses, and in all is pleasing.

Mille habet ornatus, mille decenter habet.

His prose is the model of the middle style; on grave subjects not formal, on light occasions not grovelling; pure without scrupulosity, and exact without apparent elaboration; always equable and always easy, without glowing words or pointed sentences. Addison never deviates from his track to snatch a grace: he seeks no ambitious ornaments, and tries no hazardous innovations. His page is always luminous, but never blazes in unexpected splendour.

It was apparently his principal endeavour to avoid all harshness and severity of diction; he is therefore sometimes verbose in his transitions and connexions, and sometimes descends too much to the language of conversation; yet if his language had been less idiomatical, it might have lost somewhat of its genuine Anglicism. What he attempted, he performed: he is never feeble, and he did not wish to be energetic;* he is never rapid, and he never stagnates. His sentences have neither studied amplitude nor affected brevity: his periods, though not diligently rounded, are voluble and easy. Whoever wishes to attain an English style, familiar, but not coarse, and elegant, but not ostentatious, must give his days and nights to the volumes of Addison.

* But, says Dr. Warton, he *sometimes* is so; and in another MS. note he adds, *often* so.—C.

HUGHES.

John Hughes, the son of a citizen in London, and of Anne Burgess, of an ancient family in Wiltshire, was born at Marlborough, July 29, 1677. He was educated at a private school; and though his advances in literature are, in the "Biographia," very ostentatiously displayed, the name of his master is somewhat ungratefully concealed.*

At nineteen he drew the plan of a tragedy; and paraphrased, rather too profusely, the ode of Horace which begins *Integer Vitæ*. To poetry he added the science of music, in which he seems to have attained considerable skill, together with the practice of design, or rudiments of painting.

His studies did not withdraw him wholly from business, nor did business hinder him from study. He had a place in the office of ordnance; and was secretary to several commissions for purchasing lands necessary to secure the royal docks at Chatham and Portsmouth; yet found time to acquaint himself with modern languages.

In 1697, he published a poem on the "Peace of Ryswick:" and in 1699, another piece, called "The Court of Neptune," on the return of King William, which he addressed to Mr. Montague, the general patron of the followers of the Muses. The same year he produced a song on the Duke of Gloucester's birthday.

He did not confine himself to poetry, but cultivated other kinds of writing with great success; and about this time showed his knowledge of human nature by an "Essay on the Pleasure of being Deceived." In 1702, he published, on the death of King William, a Pindaric ode, called "The House of Nassau;" and wrote another paraphrase on the *Otium Divos* of Horace.

In 1703, his Ode on Music was performed at Stationers' Hall; and he wrote afterwards six cantatas, which were set to music by the greatest master of that time, and seemed intended to oppose or exclude the Italian opera, an exotic and irrational entertainment, which has been always combated, and always has prevailed.

His reputation was now so far advanced, that the public began to pay reverence to his name; and he was solicited to prefix a preface to the translation of *Boccalini*, a writer whose satirical vein cost him his life in Italy, and who never, I believe, found many readers in this country, even though introduced by such powerful recommendation.

He translated Fontenelle's "Dialogues of the Dead;" and his version was perhaps read at that time, but is now neglected; for by a book not necessary, and owing its reputation wholly to its turn of diction, little notice can be gained but from those who can enjoy the graces of the original. To the "Dialogues" of Fontenelle he added two composed by himself; and, though not only an honest but a pious man, dedicated his work to the Earl of Wharton. He judged skilfully enough of his own interest; for Wharton, when he went lord-lieutenant to Ireland, offered to take Hughes with him and establish him: but Hughes, having hopes, or promises, from another man in power, of some provision more suitable to his inclination, declined Wharton's offer, and obtained nothing from the other.

He translated the "Miser" of Moliere, which he never offered to the stage; and occasionally amused himself with making versions of favourite scenes in other plays.

Being now received as a wit among the wits, he paid his contributions to literary undertakings, and assisted both the "Tatler," "Spectator," and "Guardian." In 1712, he translated Vertot's "History of the Revolution of Portugal," produced an "Ode to the Creator of the World, from the Fragments of Orpheus," and brought upon the stage an opera called "Calypso and Telemachus," intended to show

* He was educated in a dissenting academy, of which the Rev. Thomas Rowe was tutor; and was a fellow-student there with Dr. Isaac Watts, Mr. Samuel Say, and other persons of eminence. In the "Horæ Lyricæ" of Dr. Watts, is a poem to the memory of Mr. Rowe.—H.

that the English language might be very happily adapted to music. This was impudently opposed by those who were employed in the Italian opera; and, what cannot be told without indignation, the intruders had such interest with the Duke of Shrewsbury, then lord-chamberlain, who had married an Italian, as to obtain an obstruction of the profits, though not an inhibition of the performance.

There was at this time a project formed by Tonson for a translation of the "Pharsalia" by several hands: and Hughes Englished the tenth book. But this design, as must often happen when the concurrence of many is necessary, fell to the ground: and the whole work was afterwards performed by Rowe.

His acquaintance with the great writers of his time appears to have been very general; but of his intimacy with Addison there is a remarkable proof. It is told, on good authority, that "Cato" was finished and played by his persuasion. It had long wanted the last Act, which he was desired by Addison to supply. If the request was sincere, it proceeded from an opinion, whatever it was, that did not last long; for when Hughes came in a week to show him his first attempt, he found half an act written by Addison himself.

He afterwards published the works of Spenser, with his life, a glossary, and a Discourse on Allegorical Poetry; a work for which he was well qualified as a judge of the beauties of writing, but perhaps wanted an antiquary's knowledge of the obsolete words. He did not much revive the curiosity of the public; for near thirty years elapsed before his edition was reprinted. The same year produced his "Apollo and Daphne," of which the success was very earnestly promoted by Steele, who, when the rage of party did not misguide him, seems to have been a man of boundless benevolence.

Hughes had hitherto suffered the mortifications of a narrow fortune; but in 1717 the Lord-Chancellor Cowper set him at ease, by making him secretary to the commissions of the peace; in which he afterwards, by a particular request, desired his successor Lord Parker to continue him. He had now affluence; but such is human life, that he had it when his declining health could neither allow him long possession nor quick enjoyment.

His last work was his tragedy, "The Siege of Damascus," after which *a Siege* became a popular title. This play, which still continues on the stage, and of which it is unnecessary to add a private voice to such continuance of approbation, is not acted or printed according to the author's original draught or his settled intention. He had made Phocyas apostatize from his religion; after which the abhorrence of Eudocia would have been reasonable, his misery would have been just, and the horrors of his repentance exemplary. The players, however, required that the guilt of Phocyas should terminate in desertion to the enemy; and Hughes, unwilling that his relations should lose the benefit of his work, complied with the alteration.

He was now weak with a lingering consumption, and not able to attend the rehearsal, yet was so vigorous in his faculties that only ten days before his death he wrote the dedication to his patron, Lord Cowper. On February 17, 1719-20, the play was represented, and the author died. He lived to hear that it was well received; but paid no regard to the intelligence, being then wholly employed in the meditations of a departing Christian.

A man of his character was undoubtedly regretted; and Steele devoted an essay, in the paper called "The Theatre," to the memory of his virtues. His life is written in the "Biographia" with some degree of favourable partiality; and an account of him is prefixed to his works by his relation the late Mr. Duncombe, a man whose blameless elegance deserved the same respect.

The character of his genius I shall transcribe from the correspondence of Swift and Pope.

"A month ago," says Swift, "were sent me over, by a friend of mine, the works of John Hughes, Esquire. They are in prose and verse. I never heard of the man in my life, yet I find your name as a subscriber. He is too grave a poet for me; and I think among the *mediocristi* in prose as well as verse."

To this Pope returns: "To answer your question as to Mr. Hughes: what he wanted in genius, he made up as an honest man; but he was of the class you think him."*

In Spence's Collection, Pope is made to speak of him with still less respect, as having no claim to poetical reputation but from his tragedy.

* This, Dr. Warton asserts, is very unjust censure: and, in a note in his late edition of Pope's Works, asks if "the Author of such a tragedy as 'The Siege of Damascus' was one of the *mediocribus?* Swift and Pope seem not to recollect the value and rank of an author who could write such a tragedy."—C.

SHEFFIELD,

DUKE OF BUCKINGHAMSHIRE.

JOHN SHEFFIELD, descended from a long series of illustrious ancestors, was born in 1649, the son of Edmund, earl of Mulgrave, who died in 1658. The young lord was put into the hands of a tutor with whom he was so little satisfied, that he got rid of him in a short time, and at an age not exceeding twelve years resolved to educate himself. Such a purpose, formed at such an age, and successfully prosecuted, delights, as it is strange, and instructs, as it is real.

His literary acquisitions are more wonderful, as those years in which they are commonly made were spent by him in the tumult of a military life, or the gayety of a court. When war was declared against the Dutch, he went, at seventeen, on board the ship in which Prince Rupert and the Duke of Albemarle sailed, with the command of the fleet: but by contrariety of winds they were restrained from action. His zeal for the King's service was recompensed by the command of one of the independent troops of horse, then raised to protect the coast.

Next year he received a summons to parliament, which, as he was then but eighteen years old, the Earl of Northumberland censured as at least indecent, and his objection was allowed. He had a quarrel with the Earl of Rochester, which he has perhaps too ostentatiously related, as Rochester's surviving sister, the Lady Sandwich, is said to have told him with very sharp reproaches.

When another Dutch war (1672) broke out, he went again a volunteer in the ship which the celebrated Lord Ossory commanded; and there made, as he relates, two curious remarks:

"I have observed two things which I dare affirm, though not generally believed. One was, that the wind of a cannon bullet, though flying never so near, is incapable of doing the least harm; and indeed, were it otherwise, no man above deck would escape. The other was, that a great shot may be sometimes avoided, even as it flies, by changing one's ground a little; for, when the wind sometimes blew away the smoke, it was so clear a sunshiny day, that we could easily perceive the bullets (that were half spent) fall into the water, and from thence bound up again among us, which gives sufficient time for making a step or two on any side; though in so swift a motion, it is hard to judge well in what line the bullet comes, which, if mistaken, may by removing cost a man his life, instead of saving it."

His behaviour was so favourably represented by Lord Ossory, that he was advanced to the command of the Catherine, the best second-rate ship in the navy.

He afterwards raised a regiment of foot, and commanded it as colonel. The land-forces were sent ashore by Prince Rupert; and he lived in the camp very familiarly with Schomberg. He was then appointed colonel of the old Holland regiment, together with his own, and had the promise of a garter, which he obtained in his twenty-fifth year. He was likewise made gentleman of the bedchamber. He afterwards went into the French service to learn the art of war under Turenne, but stayed only a short time. Being by the Duke of Monmouth opposed in his pretensions to the first troop of horse-guards, he, in return, made Monmouth suspected by the Duke of York. He was not long after, when the unlucky Monmouth fell into disgrace, recompensed with the lieutenancy of Yorkshire and the government of Hull.

Thus rapidly did he make his way both to military and civil honours and employments; yet, busy as he was, he did not neglect his studies, but at least cultivated poetry; in which he must have been early considered as uncommonly skilful, if it be true, which is reported, that when he was yet not twenty years old, his recommendation advanced Dryden to the laurel.

The Moors having besieged Tangier, he was sent (1680) with two thousand men to its relief. A strange story is told of the danger to which he was intentionally exposed in a leaky ship, to gratify some resentful jealousy of the King, whose health he therefore would never permit at his table till he saw himself in a safer place. His voyage was prosperously performed in three weeks; and the Moors without a contest retired before him.

In this voyage he composed "The Vision," a licentious poem; such as was fashionable in those times, with little power of invention or propriety of sentiment.

At his return he found the king kind, who perhaps had never been angry; and he continued a wit and a courtier as before.

At the succession of King James, to whom he was intimately known, and by whom he thought himself beloved, he naturally expected still brighter sunshine; but all know how soon that reign began to gather clouds. His expectations were not disappointed; he was immediately admitted into the privy-council, and made lord-chamberlain. He accepted a place in the high commission, without knowledge, as he declared after the Revolution, of its illegality. Having few religious scruples, he attended the King to mass, and kneeled with the rest, but had no disposition to receive the Romish faith, or to force it upon others; for when the priests, encouraged by his appearances of compliance, attempted to convert him, he told them, as Burnet has recorded, that he was willing to receive instruction, and that he had taken much pains to believe in God who had made the world and all men in it; but that he should not be easily persuaded *that man was quits, and made God again.*

A pointed sentence is bestowed by successive transmission to the last whom it will fit: this censure of transubstantiation, whatever be its value, was uttered long ago by Anne Askew, one of the first sufferers for the protestant religion, who, in the time of Henry VIII. was tortured in the Tower; concerning which there is reason to wonder that it was not known to the historian of the Reformation.

In the Revolution he acquiesced, though he did not promote it. There was once a design of associating him in the invitation of the Prince of Orange; but the Earl of Shrewsbury discouraged the attempt, by declaring that Mulgrave would never concur. This King William afterwards told him; and asked him what he would have done if the proposal had been made: "Sir," said he, "I would have discovered it to the King whom I then served." To which King William replied, "I cannot blame you."

Finding King James irremediably excluded, he voted for the conjunctive sovereignty, upon this principle, that he thought the title of the Prince and his Consort equal, and it would please the prince, their protector, to have a share in the sovereignty. This vote gratified King William; yet, either by the king's distrust, or his own discontent, he lived some years without employment. He looked on the king with malevolence, and, if his verses or his prose may be credited, with contempt. He was, notwith-

standing this aversion or indifference, made marquis of Normanby, (1694,) but still opposed the court on some important questions; yet at last he was received into the cabinet-council, with a pension of three thousand pounds.

At the accession of Queen Anne, whom he is said to have courted when they were both young, he was highly favoured. Before her coronation (1702) she made him lord privy-seal, and soon after lord-lieutenant of the north riding of Yorkshire. He was then named commissioner for treating with the Scots about the Union; and was made next year, first, Duke of Normanby, and then of Buckinghamshire, there being suspected to be somewhere a latent claim to the title of Buckingham.

Soon after, becoming jealous of the Duke of Marlborough, he resigned the privy-seal, and joined the discontented tories in a motion, extremely offensive to the Queen, for inviting the Princess Sophia to England. The Queen courted him back with an offer no less than that of the chancellorship; which he refused. He now retired from business, and built that house in the Park which is now the Queen's, upon ground granted by the crown.

When the ministry was changed, (1710,) he was made lord-chamberlain of the household, and concurred in all transactions of that time, except that he endeavoured to protect the Catalans. After the Queen's death he became a constant opponent of the court; and, having no public business, is supposed to have amused himself by writing his two tragedies. He died February 24, 1720-21.

He was thrice married: by his two first wives he had no children; by his third, who was the daughter of King James by the Countess of Dorchester, and the widow of the Earl of Anglesey, he had, besides other children that died early, a son, born in 1716, who died in 1735, and put an end to the line of Sheffield. It is observable, that the Duke's three wives were all widows. The dutchess died in 1742.

His character is not to be proposed as worthy of imitation. His religion he may be supposed to have learned from Hobbes; and his morality was such as naturally proceeds from loose opinions. His sentiments with respect to women he picked up at the court of Charles; and his principles concerning property were such as a gaming-table supplies. He was censured as covetous, and has been defended by an instance of inattention to his affairs, as if a man might not at once be corrupted by avarice and idleness. He is said, however, to have had much tenderness, and to have been very ready to apologize for his violences of passion.

He is introduced into this collection only as a poet; and if we credit the testimony of his contemporaries, he was a poet of no vulgar rank. But favour and flattery are now at an end; criticism is no longer softened by his bounties, or awed by his splendour, and, being able to take a more steady view, discovers him to be a writer that sometimes glimmers, but rarely shines, feebly laborious, and at best but pretty. His songs are upon common topics; he hopes, and grieves, and repents, and despairs, and rejoices, like any other maker of little stanzas: to be great, he hardly tries; to be gay, is hardly in his power.

In his "Essay on Satire," he was always supposed to have had the help of Dryden. His "Essay on Poetry" is the great work for which he was praised by Roscommon, Dryden, and Pope; and doubtless by many more whose eulogies have perished.

Upon this piece he appears to have set a high value; for he was all his lifetime improving it by successive revisals, so that there is scarcely any poem to be found of which the last edition differs more from the first. Amongst other changes, mention is made of some compositions of Dryden, which were written after the first appearance of the essay.

At the time when this work first appeared, Milton's fame was not yet fully established, and therefore Tasso and Spenser were set before him. The two last lines were these. The epic poet, says he,

> Must above Milton's lofty flights prevail,
> Succeed where great Torquato, and where greatest
> Spenser fail.

The last line in succeeding editions was shortened, and the order of names continued: but now Milton is at last advanced to the highest place, and the passage thus adjusted:

> Must above Tasso's lofty flights prevail,
> Succeed where Spenser, and ev'n Milton fail.

Amendments are seldom made without some token of a rent; lofty does not suit Tasso so well as Milton.

One celebrated line seems to be borrowed. The Essay calls a perfect character

> A faultless monster which the world ne'er saw.

Scaliger, in his poems, terms Virgil *sine labe monstrum*. Sheffield can scarcely be supposed to have read Scaliger's poetry; perhaps he found the words in a quotation.

Of this Essay, which Dryden has exalted so highly, it may be justly said that the precepts are judicious, sometimes new, and often happily expressed; but there are, after all the emendations, many weak lines, and some strange appearances of negligence: as when he gives the laws of elegy, he insists upon connexion and coherence; without which, says he,

> 'Tis epigram, 'tis point, 'tis what you will:
> But not an elegy, nor writ with skill,
> No *Panegyric*, nor a *Cooper's Hill*.

Who would not suppose that Waller's "Panegyric" and Denham's "Cooper's Hill" were elegies?

His verses are often insipid, but his memoirs are lively and agreeable; he had the perspicuity and elegance of an historian, but not the fire and fancy of a poet.

PRIOR.

MATTHEW PRIOR is one of those that has burst out from an obscure original to great eminence. He was born July 21, 1664, according to some, at Winburn, in Dorsetshire, of I know not what parents; others say, that he was the son of a joiner of London; he was perhaps willing enough to leave his birth unsettled,* in hope, like Don Quixote, that the historian of his actions might find him some illustrious alliance.

He is supposed to have fallen, by his father's death, into the hands of his uncle, a vintner,† near Charing Cross, who sent him for some time to Dr. Busby, at Westminster; but, not intending to give him any education beyond that of the school, took him, when he was well advanced in literature, to his own house, where the Earl of Dorset, celebrated for patronage of genius, found him by chance, as Burnet relates, reading Horace, and was so well pleased with his proficiency, that he undertook the care and cost of his academical education.

He entered his name in St. John's College, at Cambridge, in 1682, in his eighteenth year; and it may be reasonably supposed that he was distinguished among his contemporaries. He became a bachelor, as is usual, in four years;‡ and two years afterwards wrote the poem on the "Deity," which stands first in his volume.

It is the established practice of that College, to send every year to the Earl of Exeter some poems upon sacred subjects, in acknowledgment of a benefaction enjoyed by them from the bounty of his ancestor. On this occasion were those verses written, which, though nothing is said of their success, seem to have recommended him to some notice; for his praise of the Countess's music, and his lines on the famous picture of Seneca, afford reason for imagining that he was more or less conversant with that family.

The same year he published the "City Mouse and Country Mouse," to ridicule Dryden's "Hind and Panther," in conjunction with Mr. Montague. There is a story§ of great pain suffered, and of tears shed, on this occasion, by Dryden, who thought it hard that "an old man should be so treated by those to whom he had always been civil." By tales like these is the envy raised by superior abilities every day gratified: when they are attacked, every one hopes to see them humbled: what is hoped is readily believed, and what is believed is confidently told. Dryden had been more accustomed to hostilities than that such enemies should break his quiet; and if we can suppose him vexed, it would be hard to deny him sense enough to conceal his uneasiness.

The "City Mouse and Country Mouse" procured its authors more solid advantages than the pleasure of fretting Dryden; for they were both speedily preferred. Montague, indeed, obtained the first notice, with some degree of discontent, as it seems, in Prior, who probably knew that his own part of the performance was the best. He had not, however, much reason to complain; for he came to London, and obtained such notice, that (in 1691) he was sent to the Congress at the Hague as secretary to the embassy. In this assembly of princes and nobles, to which Europe has perhaps scarcely seen any thing equal, was formed the grand alliance against Louis, which at last did not produce effects proportionate to the magnificence of the transaction.

The conduct of Prior in this splendid initiation into public business, was so pleasing to King William, that he made him one of the gentlemen of his bedchamber; and he is supposed to have passed some of the next years in the quiet cultivation of literature and poetry.

The death of Queen Mary (in 1695) produced a subject for all the writers; perhaps no funeral was ever so poetically attended. Dryden, indeed, as a man discountenanced and deprived, was silent; but scarcely any other maker of verses omitted to bring his tribute of tuneful sorrow. An emulation of elegy was universal. Maria's praise was not confined to the English language, but fills a great part of the "Musæ Anglicanæ."

Prior, who was both a poet and a courtier, was too diligent to miss this opportunity of respect. He wrote a long ode, which was presented to the King, by whom it was not likely to be ever read.

In two years he was secretary to another embassy, at the treaty of Ryswick, (in 1697;‖) and next year had the same office at the court of France, where he is said to have been considered with great distinction.

As he was one day surveying the apartments at Versailles, being shown the victories of Louis, painted by Le Brun, and asked whether the King of England's palace had any such decorations: "The monuments of my master's actions," said he, "are to be seen every where but in his own house."

The pictures of Le Brun are not only in themselves sufficiently ostentatious, but were explained by inscriptions so arrogant, that Boi-

* The difficulty of settling Prior's birthplace is great. In the Register of his College he is called, at his admission by the President, Matthew Prior, of Winburn, in Middlesex; by himself, next day, Matthew Prior of Dorsetshire, in which county, not in Middlesex, Winborn, or Winborne, as it stands in the Villare, is found. When he stood candidate for his fellowship, five years afterwards, he was registered again by himself as of Middlesex. The last record ought to be preferred, because it was made upon oath. It is observable, that, as a native of Winborne, he is styled *Filius Georgii Prior, generosi*; not consistently with the common account of the meanness of his birth.—Dr. J.

† Samuel Prior kept the Rummer Tavern, near Charing Cross, in 1685. The annual feast of the nobility and gentry living in the parish of St. Martin in the Fields was held at his house, October 14, that year.—N.

‡ He was admitted to his bachelor's degree in 1686; and to his master's, by mandate, in 1700.—N.

§ Spence.

‖ He received, in September, 1697, a present of 200 guineas from the lords justices, for his trouble in bringing over the treaty of peace.—N.

leau and Racine thought it necessary to make them more simple.

He was in the following year at Loo with the King; from whom, after a long audience, he carried orders to England, and upon his arrival became under-secretary of state in the Earl of Jersey's office; a post which he did not retain long, because Jersey was removed; but he was soon made commissioner of trade.

This year (1700) produced one of his longest and most splendid compositions, the "Carmen Seculare," in which he exhausts all his powers of celebration. I mean not to accuse him of flattery: he probably thought all that he wrote, and retained as much veracity as can be properly exacted from a poet professedly encomiastic. King William supplied copious materials for either verse or prose. His whole life had been action, and none ever denied him the resplendent qualities of steady resolution and personal courage. He was really in Prior's mind what he represents him in his verses; he considered him as a hero, and was accustomed to say that he praised others in compliance with the fashion, but that in celebrating King William he followed his inclination. To Prior gratitude would dictate praise which reason would not refuse.

Among the advantages to arise from the future years of William's reign, he mentions a Society for useful Arts, and among them

> Some that with care true eloquence shall teach,
> And to just idioms fix our doubtful speech;
> That from our writers distant realms may know
> The thanks we to our monarchs owe,
> And schools profess our tongue through every land
> That has invok'd his aid or bless'd his hand.

Tickell, in his "Prospect of Peace," has the same hope of a new academy:

> In happy chains our daring language bound,
> Shall sport no more in arbitrary sound.

Whether the similitude of those passages, which exhibit the same thought on the same occasion, proceeded from accident or imitation, is not easy to determine. Tickell might have been impressed with his expectation by Swift's "Proposal for ascertaining the English Language," then lately published.

In the parliament that met in 1701 he was chosen representative of East Grinstead. Perhaps it was about this time that he changed his party; for he voted for the impeachment of those lords who had persuaded the King to the Partition-treaty, a treaty in which he had himself been ministerially employed.

A great part of Queen Anne's reign was a time of war, in which there was little employment for negotiators, and Prior had therefore leisure to make or to polish verses. When the battle of Blenheim called forth all the versemen, Prior, among the rest, took care to show his delight in the increasing honour of his country by an Epistle to Boileau.

He published soon afterwards a volume of poems, with the encomiastic character of his deceased patron, the Duke of Dorset; it began with the "College Exercise," and ended with the "Nut-brown Maid."

The battle of Ramilies soon afterwards (in 1706) excited him to another effort of poetry. On this occasion he had fewer or less formidable rivals; and it would be not easy to name any other composition produced by that event which is now remembered.

Every thing has its day. Through the reigns of William and Anne no prosperous event passed undignified by poetry. In the last war, when France was disgraced and overpowered in every quarter of the globe; when Spain, coming to her assistance, only shared her calamities, and the name of an Englishman was reverenced through Europe, no poet was heard amidst the general acclamation; the fame of our counsellors and heroes was intrusted to the Gazetteer.

The nation in time grew weary of the war, and the Queen grew weary of her ministers. The war was burdensome, and the ministers were insolent. Harley and his friends began to hope that they might, by driving the whigs from court and from power, gratify at once the Queen and the people. There was now a call for writers, who might convey intelligence of past abuses, and show the waste of public money, the unreasonable conduct of the allies, the avarice of generals, the tyranny of minions, and the general danger of approaching ruin.

For this purpose a paper called the "Examiner" was periodically published, written, as it happened, by any wit of the party, and sometimes, as is said, by Mrs. Manley. Some are owned by Swift; and one, in ridicule of Garth's verses to Godolphin upon the loss of his place, was written by Prior, and answered by Addison, who appears to have known the Author either by conjecture or intelligence.

The tories, who were now in power, were in haste to end the war; and Prior, being recalled (1710) to his former employment of making treaties, was sent (July, 1711) privately to Paris, with propositions of peace. He was remembered at the French court; and, returning in about a month, brought with him the Abbe Gualtier, and Mr. Mesnager, a minister from France, invested with full powers.

This transaction not being avowed, Mackay, the master of the Dover packet-boat, either zealously or officiously, seized Prior and his associates at Canterbury. It is easily supposed that they were soon released.

The negotiation was begun at Prior's house, where the Queen's ministers met Mesnager, (September 20, 1711,) and entered privately upon the great business. The importance of Prior appears from the mention made of him by St. John in his letter to the Queen.

"My Lord Treasurer moved, and all my Lords were of the same opinion, that Mr. Prior should be added to those who are empowered to sign: the reason for which is, because he, having personally treated with Monsieur de Torcy, is the best witness we can produce of the sense in which the general preliminary engagements are entered into; besides which, as he is the best versed in matters of trade of all your Majesty's servants, who have been trusted in this secret, if you should think fit to employ him in the future treaty of commerce, it will be of consequence that he has been a party concerned in concluding that convention which must be the rule of this treaty."

The assembly of this important night was in some degree clandestine, the design of treating not being yet openly declared, and, when the whigs returned to power, was aggravated to a

charge of high treason; though, as Prior remarks in his imperfect answer to the report of the Committee of Secrecy, no treaty ever was made without private interviews and preliminary discussions.

My business is not the history of the peace, but the life of Prior. The conferences began at Utrecht, on the first of January, (1711-12,) and the English plenipotentiaries arrived on the fifteenth. The ministers of the different potentates conferred and conferred; but the peace advanced so slowly, that speedier methods were found necessary, and Bolingbroke was sent to Paris to adjust differences with less formality; Prior either accompanied him or followed him, and, after his departure, had the appointments and authority of an ambassador, though no public character.

By some mistake of the Queen's orders, the court of France had been disgusted; and Bolingbroke says in his letter, "Dear Mat, hide the nakedness of thy country, and give the best turn thy fertile brain will furnish thee with to the blunders of thy countrymen, who are not much better politicians than the French are poets."

Soon after, the Duke of Shrewsbury went on a formal embassy to Paris. It is related by Boyer, that the intention was to have joined Prior in the commission, but that Shrewsbury refused to be associated with a man so meanly born. Prior therefore continued to act without a title till the Duke returned next year to England, and then he assumed the style and dignity of ambassador.

But, while he continued in appearance a private man, he was treated with confidence by Louis, who sent him with a letter to the Queen, written in favour of the Elector of Bavaria. "I shall expect," says he, "with impatience, the return of Mr. Prior, whose conduct is very agreeable to me." And while the Duke of Shrewsbury was still at Paris, Bolingbroke wrote to Prior thus: "Monsieur de Torcy has a confidence in you: make use of it, once for all, upon this occasion, and convince him thoroughly, that we must give a different turn to our parliament and our people according to their resolution at this crisis."

Prior's public dignity and splendour commenced in August, 1713, and continued till the August following; but I am afraid that, according to the usual fate of greatness, it was attended with some perplexities and mortifications. He had not all that is customarily given to ambassadors: he hints to the Queen, in an imperfect poem, that he had no service of plate; and it appeared by the debts which he contracted, that his remittances were not punctually made.

On the first of August, 1714, ensued the downfall of the tories and the degradation of Prior. He was recalled, but was not able to return, being detained by the debts which he had found it necessary to contract, and which were not discharged before March, though his old friend Montague was now at the head of the Treasury.

He returned then as soon as he could, and was welcomed on the 25th of March* by a warrant, but was, however, suffered to live in his own house, under the custody of the messenger, till he was examined before a committee of the privy council, of which Mr. Walpole was chairman, and Lord Coningsby, Mr. Stanhope, and Mr. Lechmere, were the principal interrogators; who, in this examination, of which there is printed an account not unentertaining, behaved with the boisterousness of men elated by recent authority. They are represented as asking questions sometimes vague, sometimes insidious, and writing answers different from those which they received. Prior, however, seems to have been overpowered by their turbulence; for he confesses that he signed what, if he had ever come before a legal judicature, he should have contradicted or explained away. The oath was administered by Boscawen, a Middlesex justice, who at last was going to write his attestation on the wrong side of the paper.

They were very industrious to find some charge against Oxford; and asked Prior, with great earnestness, who was present when the preliminary articles were talked of or signed at his house? He told them, that either the Earl of Oxford or the Duke of Shrewsbury was absent, but he could not remember which; an answer which perplexed them, because it supplied no accusation against either. "Could any thing be more absurd," says he, "or more inhuman, than to propose to me a question, by the answering of which I might, according to them, prove myself a traitor? And notwithstanding their solemn promise, that nothing which I could say should hurt myself, I had no reason to trust them; for they violated that promise about five hours after. However, I owned I was there present. Whether this was wisely done or not, I leave to my friends to determine."

When he had signed the paper, he was told by Walpole, that the committee were not satisfied with his behaviour, nor could give such an account of it to the Commons as might merit favour; and that they now thought a stricter confinement necessary than to his own house. "Here," says he, "Boscawen played the moralist, and Coningsby the Christian, but both very awkwardly." The messenger, in whose custody he was to be placed, was then called, and very decently asked by Coningsby, "if his house was secured by bars and bolts?" The messenger answered, "No!" with astonishment. At which Coningsby very angrily said, "Sir, you must secure this prisoner; it is for the safety of the nation: if he escape, you shall answer for it."

They had already printed their report; and in this examination were endeavouring to find proofs.

He continued thus confined for some time; and Mr. Walpole (June 10, 1715) moved for an impeachment against him. What made him so acrimonious does not appear: he was by nature no thirster for blood. Prior was a week after committed to close custody, with orders that "no person should be admitted to see him without leave from the speaker."

When, two years after, an Act of Grace was passed, he was excepted, and continued still in custody, which he had made less tedious by writing his "Alma." He was, however, soon after discharged.

He had now his liberty, but he had nothing else. Whatever the profit of his employments

* 1715.

might have been, he had always spent it; and at the age of fifty-three, was, with all his abilities, in danger of penury, having yet no solid revenue but from the fellowship of his college, which, when in his exaltation he was censured for retaining it, he said, he could live upon at last.

Being however generally known and esteemed, he was encouraged to add other poems to those which he had printed, and to publish them by subscription. The expedient succeeded by the industry of many friends, who circulated the proposals,* and the care of some, who, it is said, withheld the money from him lest he should squander it. The price of the volume was two guineas; the whole collection was four thousand; to which Lord Harley, the son of the Earl of Oxford, to whom he had invariably adhered, added an equal sum for the purchase of Downhall, which Prior was to enjoy during life, and Harley after his decease.

He had now, what wits and philosophers have often wished, the power of passing the day in contemplative tranquillity. But it seems that busy men seldom live long in a state of quiet. It is not unlikely that his health declined. He complains of deafness; "for," says he, "I took little care of my ears while I was not sure if my head was my own."

Of any occurrences in his remaining life, I have found no account. In a letter to Swift, "I have," says he, "treated Lady Harriot at Cambridge (a fellow of a college treat!) and spoke verses to her in a gown and cap! What, the plenipotentiary, so far concerned in the damned peace at Utrecht—the man that makes up half the volume of terse prose, that makes up the report of the committee, speaking verses! *Sic est, homo sum.*"

He died at Wimpole, a seat of the Earl of Oxford, on the eighteenth of September, 1721, and was buried in Westminster; where, on a monument for which, as the "last piece of human vanity," he left five hundred pounds, is engraven this epitaph:

Sui Temporis Historiam meditanti,
Paulatim obrepens Febris
Operi simul et Vitæ filum abrupit,
Sept. 18, An. Dom. 1721. Ætat. 57.
H. S. E.
Vir Eximius,
Serenissimis
Regi GULIELMO Reginæque MARIÆ
In Congressione Fœderatorum
Hagæ, anno 1690, celebrata
Deinde Magnæ Britanniæ Legatis,
Tum iis
Qui anno 1697 Pacem RYSWICKI confecerunt,
Tum iis
Qui apud Gallos annis proximis Legationem
Obierunt, eodem etiam anno 1697 in Hibernia
SECRETARIUS;
Necnon in utroque Honorabili consessu
Eorum
Qui anno 1700 ordinandis Commercii negotiis
Quique anno 1711 dirigendis Portorii rebus,
Præsidebant,
COMMISSIONARIUS;
Postremo
Ab ANNA
Felicissimæ memoriæ Reginâ
Ad LUDOVICUM XIV. Galliæ Regem
Missus anno 1711
De Pace stabilienda,
(Pace etiamnum durante
Diuque ut boni jam omnes sperant duraturâ,)
Cum summa potestate Legatus;
MATTHÆUS PRIOR, Armiger:
Qui
Hos omnes, quibus cumulatus est, Titulos
Humanitatis, Ingenii, Eruditionis laude
Superavit;
Cui enim nascenti faciles arriserant Musæ,
Hunc Puerum Schola hic Regia perpolivit;
Juvenem in Collegio S'ti Johannis
Cantabrigia optimis Scientiis instruxit;
Virum denique auxit; et perfecit
Malta cum viris Principibus consuetudo;
Ita natus, ita institutus,
A Vatum Choro avelli nunquam potuit,
Sed solebat sæpe rerum Civilium gravitatem
Amœniorum Literarum Studiis condire:
Et cum omne adeo Poeticæ genus
Haud infelliciter tentaret,
Tum in Fabellis concinnè lepidèque texendis
Mirus Artifex
Neminem habuit parem.
Hæc liberalis animi oblectamenta,
Quam nullo illi labore constiterint,
Facile ii perspexere quibus usus est Amici,
Apud quos Urbanitatum et Leporum plenus
Cum ad rem, quæcunque forte inciderat,
Aptè, variè, copiosèque alluderet,
Interea nihil quæsitum, nihil vi expressum
Videbatur,
Sed omnia ultro effluere,
Et quasi jugi è fonte affatim exuberâre,
Ita suos tandem dubios reliquit,
Essetne in Scriptis Poeta Elegantior
An in Convictu Comes Jucundior.

Of Prior, eminent as he was, both by his abilities and station, very few memorials have been left by his contemporaries; the account therefore must now be destitute of his private character and familiar practices. He lived at a time when the rage of party detected all which it was any man's interest to hide; and, as little ill is heard of Prior, it is certain that not much was known. He was not afraid of provoking censure, for when he forsook the whigs,† under whose patronage he first entered the world, he became a tory so ardent and determinate, that he did not willingly consort with men of different opinions. He was one of the sixteen tories who met weekly, and agreed to address each other by the title of *brother;* and seems to have adhered, not only by concurrence of political designs, but by peculiar affection, to the Earl of Oxford and his family. With how much confidence he was trusted has been already told.

He was, however, in Pope's† opinion, fit only to make verses, and less qualified for business than Addison himself. This was surely said without consideration. Addison, exalted to a high place, was forced into degradation by the sense of his own incapacity; Prior, who was employed by men very capable of estimating his value, having been secretary to one embassy, had, when great abilities were again wanted, the same office another time; and was, after so much experience of his knowledge and dexterity, at last sent to transact a negotiation in the highest degree arduous and important, for which he was qualified, among other requisites, in the opinion of Bolingbroke, by his influence upon the French minister, and by skill in questions of commerce above other men.

Of his behaviour in the lighter parts of life, it is too late to get much intelligence. One of his answers to a boastful Frenchman has been related; and to an impertinent he made another

* Swift obtained many subscriptions for him in Ireland.—H.

† Spence

equally proper. During his embassy, he sat at the opera by a man, who, in his rapture, accompanied with his own voice, the principal singer. Prior fell to railing at the performer with all the terms of reproach that he could collect, till the Frenchman, ceasing from his song, began to expostulate with him for his harsh censure of a man who was confessedly the ornament of the stage. "I know all that," says the ambassador, "mais il chante si haut, que je ne sçaurois vous entendre."

In a gay French company, where every one sang a little song or stanza, of which the burden was, "Bannissons la Melancholie:" when it came to his turn to sing, after the performance of a young lady that sat next him, he produced these extemporary lines:

> Mais cette voix, et ces beaux yeux,
> Font Cupidon trop dangereux;
> Et je suis triste quand je crie,
> Bannissons la Melancholie.

Tradition represents him as willing to descend from the dignity of the poet and statesman to the low delights of mean company. His Chloe probably was sometimes ideal; but the woman with whom he cohabited was a despicable drab* of the lowest species. One of his wenches, perhaps Chloe, while he was absent from his house, stole his plate, and ran away; as was related by a woman who had been his servant. Of this propensity to sordid converse I have seen an account so seriously ridiculous, that it seems to deserve insertion.†

"I have been assured that Prior, after having spent the evening with Oxford, Bolingbroke, Pope, and Swift, would go and smoke a pipe, and drink a bottle of ale, with a common soldier and his wife, in Long Acre, before he went to bed; not from any remains of the lowness of his original, as one said, but, I suppose, that his faculties,

> ——— Strain'd to the height,
> In that celestial colloquy sublime,
> Dazzled and spent, sunk down, and sought repair."

Poor Prior, why was he so *strained*, and in such *want of repair*, after a conversation with men, not, in the opinion of the world, much wiser than himself? But such are the conceits of speculatists, who *strain* their *faculties* to find in a mine what lies upon the surface.

His opinions, so far as the means of judging are left us, seem to have been right; but his life was, it seems, irregular, negligent, and sensual.

Prior has written with great variety; and his variety has made him popular. He has tried all styles, from the grotesque to the solemn, and has not so failed in any as to incur derision or disgrace.

His works may be distinctly considered, as comprising Tales, Love-verses, Occasional Poems, "Alma" and "Solomon."

His Tales have obtained general approbation, being written with great familiarity and great sprightliness; the language is easy, but seldom gross, and the numbers smooth, without appearance of care. Of these Tales there are only four. "The Ladle;" which is introduced by a preface, neither necessary nor pleasing, neither grave nor merry. "Paulo Purganti;" which has likewise a preface, but of more value than the Tale. "Hans Cravel," not over decent; and "Protogenes and Apelles," an old story, mingled, by an affectation not disagreeable, with modern images. "The young Gentleman in Love" has hardly a just claim to the title of a Tale. I know not whether he be the original author of any tale which he has given us. The adventure of "Hans Cravel" has passed through many successions of merry wits; for it is to be found in Ariosto's "Satires," and is perhaps yet older. But the merit of such stories is the art of telling them.

In his amorous effusions he is less happy; for they are not dictated by nature or by passion, and have neither gallantry nor tenderness. They have the coldness of Cowley, without his wit, the dull exercises of a skilful versifier, resolved at all adventures to write something about Chloe, and trying to be amorous by dint of study. His fictions therefore are mythological. Venus, after the example of the Greek Epigram, asks when she was seen *naked and bathing*. Then Cupid is *mistaken;* then Cupid is *disarmed;* then he loses his darts to Ganymede; then Jupiter sends him a summons by Mercury. Then Chloe goes a hunting, with an *ivory quiver graceful at her side;* Diana mistakes her for one of her nymphs, and Cupid laughs at the blunder. All this is surely despicable; and even when he tries to act the lover, without the help of gods or goddesses, his thoughts are unaffecting or remote. He talks not "like a man of this world."

The greatest of all his amorous essays is "Henry and Emma;" a dull and tedious dialogue, which excites neither esteem for the man, nor tenderness for the woman. The example of Emma, who resolves to follow an outlawed murderer wherever fear and guilt shall drive him, deserves no imitation; and the experiment by which Henry tries the lady's constancy, is such as must end either in infamy to her, or in disappointment to himself.

His Occasional Poems necessarily lost part of their value, as their occasions, being less remembered, raised less emotion. Some of them, however, are preserved by their inherent excellence. The burlesque of Boileau's Ode on Namur has, in some parts, such airiness and levity as will always procure it readers, even among those who cannot compare it with the original. The epistle to Boileau is not so happy. The poems to the King are now perused only by young students, who read merely that they may learn to write; and of the "Carmen Seculare," I cannot but suspect that I might praise or censure it by caprice, without danger of detection; for who can be supposed to have laboured through it? Yet the time has been when this neglected work was so popular, that it was translated into Latin by no common master.

His poem on the battle of Ramilies is necessarily tedious by the form of the stanza: an uniform mass of ten lines thirty-five times repeated, inconsequential and slightly connected, must weary both the ear and the understanding His imitation of Spenser, which consists principally in *I ween* and *I weet*, without exclusion of later modes of speech, makes his poem neither ancient nor modern. His mention of

* Spence; and see Gent Mag. vol. lvii. p. 1039.
† Richardsoniana.

Mars and Bellona, and his comparison of Marlborough to the eagle that bears the thunder of Jupiter, are all puerile and unaffecting; and yet more despicable is the long tale told by Lewis in his despair of Brute and Troynovante, and the teeth of Cadmus, with his similies of the raven and eagle, and wolf and lion. By the help of such easy fictions, and vulgar topics, without acquaintance with life, and without knowledge of art or nature, a poem of any length, cold and lifeless like this, may be easily written on any subject.

In his Epilogues to *Phædra* and to *Lucius* he is very happily facetious; but in the prologue before the Queen, the pedant has found his way, with Minerva, Perseus, and Andromeda.

His epigrams and lighter pieces are, like those of others, sometimes elegant, sometimes trifling, and sometimes dull; among the best are the "Camelion," and the epitaph on *John* and *Joan*.

Scarcely any one of our poets has written so much and translated so little; the version of Callimachus is sufficiently licentious; the paraphrase on St. Paul's Exhortation to Charity is eminently beautiful.

"Alma" is written in professed imitation of "Hudibras," and has at least one accidental resemblance: "Hudibras" wants a plan, because it is left imperfect; "Alma" is imperfect, because it seems never to have had a plan. Prior appears not to have proposed to himself any drift or design, but to have written the casual dictates of the present moment.

What Horace said, when he imitated Lucilius, might be said of Butler by Prior; his numbers were not smooth or neat. Prior excelled him in versification: but he was, like Horace, *inventore minor*: he had not Butler's exuberance of matter and variety of illustration. The spangles of wit which he could afford he knew how to polish; but he wanted the bullion of his master. Butler pours out a negligent profusion, certain of the weight, but careless of the stamp. Prior has comparatively little, but with that little he makes a fine show. "Alma" has many admirers, and was the only piece among Prior's works, of which Pope said that he should wish to be the author.

"Solomon" is the work to which he intrusted the protection of his name, and which he expected succeeding ages to regard with veneration. His affection was natural; it had undoubtedly been written with great labour; and who is willing to think that he has been labouring in vain? He had infused into it much knowledge and much thought; had often polished it to elegance, often dignified it with splendour, and sometimes heightened it to sublimity: he perceived in it many excellencies, and did not discover that it wanted that without which all others are of small avail, the power of engaging attention and alluring curiosity.

Tediousness is the most fatal of all faults: negligences or errors are single and local, but tediousness pervades the whole; other faults are censured and forgotten, but the power of tediousness propagates itself. He that is weary the first hour, is more weary the second; as bodies forced into motion contrary to their tendency pass more and more slowly through every successive interval of space.

Unhappily this pernicious failure is that which an author is least able to discover. We are seldom tiresome to ourselves; and the act of composition fills and delights the mind with change of language and succession of images; every couplet when produced is new, and novelty is the great source of pleasure. Perhaps no man ever thought a line superfluous when he first wrote it, or contracted his work till his ebullitions of invention had subsided. And even if he should control his desire of immediate renown, and keep his work nine years unpublished, he will be still the author, and still in danger of deceiving himself: and if he consults his friends, he will probably find men who have more kindness than judgment, or more fear to offend than desire to instruct.

The tediousness of this poem proceeds not from the uniformity of the subject, for it is sufficiently diversified, but from the continued tenor of the narration; in which Solomon relates the successive vicissitudes of his own mind, without the intervention of any other speaker, or the mention of any other agent, unless it be Abra; the reader is only to learn what he thought, and to be told that he thought wrong. The event of every experiment is foreseen, and therefore the process is not much regarded.

Yet the work is far from deserving to be neglected. He that shall peruse it will be able to mark many passages to which he may recur for instruction or delight; many from which the poet may learn to write, and the philosopher to reason.

If Prior's poetry be generally considered, his praise will be that of correctness and industry, rather than of compass, of comprehension, or activity of fancy. He never made any effort of invention: his greater pieces are only tissues of common thoughts; and his smaller, which consist of light images or single conceits, are not always his own. I have traced him among the French epigrammatists, and have been informed that he poached for prey among obscure authors. The "Thief and Cordelier" is, I suppose, generally considered as an original production; with how much justice this epigram may tell, which was written by Georgius Sabinus, a poet now little known or read, though once the friend of Luther and Melancthon:

De Sacerdote Furem consolante.

Quidam sacrificus furem comitatus euntem
Huc ubi dat sontes carnificina neci,
Ne sis mœstus, ait; summi conviva Tonantis
Jam cum cœlitibus (si modo credis) eris.

Ille gemens, si vera mihi solatia præbes,
Hospes apud superos sis meus oro, refert
Sacrificus contra; mihi non convivia fas est
Ducere, jejunans hac edo luce nihil.

What he has valuable he owes to his diligence and his judgment. His diligence has justly placed him among the most correct of the English poets; and he was one of the first that resolutely endeavoured at correctness. He never sacrifices accuracy to haste, nor indulges himself in contemptuous negligence, or impatient idleness: he has no careless lines, or entangled sentiments: his words are nicely selected, and his thoughts fully expanded. If this part of his character suffers an abatement, it must be from the disproportion of his rhymes, which have not always sufficient consonance, and from the ad-

mission of broken lines into his "Solomon;" but perhaps he thought, like Cowley, that hemistichs ought to be admitted into heroic poetry.

He had apparently such rectitude of judgment as secured him from every thing that approached to the ridiculous or absurd; but as laws operate in civil agency not to the excitement of virtue, but the repression of wickedness, so judgment in the operations of intellect can hinder faults, but not produce excellence. Prior is never low, nor very often sublime. It is said by Longinus of Euripides, that he forces himself sometimes into grandeur by violence of effort, as the lion kindles his fury by the lashes of his own tail. Whatever Prior obtains above mediocrity seems the effort of struggle and of toil. He has many vigorous, but few happy lines; he has every thing by purchase, and nothing by gift; he had no nightly visitations of the muse, no infusions of sentiment or felicities of fancy.

His diction, however, is more his own than of any among the successors of Dryden; he borrows no lucky turns, or commodious modes of language from his predecessors. His phrases are original, but they are sometimes harsh: as he inherited no elegances, none has he bequeathed. His expression has every mark of laborious study; the line seldom seems to have been formed at once; the words did not come till they were called, and were then put by constraint into their places, where they do their duty, but do it sullenly. In his greater compositions there may be found more rigid stateliness than graceful dignity.

Of versification he was not negligent; what he received from Dryden he did not lose; neither did he increase the difficulty of writing by unnecessary severity, but uses triplets and Alexandrines without scruple. In his preface to "Solomon" he proposes some improvements, by extending the sense from one couplet to another, with variety of pauses. This he has attempted, but without success; his interrupted lines are unpleasing, and his sense as less distinct is less striking.

He has altered the stanza of Spenser, as a house is altered by building another in its place of a different form. With how little resemblance he has formed his new stanza to that of his master, these specimens will show;

SPENSER.

She flying fast from Heaven's hated face,
And from the world that her discover'd wide,
Fled to the wasteful wilderness apace,
From living eyes her open shame to hide,
And lurk'd in rocks and caves long unespy'd,
But that fair crew of knights, and Una fair,
Did in that castle afterwards abide,
To rest themselves, and weary pow'rs repair,
Where store they found of all, that dainty was and rare.

PRIOR.

To the close rock the frighted raven flies,
Soon as the rising eagle cuts the air:
The shaggy wolf unseen and trembling lies,
When the hoarse roar proclaims the lion near.
Ill-starr'd did we our forts and lines forsake,
To dare our British foes to open fight:
Our conquest we by stratagem should make:
Our triumph had been founded in our flight.
'Tis ours, by craft and by surprise to gain:
'Tis theirs to meet in arms, and baule in the plain.

By this new structure of his lines he has avoided difficulties; nor am I sure that he has lost any of the power of pleasing: but he no longer imitates Spenser.

Some of his poems are written without regularity of measure; for, when he commenced poet, he had not recovered from our Pindaric infatuation; but he probably lived to be convinced, that the essence of verse is order and consonance.

His numbers are such as mere diligence may attain; they seldom offend the ear, and seldom soothe it; they commonly want airiness, lightness, and facility: what is smooth is not soft. His verses always roll, but they seldom flow.

A survey of the life and writings of Prior may exemplify a sentence which he doubtless understood well, when he read Horace at his uncle's; "the vessel long retains the scent which it first receives." In his private relaxation he revived the tavern, and in his amorous pedantry he exhibited the college. But on higher occasions, and nobler subjects, when habit was overpowered by the necessity of reflection, he wanted not wisdom as a statesman, or elegance as a poet.

CONGREVE.

William Congreve descended from a family in Staffordshire, of so great antiquity that it claims a place among the few that extend their line beyond the Norman Conquest; and was the son of William Congreve, second son of Richard Congreve, of Congreve and Stratton. He visited, once at least, the residence of his ancestors; and, I believe, more places than one are still shown, in groves and gardens, where he is reated to have written his "Old Bachelor."

Neither the time nor place of his birth is certainly known: if the inscription upon his monument be true, he was born in 1672. For the place, it was said by himself, that he owed his nativity to England, and by every body else, that he was born in Ireland. Southern mentioned him, with sharp censure, as a man that meanly disowned his native country. The biographers assign his nativity to Bardsa, near Leeds, in Yorkshire, from the account given by himself, as they suppose, to Jacob.

To doubt whether a man of eminence has told

the truth about his own birth, is, in appearance, to be very deficient in candour; yet, nobody can live long without knowing that falsehoods of convenience or vanity, falsehoods from which no evil immediately visible ensues, except the general degradation of human testimony, are very lightly uttered; and, once uttered, are sullenly supported. Boileau, who desired to be thought a rigorous and steady moralist, having told a petty lie to Louis the Fourteenth, continued it afterwards by false dates; thinking himself obliged *in honour*, says his admirer, to maintain what, when he said it, was so well received.

Wherever Congreve was born, he was educated first at Kilkenny, and afterwards at Dublin, his father having some military employment that stationed him in Ireland; but, after having passed through the usual preparatory studies, as may be reasonably supposed, with great celerity and success, his father thought it proper to assign him a profession by which something might be gotten; and, about the time of the Revolution, sent him, at the age of sixteen, to study law in the Middle Temple, where he lived for several years, but with very little attention to statutes or reports.

His disposition to become an author appeared very early, as he very early felt that force of imagination, and possessed that copiousness of sentiment, by which intellectual pleasure can be given. His first performance was a novel, called "Incognita, or Love and Duty reconciled:" it is praised by the biographers, who quote some part of the preface, that is, indeed, for such a time of life, uncommonly judicious. I would rather praise it than read it.

His first dramatic labour was "The Old Bachelor;" of which he says, in his defence against Collier, "that comedy was written, as several know, some years before it was acted. When I wrote it, I had little thoughts of the stage; but did it to amuse myself in a slow recovery from a fit of sickness. Afterwards, through my indiscretion, it was seen, and, in some little time more, it was acted; and I, through the remainder of my indiscretion, suffered myself to be drawn into the prosecution of a difficult and thankless study, and to be involved in a perpetual war with knaves and fools."

There seems to be a strange affectation in authors of appearing to have done every thing by chance. "The Old Bachelor" was written for amusement in the languor of convalescence. Yet it is apparently composed with great elaborateness of dialogue, and incessant ambition of wit. The age of the writer considered, it is, indeed, a very wonderful performance: for, whenever written, it was acted (1693) when he was not more than twenty-one years old; and was then recommended by Mr. Dryden, Mr. Southern, and Mr. Mainwaring. Dryden said, that he never had seen such a first play; but they found it deficient in some things requisite to the success of its exhibition, and, by their greater experience, fitted it for the stage. Southern used to relate of one comedy, probably of this, that, when Congreve read it to the players, he pronounced it so wretchedly, that they had almost rejected it; but they were afterwards so well persuaded of its excellence, that, for half a year before it was acted, the manager allowed its Author the privilege of the house.

Few plays have ever been so beneficial to the writer; for it procured him the patronage of Halifax, who immediately made him one of the commissioners for licensing coaches, and soon after gave him a place in the Pipe-office, and another in the Customs of six hundred pounds a-year. Congreve's conversation must surely have been at least equally pleasing with his writings.

Such a comedy, written at such an age, requires some consideration. As the lighter species of dramatic poetry professes the imitation of common life, of real manners, and daily incidents, it apparently pre-supposes a familiar knowledge of many characters, and exact observation of the passing world; the difficulty therefore is, to conceive how this knowledge can be obtained by a boy.

But if "The Old Bachelor" be more nearly examined, it will be found to be one of those comedies which may be made by a mind vigorous and acute, and furnished with comic characters by the perusal of other poets, without much actual commerce with mankind. The dialogue is one constant reciprocation of conceits, or clash of wit, in which nothing flows necessarily from the occasion, or is dictated by nature. The characters, both of men and women, are either fictitious and artificial, as those of Heartwell and the ladies; or easy and common, as Wittol, a tame idiot, Bluff, a swaggering coward, and Fondlewife, a jealous puritan; and the catastrophe arises from a mistake not very probably produced, by marrying a woman in a mask.

Yet this gay comedy, when all these deductions are made, will still remain the work of very powerful and fertile faculties; the dialogue is quick and sparkling, the incidents such as seize the attention, and the wit so exuberant, that it "o'er-informs its tenement."

Next year he gave another specimen of his abilities in "The Double Dealer," which was not received with equal kindness. He writes to his patron, the Lord Halifax, a dedication, in which he endeavours to reconcile the reader to that which found few friends among the audience. These apologies are always useless: "de gustibus non est disputandum;" men may be convinced, but they cannot be pleased against their will. But, though taste is obstinate, it is very variable; nd time often prevails when arguments have failed.

Queen Mary conferred upon both those plays the honour of her presence; and when she died, soon after, Congreve testified his gratitude by a despicable effusion of elegiac pastoral; a composition in which all is unnatural, and yet nothing is new.

In another year (1695) his prolific pen produced "Love for Love," a comedy of nearer alliance to life, and exhibiting more real manners than either of the former. The character of Foresight was then common. Dryden calculated nativities; both Cromwell and King William had their lucky days; and Shaftesbury himself, though he had no religion, was said to regard predictions. The Sailor is not accounted very natural, but he is very pleasant.

With this play was opened the New Theatre, under the direction of Betterton, the tragedian; where he exhibited, two years afterwards, (1697,)

"The Mourning Bride," a tragedy, so written as to show him sufficiently qualified for either kind of dramatic poetry.

In this play, of which, when he afterwards revised it, he reduced the versification to greater regularity, there is more bustle than sentiment, the plot is busy and intricate, and the events take hold on the attention; but except a very few passages, we are rather amused with noise, and perplexed with stratagem, than entertained with any true delineation of natural characters. This, however, was received with more benevolence than any other of his works, and still continues to be acted and applauded.

But whatever objections may be made either to his comic or tragic excellence, they are lost at once in the blaze of admiration, when it is remembered that he had produced these four plays before he had passed his twenty-fifth year; before other men, even such as are some time to shine in eminence, have passed their probation of literature, or presume to hope for any other notice than such as is bestowed on diligence and inquiry. Among all the efforts of early genius, which literary history records, I doubt whether any one can be produced that more surpasses the common limits of nature than the plays of Congreve.

About this time began the long continued controversy between Collier and the poets. In the reign of Charles the First, the puritans had raised a violent clamour against the drama, which they considered as an entertainment not lawful to Christians, an opinion held by them in common with the church of Rome; and Prynne published "Histrio-Mastix," a huge volume, in which stage-plays were censured. The outrages and crimes of the puritans brought afterwards their whole system of doctrine into disrepute, and from the Restoration the poets and players were left at quiet; for to have molested them would have had the appearance of tendency to puritanical malignity.

This danger, however, was worn away by time; and Collier, a fierce and implacable nonjuror, knew that an attack upon the theatre would never make him suspected for a puritan; he therefore (1698) published "A short View of the Immorality and Profaneness of the English Stage," I believe with no other motive than religious zeal and honest indignation. He was formed for a controvertist; with sufficient learning; with diction vehement and pointed, though often vulgar and incorrect; with unconquerable pertinacity; with wit in the highest degree keen and sarcastic; and with all those powers exalted and invigorated by just confidence in his cause.

Thus qualified, and thus incited, he walked out to battle, and assailed at once most of the living writers, from Dryden to D'Urfey. His onset was violent; those passages, which, while they stood single, had passed with little notice, when they were accumulated and exposed together, excited horror; the wise and the pious caught the alarm; and the nation wondered why it had so long suffered irreligion and licentiousness to be openly taught at the public charge.

Nothing now remained for the poets but to resist or fly. Dryden's conscience, or his prudence, angry as he was, withheld him from the conflict: Congreve and Vanbrugh attempted answers. Congreve, a very young man, elated with success, and impatient of censure, assumed an air of confidence and security. His chief artifice of controversy is to retort upon his adversary his own words; he is very angry, and, hoping to conquer Collier with his own weapons, allows himself in the use of every term of contumely and contempt: but he has the sword without the arm of Scanderbeg; he has his antagonist's coarseness, but not his strength. Collier replied; for contest was his delight; he was not to be frighted from his purpose or his prey.

The cause of Congreve was not tenable; whatever glosses he might use for the defence or palliation of single passages, the general tenor and tendency of his plays must always be condemned. It is acknowledged, with universal conviction, that the perusal of his works will make no man better; and that their ultimate effect is to represent pleasure in alliance with vice, and to relax those obligations by which life ought to be regulated.

The stage found other advocates, and the dispute was protracted through ten years; but at last comedy grew more modest, and Collier lived to see the reward of his labour in the reformation of the theatre.

Of the powers by which this important victory was achieved, a quotation from "Love for Love," and the remark upon it, may afford a specimen:

Sir Samps. Sampson's a very good name; for your Sampsons were very strong dogs from the beginning.

Angel. Have a care—If you remember, the strongest Sampson of your name pulled an old house over his head at last.

"Here you have the Sacred History burlesqued, and Sampson once more brought into the house of Dagon, to make sport for the Philistines!"

Congreve's last play was "The Way of the World;" which, though as he hints in his dedication, it was written with great labour and much thought, was received with so little favour, that, being in a high degree offended and disgusted, he resolved to commit his quiet and his fame no more to the caprices of an audience.

From this time his life ceased to the public; he lived for himself and for his friends, and among his friends was able to name every man of his time whom wit and elegance had raised to reputation: it may be, therefore, reasonably supposed, that his manners were polite and his conversation pleasing.

He seems not to have taken much pleasure in writing, as he contributed nothing to the "Spectator," and only one paper to the "Tatler," though published by men with whom he might be supposed willing to associate; and though he lived many years after the publication of his Miscellaneous Poems, yet he added nothing to them, but lived on in literary indolence; engaged in no controversy, contending with no rival, neither soliciting flattery by public commendations, nor provoking enmity by malignant criticism, but passing his time among the great and splendid, in the placid enjoyment of his fame and fortune.

Having owed his fortune to Halifax, he continued always of his patron's party, but, as it seems, without violence or acrimony; and his

firmness was naturally esteemed, as his abilities were reverenced. His security, therefore, was never violated; and when, upon the extrusion of the whigs, some intercession was used lest Congreve should be displaced, the Earl of Oxford made this answer:

"Non obtusa adeo gestamus pectora Pœni,
Nec tam aversus equos Tyria sol jungit ab urbe."

He that was thus honoured by the adverse party might naturally expect to be advanced when his friends returned to power, and he was accordingly made secretary for the Island of Jamaica; a place, I suppose without trust or care, but which, with his post in the Customs, is said to have afforded him twelve hundred pounds a year.

His honours were yet far greater than his profits. Every writer mentioned him with respect; and, among other testimonies to his merit, Steele made him the patron of his Miscellany, and Pope inscribed to him his translation of the "Iliad."

But he treated the Muses with ingratitude; for, having long conversed familiarly with the great, he wished to be considered rather as a man of fashion than of wit; and, when he received a visit from Voltaire, disgusted him by the despicable foppery of desiring to be considered not as an author but a gentleman; to which the Frenchman replied, "that if he had been only a gentleman he should not have come to visit him."

In his retirement he may be supposed to have applied himself to books; for he discovers more literature than the poets have commonly attained. But his studies were in his latter days obstructed by cataracts in his eyes, which at last terminated in blindness. This melancholy state was aggravated by the gout, for which he sought relief by a journey to Bath; but, being overturned in his chariot, complained from that time of a pain in his side, and died, at his house in Surrey-street, in the Strand, January 29, 1728-9. Having lain in state in the Jerusalem Chamber, he was buried in Westminster Abbey, where a monument is erected to his memory by Henrietta, Duchess of Marlborough, to whom, for reasons either not known or not mentioned, he bequeathed a legacy, of about ten thousand pounds, the accumulation of attentive parsimony; which, though to her superfluous and useless, might have given great assistance to the ancient family from which he descended, at that time, by the imprudence of his relation, reduced to difficulties and distress.

Congreve has merit of the highest kind; he is an original writer, who borrowed neither the models of his plot nor the manner of his dialogue. Of his plays I cannot speak distinctly, for since I inspected them many years have passed; but what remains upon my memory is, that his characters are commonly fictitious and artificial, with very little of nature, and not much of life. He formed a peculiar idea of comic excellence, which he supposed to consist in gay remarks and unexpected answers; but that which he endeavoured he seldom failed of performing. His scenes exhibit not much of humour, imagery, or passion; his personages are a kind of intellectual gladiators; every sentence is to ward or strike; the contest of smartness is never intermitted; his wit is a meteor playing to and fro with alternate coruscations. His comedies have, therefore, in some degree, the operation of tragedies; they surprise rather than divert, and raise admiration oftener than merriment. But they are the works of a mind replete with images and quick in combination.

Of his miscellaneous poetry I cannot say any thing very favourable. The powers of Congreve seem to desert him when he leaves the stage, as Antæus was no longer strong than when he could touch the ground. It cannot be observed without wonder, that a mind so vigorous and fertile in dramatic compositions, should on any other occasion discover nothing but impotence and poverty. He has in these little pieces neither elevation of fancy, selection of language, nor skill in versification; yet, if I were required to select from the whole mass of English poetry the most poetical paragraph, I know not what I could prefer to an exclamation in "The Mourning Bride:"

ALMERIA.

It was a fancied noise; for all is hush'd.

LEONORA.

It bore the accent of a human voice.

ALMERIA.

It was thy fear, or else some transient wind
Whistling through hollows of this vaulted aisle:
We'll listen—

LEONORA.

Hark!

ALMERIA.

No, all is hush'd and still as death.—'Tis dreadful!
How reverend is the face of this tall pile,
Whose ancient pillars rear their marble heads,
To bear aloft its arch'd and pond'rous roof,
By its own weight made steadfast and immoveable,
Looking tranquillity! It strikes an awe
And terror on my aching sight; the tombs
And monumental caves of death look cold,
And shoot a chillness to my trembling heart.
Give me thy hand, and let me hear thy voice;
Nay, quickly speak to me, and let me hear
Thy voice—my own affrights me with its echoes

He who reads these lines enjoys for a moment the powers of a poet; he feels what he remembers to have felt before; but he feels it with great increase of sensibility; he recognizes a familiar image, but meets it again amplified and expanded, embellished with beauty and enlarged with majesty.

Yet could the Author, who appears here to have enjoyed the confidence of Nature, lament the death of Queen Mary in lines like these

The rocks are cleft, and new-descending rills
Furrow the brows of all th' impending hills.
The water-gods to flood their rivulets turn,
And each, with streaming eyes, supplies his wanting urn.
The fauns forsake the woods, the nymphs the grove,
And round the plain in sad distraction rove:
In prickly brakes their tender limbs they tear,
And leave on thorns their locks of golden hair.
With their sharp nails, themselves the satyrs wound,
And tug their shaggy beards, and bite with grief the ground.
Lo Pan himself, beneath a blasted oak,
Dejected lies, his pipe in pieces broke.
See Pales weeping too, in wild despair,
And to the piercing winds her bosom bare.
And see yon fading myrtle, where appears
The Queen of Love, all bath'd in flowing tears!
See how she wrings her hands, and beats her breast,
And tears her useless girdle from her waist!
Hear the sad murmurs of her sighing doves
For grief they sigh, forgetful of their loves

And, many years after, he gave no proof that time had improved his wisdom or his wit; for, on the death of the Marquis of Blandford, this was his song:

And now the winds, which had so long been still,
Began the swelling air with sighs to fill:
The water-nymphs, who motionless remain'd,
Like images of ice, while she complain'd,
Now loos'd their streams; as when descending rains
Roll the steep torrents headlong o'er the plains.
The prone creation who so long had gaz'd,
Charm'd with her cries, and at her griefs amaz'd,
Began to roar and howl with horrid yell,
Dismal to hear and terrible to tell!
Nothing but groans and sighs were heard around,
And echo multiplied each mournful sound.

In both these funeral poems, when he has *yelled* out many *syllables* of senseless *dolour*, he dismisses his reader with senseless consolation: from the grave of Pastora rises a light that forms a star; and where Amaryllis wept for Amyntas, from every tear sprung up a violet.

But William is his hero, and of William he will sing:

The hov'ring winds on downy wings shall wait around,
And catch, and waft to foreign lands, the flying sound.

It cannot but be proper to show what they shall have to catch and carry:

'Twas now, when flowery lawns the prospect made,
And flowing brooks beneath a forest-shade,
A lowing heifer, loveliest of the herd,
Stood feeding by; while two fierce bulls prepar'd
Their armed heads for fight, by fate of war to prove
The victor worthy of the fair one's love;
Unthought presage of what met next my view,
For soon the shady scene withdrew.
And now, for woods, and fields, and springing flow'rs,
Behold a town arise, bulwark'd with walls and lofty tow'rs;
Two rival armies all the plain o'erspread,
Each in battalia rang'd, and shining arms array'd;
With eager eyes beholding both from far,
Namur, the prize and mistress of the war.

"The Birth of the Muse" is a miserable fiction. One good line it has, which was borrowed from Dryden. The concluding verses are these:

This said, no more remain'd. Th' ethereal host
Again impatient crowd the crystal coast.
The father now, within his spacious hands,
Encompass'd all the mingled mass of seas and lands;
And, having heav'd aloft the pond'rous sphere,
He launch'd the world, to float in ambient air.

Of his irregular poems, that to Mrs. Arabella Hunt seems to be the best; his "Ode for St. Cecilia's Day," however, has some lines which Pope had in his mind when he wrote his own.

His imitations of Horace are feebly paraphrastical, and the additions which he makes are of little value. He sometimes retains what were more properly omitted, as when he talks of *vervain* and *gums* to propitiate Venus.

Of his translations, the satire of Juvenal was written very early, and may therefore be forgiven, though it have not the massiness and vigour of the original. In all his versions strength and sprightliness are wanting; his Hymn to Venus, from Homer, is perhaps the best. His lines are weakened with expletives, and his rhymes are frequently imperfect.

His petty poems are seldom worth the cost of criticism; sometimes the thoughts are false, and sometimes common. In his verses on Lady Gethin, the latter part is in imitation of Dryden's Ode on Mrs. Killegrew; and Doris, that has been so lavishly flattered by Steele, has indeed some lively stanzas, but the expression might be mended; and the most striking part of the character had been already shown in "Love for Love." His "Art of Pleasing" is founded on a vulgar, but perhaps impracticable, principle, and the staleness of the sense is not concealed by any novelty of illustration or elegance of diction.

This tissue of poetry, from which he seems to have hoped a lasting name, is totally neglected, and known only as it appended to his plays.

While comedy or while tragedy is regarded, his plays are likely to be read; but, except* what relates to the stage, I know not that he has ever written a stanza that is sung, or a couplet that is quoted. The general character of his Miscellanies is, that they show little wit and little virtue.

Yet to him it must be confessed that we are indebted for the correction of a national error, and for the cure of our Pindaric madness. He first taught the English writers that Pindar's odes were regular; and, though certainly he had not the fire requisite for the higher species of lyric poetry, he has shown us, that enthusiasm has its rules, and that in mere confusión there is neither grace nor greatness.

* "Except!" Dr. Warton exclaims, "Is not this a high sort of poetry?" He mentions, likewise, that Congreve's Opera, or Oratorio, of "Semele," was set to music by Handel, I believe in 1743.—C.

BLACKMORE.

Sir Richard Blackmore is one of those men whose writings have attracted much notice, but of whose life and manners very little has been communicated, and whose lot it has been to be much oftener mentioned by enemies than by friends.

He was the son of Robert Blackmore, of Corsham, in Wiltshire, styled by Wood, Gentleman, and supposed to have been an attorney. Having been for some time educated in a country school, he was sent, at thirteen, to Westminster; and, in 1668, was entered at Edmund Hall, in Oxford, where he took the degree of M. A. June 3, 1676, and resided thirteen years;

a much longer time than it is usual to spend at the university; and which he seems to have passed with very little attention to the business of the place; for, in his poems, the ancient names of nations or places, which he often produces, are pronounced by chance. He afterwards travelled: at Padua he was made doctor of physic; and, after having wandered about a year and a half on the Continent, returned home.

In some part of his life, it is not known when, his indigence compelled him to teach a school, an humiliation with which, though it certainly lasted but a little while, his enemies did not forget to reproach him, when he became conspicuous enough to excite malevolence; and let it be remembered for his honour, that to have been once a schoolmaster, is the only reproach which all the perspicacity of malice, animated by wit, has ever fixed upon his private life.

When he first engaged in the study of physic, he inquired, as he says, of Dr. Sydenham, what authors he should read, and was directed by Sydenham to "Don Quixote;" "which," said he, "is a very good book; I read it still." The perverseness of mankind makes it often mischievous in men of eminence to give way to merriment; the idle and the illiterate will long shelter themselves under this foolish apophthegm.

Whether he rested satisfied with this direction, or sought for better, he commenced physician, and obtained high eminence and extensive practice. He became fellow of the College of Physicians, April 12, 1687, being one of the thirty which, by the new charter of King James, were added to the former fellows. His residence was in Cheapside,* and his friends were chiefly in the city. In the early part of Blackmore's time, a citizen was a term of reproach; and his place of abode was another topic to which his adversaries had recourse, in the penury of scandal.

Blackmore, therefore, was made a poet not by necessity but inclination, and wrote not for a livelihood but for fame, or, if he may tell his own motives, for a nobler purpose, to engage poetry in the cause of virtue.

I believe it is peculiar to him, that his first public work was an heroic poem. He was not known as a maker of verses till he published (in 1695) "Prince Arthur," in ten books, written, as he relates, "by such catches and starts, and in such occasional uncertain hours, as his profession afforded, and for the greatest part in coffee-houses, or in passing up and down the streets." For the latter part of this apology he was accused of writing "to the rumbling of his chariot-wheels." He had read, he says, "but little poetry throughout his whole life; and for fifteen years before had not written a hundred verses, except one copy of Latin verses in praise of a friend's book."

He thinks, and with some reason, that from such a performance perfection cannot be expected; but he finds another reason for the severity of his censures, which he expresses in language such as Cheapside easily furnished. "I am not free of the poets' company, having never kissed the governor's hands: mine is therefore not so much as a permission-poem, but a downright interloper. Those gentlemen who carry on their poetical trade in a joint stock, would certainly do what they could to sink and ruin an unlicensed adventurer, notwithstanding I disturbed none of their factories, nor imported any goods they have ever dealt in." He had lived in the city till he had learned its note.

That "Prince Arthur" found many readers is certain; for in two years it had three editions; a very uncommon instance of favourable reception, at a time when literary curiosity was yet confined to particular classes of the nation. Such success naturally raised animosity; and Dennis attacked it by a formal criticism, more tedious and disgusting than the work which he condemns. To this censure may be opposed the approbation of Locke and the admiration of Molineux, which are found in their printed letters. Molineux is particularly delighted with the song of *Mopas*, which is therefore subjoined to this narrative.

It is remarked by Pope, that what "raises the hero often sinks the man." Of Blackmore it may be said, that as the poet sinks, the man rises; the animadversions of Dennis, insolent and contemptuous as they were, raised in him no implacable resentment: he and his critic were afterwards friends; and in one of his latter works he praises Dennis as "equal to Boileau in poetry, and superior to him in critical abilities."

He seems to have been more delighted with praise than pained by censure, and, instead of slackening, quickened his career. Having in two years produced ten books of "Prince Arthur," in two years more (1697) he sent into the world "King Arthur" in twelve. The provocation was now doubled, and the resentment of wits and critics may be supposed to have increased in proportion. He found, however, advantages more than equivalent to all their outrages; he was this year made one of the physicians in ordinary to King William, and advanced by him to the honour of knighthood, with the present of a gold chain and a medal.

The malignity of the wits attributed his knighthood to his new poem; but King William was not very studious of poetry; and Blackmore perhaps had other merit, for he says, in his dedication to "Alfred," that "he had a greater part in the succession of the house of Hanover than ever he had boasted."

What Blackmore could contribute to the succession, or what he imagined himself to have contributed, cannot now be known. That he had been of considerable use, I doubt not but he believed, for I hold him to have been very honest; but he might easily make a false estimate of his own importance: those whom their virtue restrains from deceiving others, are often disposed by their vanity to deceive themselves. Whether he promoted the succession or not, he at least approved it, and adhered invariably to his principles and party through his whole life.

His ardour of poetry still continued; and not long after (1700) he published "A Paraphrase on the Book of Job," and other parts of the Scripture. This performance Dryden, who pursued him with great malignity, lived long enough to ridicule in a prologue.

The wits easily confederated against him, as

* At Sadlers' Hall.

Dryden, whose favour they almost all courted, was his professed adversary. He had besides given them reason for resentment; as, in his preface to "Prince Arthur," he had said of the dramatic writers almost all that was alleged afterwards by Collier; but Blackmore's censure was cold and general, Collier's was personal and ardent; Blackmore taught his reader to dislike what Collier incited him to abhor.

In his preface to "King Arthur" he endeavoured to gain at least one friend, and propitiated Congreve by higher praise of his "Mourning Bride" than it has obtained from any other critic.

The same year he published "A Satire on Wit;" a proclamation of defiance, which united the poets almost all against him, and which brought upon him lampoons and ridicule from every side. This he doubtless foresaw, and evidently despised; nor should his dignity of mind be without its praise, had he not paid the homage to greatness which he denied to genius, and degraded himself by conferring that authority over the national taste which he takes from the poets upon men of high rank and wide influence, but of less wit and not greater virtue.

Here is again discovered the inhabitant of Cheapside, whose head cannot keep his poetry unmingled with trade. To hinder that intellectual bankruptcy which he affects to fear, he will erect a *Bank for Wit.*

In this poem he justly censured Dryden's impurities, but praised his powers: though in a subsequent edition he retained the satire and omitted the praise. What was his reason, I know not; Dryden was then no longer in his way.

His head still teemed with heroic poetry; and (1705) he published "Eliza," in ten books. I am afraid that the world was now weary of contending about Blackmore's heroes: for I do not remember that by any author, serious or comical, I have found "Eliza" either praised or blamed. She "dropped," as it seems, "dead-born from the press." It is never mentioned, and was never seen by me till I borrowed it for the present occasion. Jacob says, "it is corrected and revised for another impression;" but the labour of revision was thrown away.

From this time he turned some of his thoughts to the celebration of living characters; and wrote a poem on the Kit-cat Club, and Advice to the Poets how to celebrate the Duke of Marlborough; but on occasion of another year of success, thinking himself qualified to give more instruction, he again wrote a poem of "Advice to a Weaver of Tapestry." Steele was then publishing the "Tatler;" and, looking around him for something at which he might laugh, unluckily lighted on Sir Richard's work, and treated it with such contempt, that, as Fenton observes, he put an end to the species of writers that gave Advice to Painters.

Not long after (1712) he published "Creation," a philosophical poem, which has been by my recommendation inserted in the late collection. Whoever judges of this by any other of Blackmore's performances will do it injury. The praise given it by Addison (Spec. 339) is too well known to be transcribed: but some notice is due to the testimony of Dennis, who calls it a "philosophical poem, which has equalled that of Lucretius in the beauty of its versification, and infinitely surpassed it in the solidity and strength of its reasoning."

Why an author surpasses himself, it is natural to inquire. I have heard from Mr. Draper, an eminent bookseller, an account received by him from Ambrose Philips, "That Blackmore, as he proceeded in this poem, laid his manuscript from time to time before a club of wits with whom he associated; and that every man contributed, as he could, either improvement or correction: so that," said Philips, "there are perhaps no where in the book thirty lines together that now stand as they were originally written."

The relation of Philips, I suppose, was true; but when all reasonable, all credible, allowance is made for this friendly revision, the Author will still retain an ample dividend of praise: for to him must always be assigned the plan of the work, the distribution of its parts, the choice of topics, the train of argument, and, what is yet more, the general predominance of philosophical judgment and poetical spirit. Correction seldom effects more than the suppression of faults; a happy line, or a single elegance, may perhaps be added; but of a large work the general character must always remain; the original constitution can be very little helped by local remedies; inherent and radical dulness will never be much invigorated by extrinsic animation.

This poem, if he had written nothing else, would have transmitted him to posterity among the first favourites of the English muse; but to make verses was his transcendent pleasure, and as he was not deterred by censure, he was not satiated with praise.

He deviated, however, sometimes into other tracks of literature, and condescended to entertain his readers with plain prose. When the "Spectator" stopped, he considered the polite world as destitute of entertainment: and, in concert with Mr. Hughes, who wrote every third paper, published three times a-week "The Lay Monastery," founded on the supposition that some literary men, whose characters are described, had retired to a house in the country to enjoy philosophical leisure, and resolved to instruct the public, by communicating their disquisitions and amusements. Whether any real persons were concealed under fictitious names, is not known. The hero of the club is one Mr. Johnson; such a constellation of excellence, that his character shall not be suppressed, though there is no great genius in the design, nor skill in the delineation.

"The first I shall name is Mr. Johnson, a gentleman that owes to nature excellent faculties and an elevated genius, and to industry and application many acquired accomplishments. His taste is distinguishing, just, and delicate: his judgment clear, and his reason strong, accompanied with an imagination full of spirit, of great compass, and stored with refined ideas. He is a critic of the first rank; and, what is his peculiar ornament, he is delivered from the ostentation, malevolence, and supercilious temper, that so often blemish men of that character. His remarks result from the nature and reason of things, and are formed by a judgment free and unbiassed by the authority of those who have lazily followed each other in the same beaten track of thinking, and are arrived only at the re-

putation of acute grammarians and commentators; men, who have been copying one another many hundred years, without any improvement; or, if they have ventured farther, have only applied in a mechanical manner the rules of ancient critics to modern writings, and with great labour discovered nothing but their own want of judgment and capacity. As Mr. Johnson penetrates to the bottom of his subject, by which means his observations are solid and natural, as well as delicate, so his design is always to bring to light something useful and ornamental; whence his character is the reverse to theirs, who have eminent abilities in insignificant knowledge, and a great felicity in finding out trifles. He is no less industrious to search out the merit of an author than sagacious in discerning his errors and defects; and takes more pleasure in commending the beauties than exposing the blemishes of a laudable writing; like Horace, in a long work, he can bear some deformities, and justly lay them on the imperfection of human nature, which is incapable of faultless productions. When an excellent drama appears in public, and by its intrinsic worth attracts a general applause, he is not stung with envy and spleen; nor does he express a savage nature, in fastening upon the celebrated author, dwelling upon his imaginary defects, and passing over his conspicuous excellences. He treats all writers upon the same impartial footing; and is not, like the little critics, taken up entirely in finding out only the beauties of the ancient, and nothing but the errors of the modern writers. Never did any one express more kindness and good nature to young and unfinished authors; he promotes their interests, protects their reputation, extenuates their faults, and sets off their virtues, and by his candour guards them from the severity of his judgment. He is not like those dry critics who are morose because they cannot write themselves, but is himself master of a good vein in poetry; and though he does not often employ it, yet he has sometimes entertained his friends with his unpublished performances."

The rest of the Lay Monks seem to be but feeble mortals, in comparison with the gigantic Johnson; who yet, with all his abilities, and the help of the fraternity, could drive the publication but to forty papers, which were afterwards collected into a volume, and called in the title "A Sequel to the Spectators."

Some years afterwards (1716 and 1717) he published two volumes of Essays in prose, which can be commended only as they are written for the highest and noblest purpose—the promotion of religion. Blackmore's prose is not the prose of a poet; for it is languid, sluggish, and lifeless; his diction is neither daring nor exact, his flow neither rapid nor easy, and his periods neither smooth nor strong. His account of wit will show with how little clearness he is content to think, and how little his thoughts are recommended by his language.

"As to its efficient cause, wit owes its production to an extraordinary and peculiar temperament in the constitution of the possessor of it, in which is found a concurrence of regular and exalted ferments, and an affluence of animal spirits, refined and rectified to a great degree of purity; whence, being endowed with vivacity, brightness, and celerity, as well in their reflections as direct motions, they become proper instruments for the sprightly operations of the mind; by which means the imagination can with great facility range the wide field of nature, contemplate an infinite variety of objects, and, by observing the similitude and disagreement of their several qualities, single out and abstract, and then suit and unite, those ideas which will best serve its purpose. Hence beautiful allusions, surprising metaphors, and admirable sentiments, are always ready at hand; and while the fancy is full of images, collected from innumerable objects and their different qualities, relations, and habitudes, it can at pleasure dress a common notion in a strange but becoming garb; by which, as before observed, the same thought will appear a new one, to the great delight and wonder of the hearer. What we call genius results from this particular happy complexion in the first formation of the person that enjoys it, and is Nature's gift, but diversified by various specific characters and limitations, as its active fire is blended and allayed by different proportions of phlegm, or reduced and regulated by the contrast of opposite ferments. Therefore, as there happens in the composition of a facetious genius a greater or less, though still an inferior, degree of judgment and prudence, one man of wit will be varied and distinguished from another."

In these Essays he took little care to propitiate the wits; for he scorns to avert their malice at the expense of virtue or of truth.

"Several, in their books, have many sarcastical and spiteful strokes at religion in general; while others make themselves pleasant with the principles of the Christian. Of the last kind, this age has seen a most audacious example in the book entitled 'A Tale of a Tub.' Had this writing been published in a pagan or popish nation, who are justly impatient of all indignity offered to the established religion of their country. no doubt but the author would have received the punishment he deserved. But the fate of this impious buffoon is very different; for in a protestant kingdom, zealous of their civil and religious immunities, he has not only escaped affronts and the effects of public resentment, but has been caressed and patronized by persons of great figure and of all denominations. Violent party men, who differed in all things besides, agreed in their turn to show particular respect and friendship to this insolent derider of the worship of his country, till at last the reputed writer is not only gone off with impunity, but triumphs in his dignity and preferment. I do not know that any inquiry or search was ever made after this writing, or that any reward was ever offered for the discovery of the author, or that the infamous book was ever condemned to be burned in public: whether this proceeds from the excessive esteem and love that men in power, during the late reign, had for wit, or their defect of zeal and concern for the Christian religion, will be determined best by those who are best acquainted with their character."

In another place he speaks with becoming abhorrence of a *godless author*, who has burlesqued a Psalm. This author was supposed to be Pope, who published a reward for any one that would produce the coiner of the accusation, but never denied it; and was afterwards the perpetual and incessant enemy of Blackmore.

One of his essays is upon the Spleen, which is treated by him so much to his own satisfaction, that he has published the same thoughts in the same words; first in the "Lay Monastery;" then in the Essay; and then in the preface to a Medical Treatise on the Spleen. One passage, which I have found already twice, I will here exhibit, because I think it better imagined, and better expressed, than could be expected from the common tenor of his prose:

"—As the several combinations of splenetic madness and folly produce an infinite variety of irregular understanding, so the amicable accommodation and alliance between several virtues and vices produce an equal diversity in the dispositions and manners of mankind; whence it comes to pass, that as many monstrous and absurd productions are found in the moral as in the intellectual world. How surprising is it to observe, among the least culpable men, some whose minds are attracted by heaven and earth with a seeming equal force; some who are proud of humility; others who are censorious and uncharitable, yet self-denying and devout; some who join contempt of the world with sordid avarice; and others who preserve a great degree of piety, with ill-nature and ungoverned passions! Nor are instances of this inconsistent mixture less frequent among bad men, where we often, with admiration, see persons at once generous and unjust, impious lovers of their country and flagitious heroes, good-natured sharpers, immoral men of honour, and libertines who will sooner die than change their religion; and though it is true that repugnant coalitions of so high a degree are found but in a part of mankind, yet none of the whole mass, either good or bad, are entirely exempted from some absurd mixture."

He about this time (Aug. 22, 1716) became one of the Elects of the College of Physicians; and was soon after (Oct. 1) chosen Censor. He seems to have arrived late, whatever was the reason, at his medical honours.

Having succeeded so well in his book on "Creation," by which he established the great principle of all religion, he thought his undertaking imperfect, unless he likewise enforced the truth of revelation; and for that purpose added another poem, on "Redemption." He had likewise written, before his "Creation," three books on the "Nature of Man."

The lovers of musical devotion have always wished for a more happy metrical version than they have yet obtained of the "Book of Psalms." This wish the piety of Blackmore led him to gratify; and he produced (1721) "A new Version of the Psalms of David, fitted to the Tunes used in Churches;" which, being recommended by the archbishops and many bishops, obtained a license for its admission into public worship; but no admission has it yet obtained, nor has it any right to come where Brady and Tate had got possession. Blackmore's name must be added to those of many others who, by the same attempt, have obtained only the praise of meaning well.

He was not yet deterred from heroic poetry. There was another monarch of this island (for he did not fetch his heroes from foreign countries) whom he considered as worthy of the epic muse; and he dignified "Alfred" (1723) with twelve books. But the opinion of the nation was now settled; a hero introduced by Blackmore was not likely to find either respect or kindness; "Alfred" took his place by "Eliza," in silence and darkness; benevolence was ashamed to favour, and malice was weary of insulting. Of his four epic poems, the first had such reputation and popularity as enraged the critics; the second was at least known enough to be ridiculed; the two last had neither friends nor enemies.

Contempt is a kind of gangrene, which, if it seizes one part of a character, corrupts all the rest by degrees. Blackmore, being despised as a poet, was in time neglected as a physician; his practice, which was once invidiously great, forsook him in the latter part of his life; but being by nature, or by principle, averse from idleness, he employed his unwelcome leisure in writing books on physic, and teaching others to cure those whom he could himself cure no longer. I know not whether I can enumerate all the treatises by which he has endeavoured to diffuse the art of healing; for there is scarcely any distemper, of dreadful name, which he has not taught the reader how to oppose. He has written on the small-pox, with a vehement invective against inoculation; on consumption, the spleen, the gout, the rheumatism, the king's evil, the dropsy, the jaundice, the stone, the diabetes, and the plague.

Of those books, if I had read them, it could not be expected that I should be able to give a critical account. I have been told that there is something in them of vexation and discontent, discovered by a perpetual attempt to degrade physic from its sublimity, and to represent it as attainable without much previous or concomitant learning. By the transient glances which I have thrown upon them, I have observed an affected contempt of the ancients, and a supercilious derision of transmitted knowledge. Of this indecent arrogance the following quotation from his preface to the "Treatise on the Small-pox" will afford a specimen: in which, when the reader finds, what I fear is true, that, when he was censuring Hippocrates, he did not know the difference between *aphorism* and *apophthegm*, he will not pay much regard to his determinations concerning ancient learning.

"As for his book of Aphorisms, it is like my Lord Bacon's of the same title, a book of jests, or a grave collection of trite and trifling observations; of which though many are true and certain, yet they signify nothing, and may afford diversion, but no instruction; most of them being much inferior to the sayings of the wise men of Greece, which yet are so low and mean, that we are entertained every day with more valuable sentiments at the table conversation of ingenious and learned men."

I am unwilling, however, to leave him in total disgrace, and will therefore quote from another preface a passage less reprehensible.

"Some gentlemen have been disingenuous and unjust to me, by wresting and forcing my meaning, in the preface to another book, as if I condemned and exposed all learning, though they knew I declared that I greatly honoured and esteemed all men of superior literature and erudition; and that I only undervalued false or superficial learning, that signifies nothing for the service of mankind; and that as to physic,

I expressly affirmed that learning must be joined with native genius to make a physician of the first rank; but if those talents are separated, I asserted, and do still insist, that a man of native sagacity and diligence will prove a more able and useful practiser than a heavy notional scholar, encumbered with a heap of confused ideas."

He was not only a poet and a physician, but produced likewise a work of a different kind, "A true and impartial History of the Conspiracy against King William, of glorious Memory, in the Year 1695." This I have never seen, but suppose it at least compiled with integrity. He engaged likewise in theological controversy, and wrote two books against the Arians: "Just Prejudices against the Arian Hypothesis;" and "Modern Arians unmasked." Another of his works is "Natural Theology, or Moral Duties considered apart from Positive; with some Observations on the Desirableness and Necessity of a supernatural Revelation." This was the last book that he published. He left behind him "The Accomplished Preacher, or an Essay upon Divine Eloquence;" which was printed after his death by Mr. White, of Nayland, in Essex, the minister who attended his death-bed, and testified the fervent piety of his last hours. He died on the eighth of October, 1729.

Blackmore, by the unremitted enmity of the wits, whom he provoked more by his virtue than his dulness, has been exposed to worse treatment than he deserved. His name was so long used to point every epigram upon dull writers, that it became at last a by-word of contempt; but it deserves observation, that malignity takes hold only of his writings, and that his life passed without reproach, even when his boldness of reprehension naturally turned upon him many eyes desirous to espy faults, which many tongues would have made haste to publish. But those who could not blame could at least forbear to praise, and therefore of his private life and domestic character there are no memorials.

As an author he may justly claim the honours of magnanimity. The incessant attacks of his enemies, whether serious or merry, are never discovered to have disturbed his quiet or to have lessened his confidence in himself; they neither awed him to silence nor to caution; they neither provoked him to petulance nor depressed him to complaint. While the distributors of literary fame were endeavouring to depreciate and degrade him, he either despised or defied them, wrote on as he had written before, and never turned aside to quiet them by civility or repress them by confutation.

He depended with great security on his own powers, and perhaps was for that reason less diligent in perusing books. His literature was, I think, but small. What he knew of antiquity I suspect him to have gathered from modern compilers; but, though he could not boast of much critical knowledge, his mind was stored with general principles, and he left minute researches to those whom he considered as little minds.

With this disposition he wrote most of his poems. Having formed a magnificent design, he was careless of particular and subordinate elegancies; he studied no niceties of versification, he waited for no felicities of fancy, but caught his first thoughts on the first words in which they were presented; nor does it appear that he saw beyond his own performances, or had ever elevated his views to that ideal perfection which every genius born to excel is condemned always to pursue, and never overtake. In the first suggestions of his imagination he acquiesced; he thought them good, and did not seek for better. His works may be read a long time without the occurrence of a single line that stands prominent from the rest.

The poem on "Creation" has, however, the appearance of more circumspection; it wants neither harmony of numbers, accuracy of thought, nor elegance of diction; it has either been written with great care, or, what cannot be imagined of so long a work, with such felicity as made care less necessary.

Its two constituent parts are ratiocination and description. To reason in verse is allowed to be difficult; but Blackmore not only reasons in verse, but very often reasons poetically, and finds the art of uniting ornament with strength, and ease with closeness. This is a skill which Pope might have condescended to learn from him, when he needed it so much in his "Moral Essays."

In his descriptions, both of life and nature, the poet and the philosopher happily co-operate; truth is recommended by elegance, and elegance sustained by truth.

In the structure and order of the poem, not only the greater parts are properly consecutive, but the didactic and illustrative paragraphs are so happily mingled, that labour is relieved by pleasure, and the attention is led on through a long succession of varied excellence to the original position, the fundamental principle of wisdom and of virtue.

As the heroic poems of Blackmore are now little read, it is thought proper to insert, as a specimen from "Prince Arthur," the song of Mopas, mentioned by Molineux:

But that which Arthur with most pleasure heard
Were noble strains, by Mopas sung, the bard,
Who to his harp in lofty verse began,
And through the secret maze of Nature ran.
He the Great Spirit sung, that all things fill'd,
That the tumultuous waves of Chaos still'd;
Whose nod dispos'd the jarring seeds to peace,
And made the wars of hostile atoms cease.
All beings we in fruitful nature find,
Proceeded from the Great Eternal mind;
Streams of his unexhausted spring of pow'r,
And, cherish'd with his influence, endure.
He spread the pure cerulean fields on high,
And arch'd the chambers of the vaulted sky,
Which he, to suit their glory with their height,
Adorn'd with globes that reel, as drunk with light.
His hand directed all the tuneful spheres,
He turn'd their orbs, and polish'd all the stars.
He fill'd the Sun's vast lamp with golden light,
And bid the silver Moon adorn the night.
He spread the airy ocean without shores,
Where birds are wafted with their feather'd oars.
Then sung the bard how the light vapours rise
From the warm earth, and cloud the smiling skies;
He sung how some, chill'd in their airy flight,
Fall scatter'd down in pearly dew by night;
How some rais'd higher, sit in secret steams
On the reflected points of bounding beams,
Till, chill'd with cold, they shape the ethereal plain,
Then on the thirsty earth descend in rain;
How some, whose parts a slight contexture show,
Sink, hovering through the air, in fleecy snow;
How part is spun in silken threads, and clings
Entangled in the grass in glewy strings;
How others stamp to stones, with rushing sound
Fall from their crystal quarries to the ground;

How some are laid in trains that kindled fly,
In harmless fires by night, above the sky;
How some in winds blow with impetuous force,
And carry ruin where they bend their course,
While some conspire to form a gentle breeze,
To fan the air and play among the trees;
How some, enrag'd, grow turbulent and loud,
Pent in the bowels of a frowning cloud,
That cracks, as if the axis of the world [hurl'd.
Was broke, and heav'n's bright tow'rs were downwards
He sung how earth's wide ball, at Jove's command,
Did in the midst on airy columns stand;
And how the soul of plants, in prison held,
And bound with sluggish fetters, lies conceal'd,
Till, with the Spring's warm beams, almost reliev'd
From the dull weight with which it lay oppress'd,
Its vigour spreads, and makes the teeming earth
Heave up, and labour with the sprouting birth:
The active spirit freedom seeks in vain,
It only works and twists a stronger chain;
Urging its prison's sides to break away,
It makes that wider where 'tis forc'd to stay;
Till, having form'd its living house, it rears
Its head, and in a tender plant appears.
Hence springs the oak, the beauty of the grove,
Whose stately trunk fierce storms can scarcely move
Hence grows the cedar, hence the swelling vine
Does round the elm its purple clusters twine;
Hence painted flowers the smiling gardens bless,
Both with their fragrant scent and gaudy dress.
Hence the white lily in full beauty grows,
Hence the blue violet, and blushing rose.
He sung how sunbeams brood upon the earth,
And in the glebe hatch such a numerous birth;
Which way the genial warmth in Summer storms
Turns putrid vapours to a bed of worms;
How rain, transform'd by this prolific pow'r,
Falls from the clouds an animated show'r.
He sung the embryo's growth within the womb,
And how the parts their various shapes assume;
With what rare art the wonderous structure 's wrought
From one crude mass to such perfection brought;
That no part useless, none misplac'd we see,
None are forgot, and more would monstrous be.

FENTON.

The brevity with which I am to write the account of Elijah Fenton is not the effect of indifference or negligence. I have sought intelligence among his relations in his native country, but have not obtained it.

He was born near Newcastle, in Staffordshire, of an ancient family,* whose estate was very considerable; but he was the youngest of eleven children, and being, therefore, necessarily destined to some lucrative employment, was sent first to school, and afterwards to Cambridge;† but, with many other wise and virtuous men, who, at that time of discord and debate, consulted conscience, whether well or ill-informed, more than interest, he doubted the legality of the government, and, refusing to qualify himself for public employment by the oaths required, left the university without a degree; but I never heard that the enthusiasm of opposition impelled him to separation from the church.

By this perverseness of integrity he was driven out a commoner of Nature, excluded from the regular modes of profit and prosperity, and reduced to pick up a livelihood uncertain and fortuitous; but it must be remembered that he kept his name unsullied, and never suffered himself to be reduced, like too many of the same sect, to mean arts and dishonourable shifts. Whoever mentioned Fenton, mentioned him with honour.

The life that passes in penury must necessarily pass in obscurity. It is impossible to trace Fenton from year to year, or to discover what means he used for his support. He was awhile secretary to Charles, Earl of Orrery, in Flanders, and tutor to his young son, who afterwards mentioned him with great esteem and tenderness. He was at one time assistant in the school of Mr. Bonwicke, in Surrey; and at another kept a school for himself, at Sevenoaks, in Kent, which he brought into reputation; but was persuaded to leave it (1710) by Mr. St. John, with promises of a more honourable employment.

His opinions, as he was a nonjuror, seem not to have been remarkably rigid. He wrote with great zeal and affection the praises of Queen Anne, and very willingly and liberally extolled the Duke of Marlborough, when he was (1707) at the height of his glory.

He expressed still more attention to Marlborough and his family, by an elegiac pastoral on the Marquis of Blandford, which could be prompted only by respect or kindness; for neither the Duke nor Dutchess desired the praise, or liked the cost of patronage.

The elegance of his poetry entitled him to the company of the wits of his time, and the amiableness of his manners made him loved wherever he was known. Of his friendship to Southern and Pope there are lasting monuments.

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* He was born at Shelton, near Newcastle, May 20, 1683; and was the youngest of eleven children of John Fenton, an attorney at law, and one of the coroners of the county of Stafford. His father died in 1694; and his grave, in the churchyard of Stoke upon Trent, is distinguished by the following elegant Latin inscription, from the pen of his son:

H. S. E.
Joannes Fenton
de Shelton
antiquâ stirpe generosus;
juxta reliquias conjugis
Catherinæ
formâ, moribus, pietate,
optimo viro dignissimæ:
Qui
intemeratâ in ecclesiam fide,
et virtutibus intaminatis enituit,
necnon ingenii lepore
bonis artibus expoliti,
ac animo erga omnes benevolo,
sibi suisque jucundus vixit.
Decem annos uxori dilectæ superstes
magnum sui desiderium bonis
omnibus reliquit,
Anno { salutis humanæ 1694,
ætatis suæ 56.

See Gent. Mag. 1791, vol. LXI. p. 703.—N

† He was entered of Jesus College, and took a bachelor's degree in 1704; but it appears by the list of Cambridge graduates that he removed in 1726 to Trinity Hall.—N

He published, in 1707, a collection of poems.

By Pope he was once placed in a station that might have been of great advantage. Craggs, when he was advanced to be secretary of state, (about 1720,) feeling his own want of literature, desired Pope to procure him an instructor, by whose help he might supply the deficiencies of his education. Pope recommended Fenton, in whom Craggs found all that he was seeking. There was now a prospect of ease and plenty, for Fenton had merit and Craggs had generosity; but the small-pox suddenly put an end to the pleasing expectation.

When Pope, after the great success of his "Iliad," undertook the "Odyssey," being, as it seems, weary of translating, he determined to engage auxiliaries.—Twelve books he took to himself, and twelve he distributed between Broome and Fenton: the books allotted to Fenton were the first, the fourth, the nineteenth, and the twentieth. It is observable, that he did not take the eleventh, which he had before translated into blank verse; neither did Pope claim it, but committed it to Broome. How the two associates performed their parts is well known to the readers of poetry, who have never been able to distinguish their books from those of Pope.

In 1723, was performed his tragedy of "Mariamne;" to which Southern, at whose house it was written, is said to have contributed such hints as his theatrical experience supplied.—When it was shown to Cibber, it was rejected by him, with the additional insolence of advising Fenton to engage himself in some employment of honest labour, by which he might obtain that support which he could never hope from his poetry. The play was acted at the other theatre; and the brutal petulance of Cibber was confuted, though, perhaps, not shamed, by general applause. Fenton's profits are said to have amounted to near a thousand pounds, with which he discharged a debt contracted by his attendance at court.

Fenton seems to have had some peculiar system of versification. "Mariamne" is written in lines of ten syllables, with few of those redundant terminations which the drama not only admits, but requires, as more nearly approaching to real dialogue. The tenor of his verse is so uniform that it cannot be thought casual; and yet upon what principle he so constructed it, is difficult to discover.

The mention of his play brings to my mind a very trifling occurrence. Fenton was one day in the company of Broome, his associate, and Ford, a clergyman, at that time too well known, whose abilities, instead of furnishing convivial merriment to the voluptuous and dissolute, might have enabled him to excel among the virtuous and the wise. They determined all to see "The Merry Wives of Windsor," which was acted that night; and Fenton, as a dramatic poet, took them to the stage-door, where the door-keeper, inquiring who they were, was told that they were three very necessary men, Ford Broome, and Fenton. The name in the play which Pope restored to *Brook* was then *Broome*.

It was perhaps after this play that he undertook to revise the punctuation of Milton's poems, which, as the author neither wrote the original copy nor corrected the press, was supposed capable of amendment. To this edition he prefixed a short and elegant account of Milton's life, written at once with tenderness and integrity.

He published likewise (1729) a very splendid edition of Waller, with notes, often useful, often entertaining, but too much extended by long quotations from Clarendon. Illustrations drawn from a book so easily consulted should be made by reference rather than transcription.

The latter part of his life was calm and pleasant. The relict of Sir William Trumbull invited him, by Pope's recommendation, to educate her son; whom he first instructed at home, and then attended to Cambridge. The lady afterwards detained him with her as the auditor of her accounts. He often wandered to London, and amused himself with the conversation of his friends.

He died, in 1730, at Easthamstead, in Berkshire, the seat of Lady Trumbull; and Pope, who had been always his friend, honoured him with an epitaph, of which he borrowed the two first lines from Crashaw.

Fenton was tall and bulky, inclined to corpulence, which he did not lessen by much exercise; for he was very sluggish and sedentary, rose late, and when he had risen, sat down to his books or papers. A woman that once waited on him in a lodging told him, as she said, that he would "lie a-bed, and be fed with a spoon." This, however, was not the worst that might have been prognosticated; for Pope says, in his Letters, that "he died of indolence;" but his immediate distemper was the gout.

Of his morals and his conversation the account is uniform; he was never named but with praise and fondness, as a man in the highest degree amiable and excellent. Such was the character given him by the Earl of Orrery, his pupil; such is the testimony of Pope;* and such were the suffrages of all who could boast of his acquaintance.

By a former writer of his life a story is told which ought not to be forgotten. He used, in the latter part of his time, to pay his relations in the country a yearly visit. At an entertainment made for the family by his elder brother, he observed, that one of his sisters, who had married unfortunately, was absent; and found, upon inquiry, that distress had made her thought unworthy of invitation. As she was at no great distance, he refused to sit at the table till she was called, and when she had taken her place was careful to show her particular attention.

His collection of poems is now to be considered. The "Ode to the Sun" is written upon a common plan, without uncommon sentiments; but its greatest fault is its length. No poem should be long, of which the purpose is only to strike the fancy, without enlightening the understanding by precept, ratiocination, or narrative. A blaze first pleases and then tires the sight.

Of "Florelio" it is sufficient to say, that it is an occasional pastoral, which implies something neither natural nor artificial, neither comic nor serious.

The next ode is irregular, and therefore defective. As the sentiments are pious, they cannot

* Spence.

easily be new; for what can be added to topics on which successive ages have been employed?

Of the "Paraphrase on Isaiah" nothing very favourable can be said. Sublime and solemn prose gains little by a change to blank verse; and the paraphrast has deserted his original, by admitting images not Asiatic, at least not Judaical;

——Returning Peace,
Dove-ey'd, and rob'd in white—

Of his petty poems some are very trifling, without any thing to be praised, either in the thought or expression. He is unlucky in his competitions; he tells the same idle tale with Congreve, and does not tell it so well. He translates from Ovid the same epistle as Pope; but I am afraid not with equal happiness.

To examine his performances one by one would be tedious. His translation from Homer into blank verse will find few readers, while another can be had in rhyme. The piece addressed to Lambarde is no disagreeable specimen of epistolary poetry; and his ode to Lord Gower was pronounced by Pope the next ode in the English language to Dryden's "Cecilia." Fenton may be justly styled an excellent versifier and a good poet.

Whatever I have said of Fenton is confirmed by Pope in a letter, by which he communicated to Broome an account of his death.

To the Revd. Mr. Broome.
At Pulham, near Harlstone
Nor
[By Beccles Bag.] Suffolke.

Dr Sir,

I intended to write to you on this melancholy subject, the death of Mr. Fenton, before yrs came; but stay'd to have informed myself and you of ye circumstances of it. All I hear is, that he felt a Gradual Decay, tho' so early in Life, and was declining for 5 or 6 months. It was not, as I apprehended, the Gout in his Stomach, but I believe rather a Complication first of Gross Humours, as he was naturally corpulent, not discharging themselves, as he used no sort of Exercise. No man better bore ye approaches of his Dissolution (as I am told) or with less ostentation yielded up his Being. The great modesty wch you know was natural to him, and ye great Contempt he had for all sorts of Vanity and Parade, never appeared more than in his last moments: He had a conscious Satisfaction (no doubt) in acting right, in feeling himself honest, true, and unpretending to more than was his own. So he died, as he lived, with that secret, yet sufficient, Contentment.

As to any Papers left behind him, I dare say they can be but few; for this reason, he never wrote out of Vanity, or thought much of the Applause of men. I know an instance where he did his utmost to conceal his own merit that way; and if we join to this his natural Love of Ease, I fancy we must expect little of this sort; at least I hear of none except some few further remarks on Waller (wch his cautious integrity made him leave an order to be given to Mr. Tonson) and perhaps, tho' 'tis many years since I saw it, a Translation of ye first Book of Oppian. He had begun a tragedy of Dion, but made small progress in it.

As to his other Affairs, he died poor, but honest, leaving no Debts, or Legacies; except of a few pds to Mr. Trumbull and my Lady, in token of respect, Gratefulness, and mutual Esteem.

I shall with pleasure take upon me to draw this amiable, quiet, deserving, unpretending Christian and Philosophical character, in his Epitaph. There truth may be spoken in a few words: as for Flourish, & Oratory, & Poetry, I leave them to younger and more lively Writers, such as love writing for writing sake, and wd rather shew their own Fine Parts, yn Report the valuable ones of any other man. So the Elegy I renounce.

I condole with you from my heart on the loss of so worthy a man, and a Friend to us both. Now he is gone, I must tell you he has done you many a good office, and set your character in ye fairest light to some who either mistook you, or knew you not. I doubt not he has done the same for me.

Adieu: Let us love his memory, and profit by his example. I am very sincerely

Dr Sir,
Your affectionate
& real Servant

Aug. 29th, 1730. A. Pope.

GAY.

John Gay, descended from an old family, that had been long in possession of the manor of Goldworthy,* in Devonshire, was born in 1688, at or near Barnstaple, where he was educated by Mr. Luck, who taught the school of that town with good reputation, and a little before he retired from it, published a volume of Latin and English verses. Under such a master he was likely to form a taste for poetry. Being born without prospect of hereditary riches, he was sent to London in his youth, and placed apprentice with a silk-mercer.

How long he continued behind the counter, or with what degree of softness and dexterity he received and accommodated the ladies, as he probably took no delight in telling it, is not known. The report is, that he was soon weary of either the restraint or servility of his occupation, and easily persuaded his master to discharge him.

The Dutchess of Monmouth, remarkable for

* *Goldworthy* does not appear in the *Villare*.—Dr. J. Holdsworthy is probably meant.—C.

indelible perseverance in her demand to be treated as a princess, in 1712 took Gay into her service as secretary: by quitting a shop for such service he might gain leisure, but he certainly advanced little in the boast of independence. Of his leisure he made so good use, that he published next year a poem on "Rural Sports," and inscribed it to Mr. Pope, who was then rising fast into reputation. Pope was pleased with the honour; and, when he became acquainted with Gay, found such attractions in his manners and conversation, that he seems to have received him into his inmost confidence; and a friendship was formed between them which lasted to their separation by death, without any known abatement on either part. Gay was the general favourite of the whole association of wits; but they regarded him as a playfellow rather than a partner, and treated him with more fondness than respect.

Next year he published "The Shepherd's Week," six English pastorals, in which the images are drawn from real life, such as it appears among the rustics in parts of England remote from London. Steele, in some papers of "The Guardian," had praised Ambrose Philips, as the pastoral writer that yielded only to Theocritus, Virgil, and Spenser. Pope, who had also published pastorals, not pleased to be overlooked, drew up a comparison of his own compositions with those of Philips, in which he covertly gave himself the preference, while he seemed to disown it. Not content with this, he is supposed to have incited Gay to write "The Shepherd's Week;" to show, that if it be necessary to copy nature with minuteness, rural life must be exhibited such as grossness and ignorance have made it. So far the plan was reasonable: but the pastorals are introduced by a *proeme*, written with such imitation as they could obtain of obsolete language, and by consequence in a style that was never spoken nor written in any age or in any place.

But the effect of reality and truth became conspicuous, even when the intention was to show them grovelling and degraded. These Pastorals became popular, and were read with delight, as just representations of rural manners and occupations, by those who had no interest in the rivalry of the poets, nor knowledge of the critical dispute.

In 1713 he brought a comedy called "The Wife of Bath" upon the stage, but it received no applause; he printed it, however, and seventeen years after, having altered it, and, as he thought, adapted it more to the public taste, he offered it again to the town: but, though he was flushed with the success of the "Beggars' Opera," had the mortification to see it again rejected.

In the last year of Queen Anne's life, Gay was made secretary to the Earl of Clarendon, ambassador to the court of Hanover. This was a station that naturally gave him hopes of kindness from every party; but the Queen's death put an end to her favours, and he had dedicated his "Shepherd's Week" to Bolingbroke, which Swift considered as the crime that obstructed all kindness from the house of Hanover.

He did not, however, omit to improve the right which his office had given him to the notice of the royal family. On the arrival of the Princess of Wales, he wrote a poem, and obtained so much favour, that both the Prince and Princess went to see his "What d'ye call it," a kind of mock tragedy, in which the images were comic, and the action grave: so that, as Pope relates, Mr. Cromwell, who could not hear what was said, was at a loss how to reconcile the laughter of the audience with the solemnity of the scene.

Of this performance the value certainly is but little; but it was one of the lucky trifles that give pleasure by novelty, and was so much favoured by the audience, that envy appeared against it in the form of criticism; and Griffin, a player, in conjunction with Mr. Theobald, a man afterwards more remarkable, produced a pamphlet called "The Key to the What d'ye call it;" which, says Gay, "calls me a blockhead, and Mr. Pope a knave."

But fortune has always been inconstant. Not long afterwards (1717) he endeavoured to entertain the town with "Three hours after Marriage;" a comedy written, as there is sufficient reason for believing, by the joint assistance of Pope and Arbuthnot. One purpose of it was to bring into contempt Dr. Woodward, the Fossilist, a man not really or justly contemptible. It had the fate which such outrages deserve; the scene in which Woodward was directly and apparently ridiculed, by the introduction of a mummy and a crocodile, disgusted the audience, and the performance was driven off the stage with general condemnation.

Gay is represented as a man easily incited to hope, and deeply depressed when his hopes were disappointed. This is not the character of a hero; but it may naturally imply something more generally welcome, a soft and civil companion. Whoever is apt to hope good from others is diligent to please them; but he that believes his powers strong enough to force their own way, commonly tries only to please himself.

He had been simple enough to imagine that those who laughed at the "What d'ye call it" would raise the fortune of its Author; and, finding nothing done, sunk into dejection. His friends endeavoured to divert him. The Earl of Burlington sent him (1716) into Devonshire; the year after, Mr. Pulteney took him to Aix; and in the following year Lord Harcourt invited him to his seat, where, during his visit, the two rural lovers were killed with lightning, as is particularly told in Pope's Letters.

Being now generally known, he published (1720) his poems by subscription, with such success, that he raised a thousand pounds; and called his friends to a consultation, what use might be best made of it. Lewis, the steward of Lord Oxford, advised him to intrust it to the funds, and live upon the interest; Arbuthnot bade him to intrust it to Providence, and live upon the principal; Pope directed him, and was seconded by Swift, to purchase an annuity.

Gay in that disastrous year* had a present from young Craggs of some South-sea stock, and once supposed himself to be master of twenty thousand pounds. His friends persuaded him to sell his share; but he dreamed of dignity and splendour, and could not bear to obstruct

* Spence.

his own fortune. He was then importuned to sell as much as would purchase a hundred a year for life, "which," says Fenton, "will make you sure of a clean shirt and a shoulder of mutton every day." This counsel was rejected; the profit and principal were lost, and Gay sunk under the calamity so low that his life became in danger.

By the care of his friends, among whom Pope appears to have shown particular tenderness, his health was restored; and, returning to his studies, he wrote a tragedy called "The Captives," which he was invited to read before the Princess of Wales. When the hour came, he saw the Princess and her ladies all in expectation, and advancing with reverence too great for any other attention, stumbled at a stool, and falling forwards, threw down a weighty japan screen. The Princess started, the ladies screamed, and poor Gay, after all the disturbance, was still to read his play.

The fate of "The Captives," which was acted at Drury Lane in 1723-4, I know not;* but he now thought himself in favour, and undertook (1726) to write a volume of Fables for the improvement of the young Duke of Cumberland. For this he is said to have been promised a reward, which he had doubtless magnified with all the wild expectations of indigence and vanity.

Next year the Prince and Princess became King and Queen, and Gay was to be great and happy; but upon the settlement of the household he found himself appointed gentleman-usher to the Princess Louisa. By this offer he thought himself insulted, and sent a message to the Queen, that he was too old for the place. There seem to have been many machinations employed afterwards in his favour; and diligent court was paid to Mrs. Howard, afterwards Countess of Suffolk, who was much beloved by the King and Queen, to engage her interest for his promotion; but solicitations, verses, and flatteries, were thrown away; the lady heard them, and did nothing.

All the pain which he suffered from the neglect, or as he perhaps termed it, the ingratitude of the court, may be supposed to have been driven away by the unexampled success of the "Beggars' Opera." This play, written in ridicule of the musical Italian drama, was first offered to Cibber and his brethren at Drury Lane, and rejected; it being then carried to Rich, had the effect, as was ludicrously said, of making Gay *rich*, and Rich *gay*.

Of this lucky piece, as the reader cannot but wish to know the original and progress, I have inserted the relation which Spence has given in Pope's words.

"Dr. Swift had been observing once to Mr. Gay, what an odd pretty sort of a thing a Newgate pastoral might make. Gay was inclined to try at such a thing for some time; but afterwards thought it would be better to write a comedy on the same plan. This was what gave rise to the 'Beggars' Opera.' He began on it; and when first he mentioned it to Swift, the Doctor did not much like the project. As he carried it on, he showed what he wrote to both of us, and we now and then gave a correction, or a word or two of advice; but it was wholly of his own writing.—When it was done, neither of us thought it would succeed. We showed it to Congreve, who, after reading it over, said, it would either take greatly, or be damned confoundedly.—We were all, at the first night of it, in great uncertainty of the event; till we were very much encouraged by overhearing the Duke of Argyle, who sat in the next box to us, say, 'It will do—it must do! I see it in the eyes of them.' This was a good while before the first act was over, and so gave us ease soon; for that duke (besides his own good taste) has a particular knack, as any one now living, in discovering the taste of the public. He was quite right in this as usual; the good nature of the audience appeared stronger and stronger every act, and ended in a clamour of applause."

Its reception is thus recorded in the notes to the "Dunciad:"

"This piece was received with greater applause than was ever known. Besides being acted in London sixty-three days without interruption, and renewed the next season with equal applause, it spread into all the great towns of England; was played in many places to the thirtieth and fortieth time; at Bath and Bristol fifty, &c. It made its progress into Wales, Scotland, and Ireland, where it was performed twenty-four days successively. The ladies carried about with them the favourite songs of it in fans, and houses were furnished with it in screens. The fame of it was not confined to the Author only. The person who acted Polly, till then obscure, became all at once the favourite of the town; her pictures were engraved, and sold in great numbers; her life written, books of letters and verses to her published, and pamphlets made even of her sayings and jests. Furthermore, it drove out of England (for that season) the Italian opera, which had carried all before it for ten years."

Of this performance, when it was printed, the reception was different, according to the different opinion of its readers. Swift commended it for the excellence of its morality, as a piece that "placed all kinds of vice in the strongest and most odious light;" but others, and among them Dr. Herring, afterwards Archbishop of Canterbury, censured it as giving encouragement not only to vice, but to crimes, by making a highwayman the hero, and dismissing him at last unpunished. It has been even said, that after the exhibition of the "Beggars' Opera," the gangs of robbers were evidently multiplied.

Both these decisions are surely exaggerated. The play, like many others, was plainly written only to divert, without any moral purpose, and is therefore not likely to do good; nor can it be conceived, without more speculation than life requires or admits, to be productive of much evil. Highwaymen and housebreakers seldom frequent the playhouse, or mingle in any elegant diversion; nor is it possible for any one to imagine that he may rob with safety, because he sees Mackheath reprieved upon the stage.

This objection, however, or some other, rather political than moral, obtained such prevalence, that when Gay produced a second part under the name of "Polly," it was prohibited

* It was acted seven nights. The Author's third night was by command of their Royal Highnesses.—R.

by the Lord Chamberlain; and he was forced to recompense his repulse by a subscription, which is said to have been so liberally bestowed, that what he called oppression ended in profit. The publication was so much favoured, that though the first part gained him four hundred pounds; near thrice as much was the profit of the second.*

He received yet another recompense for this supposed hardship in the affectionate attention of the Duke and Dutchess of Queensberry, into whose house he was taken, and with whom he passed the remaining part of his life. The Duke, considering his want of economy, undertook the management of his money, and gave it to him as he wanted it.* But it is supposed that the discountenance of the court sunk deep into his heart, and gave him more discontent than the applauses or tenderness of his friends could overpower. He soon fell into his old distemper, an habitual colic, and languished, though with many intervals of ease and cheerfulness, till a violent fit at last seized him, and hurried him to the grave, as Arbuthnot reported, with more precipitance than he had ever known. He died on the 4th of December, 1732, and was buried in Westminster Abbey. The letter which brought an account of his death to Swift was laid by for some days unopened, because when he received it he was impressed with the preconception of some misfortune.

After his death, was published a second volume of "Fables," more political than the former. His opera of "Achilles" was acted, and the profits were given to two widow sisters, who inherited what he left, as his lawful heirs; for he died without a will, though he had gathered* three thousand pounds. There have appeared likewise under his name a comedy called "The Distressed Wife," and "The Rehearsal at Gotham," a piece of humour.

The character given him by Pope is this: that "he was a natural man, without design, who spoke what he thought, and just as he thought it;" and that "he was of a timid temper, and fearful of giving offence to the great;"* which caution, however, says Pope, was of no avail.

As a poet, he cannot be rated very high. He was, as I once heard a female critic remark, "of a lower order." He had not in any great degree the *mens divinior*, the dignity of genius. Much however must be allowed to the author of a new species of composition, though it be not of the highest kind. We owe to Gay the ballad opera; a mode of comedy which at first was supposed to delight only by its novelty, but has now by the experience of half a century been found so well accommodated to the disposition of a popular audience, that it is likely to keep long possession of the stage. Whether this new drama was the product of judgment or of luck, the praise of it must be given to the inventor; and there are many writers read with more reverence, to whom such merit of originality cannot be attributed.

His first performance, "The Rural Sports," is such as was easily planned and executed; it is never contemptible nor ever excellent. The "Fan" is one of those mythological fictions which antiquity delivers ready to the hand, but which, like other things that lie open to every one's use, are of little value. The attention naturally retires from a new tale of Venus, Diana, and Minerva.

His "Fables" seem to have been a favourite work; for, having published one volume, he left another behind him. Of this kind of fables, the authors do not appear to have formed any distinct or settled notion. Phædrus evidently confounds them with tales; and Gay both with tales and allegorical prosopopœias. A fable, or apologue, such as is now under consideration, seems to be in its genuine state, a narrative in which beings irrational, and sometimes inanimate, *arbores loquuntur, non tantum feræ*, are, for the purpose of moral instruction, feigned to act and speak with human interests and passions. To this description the compositions of Gay do not always conform. For a fable he gives now and then a tale, or an abstracted allegory; and from some, by whatever name they may be called, it will be difficult to extract any moral principle. They are, however, told with liveliness: the versification is smooth; and the diction, though now and then a little constrained by the measure or the rhyme, is generally happy.

To "Trivia" may be allowed all that it claims; it is sprightly, various, and pleasant. The subject is of that kind which Gay was by nature qualified to adorn; yet some of his decorations may be justly wished away. An honest blacksmith might have done for Patty what is performed by Vulcan. The appearance of Cloacina is nauseous and superfluous; a shoe-boy could have been produced by the casual cohabitation of mere mortals. Horace's rule is broken in both cases; there is no *dignus vindice nodus*, no difficulty that required any supernatural interposition. A patten may be made by the hammer of a mortal; and a bastard may be dropped by a human strumpet. On great occasions, and on small, the mind is repelled by useless and apparent falsehood.

Of his little poems the public judgment seems to be right; they are neither much esteemed nor totally despised. The story of the apparition is borrowed from one of the tales of Poggio. Those that please least are the pieces to which Gulliver gave occasion; for who can much delight in the echo of unnatural fiction?

"Dione" is a counterpart to "Amynta" and "Pastor Fido," and other trifles of the same kind, easily imitated, and unworthy of imitation. What the Italians call comedies from a happy conclusion, Gay calls a tragedy from a mournful event; but the style of the Italians and of Gay is equally tragical. There is something in the poetical arcadia so remote from known reality and speculative possibility, that we can never support its representation through a long work. A pastoral of a hundred lines may be endured; but who will hear of sheep and goats, and myrtle bowers and purling rivulets, through five acts? Such scenes please barbarians in the dawn of literature, and children in the dawn of life; but will be for the most part thrown away, as men grow wise, and nations grow learned.

* Spence.

GRANVILLE.

Of George Granville, or, as others write Greenville or Grenville, afterwards Lord Landsdown, of Bideford in the county of Devon, less is known than his name and high rank might give reason to expect. He was born about 1667, the son of Bernard Greenville, who was entrusted by Monk with the most private transactions of the Restoration, and the grandson of Sir Bevil Greenville, who died in the King's cause, at the battle of Landsdown.

His early education was superintended by Sir William Ellis; and his progress was such, that before the age of twelve he was sent to Cambridge,* where he pronounced a copy of his own verses to the Princess Mary d'Este of Modena, then Dutchess of York, when she visited the University.

At the accession of King James, being now at eighteen, he again exerted his poetical powers, and addressed the new monarch in three short pieces, of which the first is profane, and the two others such as a boy might be expected to produce; but he was commended by old Waller, who perhaps was pleased to find himself imitated in six lines, which, though they begin with nonsense and end with dulness, excited in the young Author a rapture of acknowledgment.

In numbers such as Waller's self might use.

It was probably about this time that he wrote the poem to the Earl of Peterborough, upon his accomplishment of the Duke of York's marriage with the Princess of Modena, whose charms appear to have gained a strong prevalence over his imagination, and upon whom nothing ever has been charged but imprudent piety, an intemperate and misguided zeal for the propagation of popery.

However faithful Granville might have been to the King, or however enamoured of the Queen, he has left no reason for supposing that he approved either the artifices or the violence with which the King's religion was insinuated or obtruded. He endeavoured to be true at once to the King and to the Church.

Of this regulated loyalty he has transmitted to posterity a sufficient proof, in the letter which he wrote to his father about a month before the Prince of Orange landed.

"Mar, near Doncaster, Oct. 6, 1688.

"To the Honourable Mr. Barnard Granville, at the Earl of Bathe's, St. James's.

"Sir,

"Your having no prospect of obtaining a commission for me can no way alter or cool my desire at this important juncture to venture my life in some manner or other, for my king and my country.

"I cannot bear living under the reproach of lying obscure and idle in a country retirement, when every man who has the least sense of honour should be preparing for the field.

"You may remember, sir, with what reluctance I submitted to your commands upon Monmouth's rebellion, when no importunity could prevail with you to permit me to leave the academy: I was too young to be hazarded; but, give me leave to say, it is glorious at any age to die for one's country; and the sooner the nobler the sacrifice.

"I am now older by three years. My uncle Bathe was not so old when he was left among the slain at the battle of Newbury; nor yet yourself, sir, when you made your escape from your tutor's, to join your brother at the defence of Scilly.

"The same cause has now come round about again. The King has been misled; let those who have misled him be answerable for it. Nobody can deny but he is sacred in his own person; and it is every honest man's duty to defend it.

"You are pleased to say, it is yet doubtful if the Hollanders are rash enough to make such an attempt; but be that as it will, I beg leave to insist upon it, that I may be presented to his Majesty, as one whose utmost ambition it is to devote his life to his service, and my country's, after the example of all my ancestors.

"The gentry assembled at York, to agree upon the choice of representatives for the county, have prepared an address, to assure his Majesty they are ready to sacrifice their lives and fortunes for him upon this and all other occasions; but at the same time they humbly beseech him to give them such magistrates as may be agreeable to the laws of the land; for, at present, there is no authority to which they can legally submit.

"They have been beating up for volunteers at York and the towns adjacent, to supply the regiments at Hull; but nobody will list.

"By what I can hear, every body wishes well to the King; but they would be glad his ministers were hanged.

"The winds continue so contrary, that no landing can be so soon as was apprehended; therefore I may hope with your leave and assistance, to be in readiness before any action can begin. I beseech you, sir, most humbly and most earnestly to add this one act of indulgence more to so many other testimonies which I have constantly received of your goodness; and be pleased to believe me always, with the utmost duty and submission, sir,

"Your most dutiful son,

"And most obedient servant,

"Geo. Granville."

Through the whole reign of King William he is supposed to have lived in literary retirement, and indeed had for some time few other pleasures but those of study in his power. He was, as the biographers observe, the younger son of a younger brother; a denomination by which our ancestors proverbially expressed the lowest state

* To Trinity College. By the University register it appears that he was admitted to his master's degree in 1679; we must, therefore, set the year of his birth some years back.—H.

of penury and dependence. He is said, however, to have preserved himself at this time from disgrace and difficulties by economy, which he forgot or neglected in life more advanced and in better fortune.

About this time he became enamoured of the Countess of Newburgh, whom he has celebrated with so much ardour by the name of Mira. He wrote verses to her before he was three-and-twenty, and may be forgiven if he regarded the face more than the mind. Poets are sometimes in too much haste to praise.

In the time of his retirement it is probable that he composed his dramatic pieces, the "She Gallants," (acted 1696,) which he revised and called "Once a Lover, and always a Lover;" "The Jew of Venice," altered from Shakspeare's "Merchant of Venice," (1698;) "Heroic Love," a tragedy, (1701;) "The British Enchanters," (1706,) a dramatic poem, and "Peleus and Thetis," a mask, written to accompany "The Jew of Venice."

The comedies, which he has not printed in his own edition of his works, I never saw; "Once a Lover, and always a Lover" is said to be in a great degree indecent and gross. Granville could not admire without bigotry; he copied the wrong as well as the right from his masters, and may be supposed to have learned obscenity from Wycherley, as he learned mythology from Waller.

In his Jew of "Venice," as Rowe remarks, the character of Shylock is made comic, and we are prompted to laughter instead of detestation.

It is evident that "Heroic Love" was written and presented on the stage before the death of Dryden. It is a mythological tragedy, upon the love of Agamemnon and Chryseis, and therefore easily sunk into neglect, though praised in verse by Dryden, and in prose by Pope.

It is concluded by the wise Ulysses with this speech:

> Fate holds the strings, and men like children move
> But as they 're led; success is from above.

At the accession of Queen Anne, having his fortune improved by bequests from his father, and his uncle the Earl of Bath, he was chosen into parliament for Fowey. He soon after engaged in a joint translation of the "Invectives against Philip," with a design, surely weak and puerile, of turning the thunder of Demosthenes upon the head of Louis.

He afterwards (in 1706) had his estate again augmented by an inheritance from his elder brother, Sir Bevil Grenville, who, as he returned from the government of Barbadoes, died at sea. He continued to serve in Parliament; and in the ninth year of Queen Anne was chosen knight of the shire for Cornwall.

At the memorable change of the ministry (1710) he was made secretary at war, in the place of Mr. Robert Walpole.

Next year, when the violence of party made twelve peers in a day, Mr. Granville became Lord Lansdown Baron Bideford, by a promotion justly remarked to be not invidious, because he was the heir of a family in which two peerages, that of the Earl of Bath and Lord Granville of Potheridge, had lately become extinct. Being now high in the Queen's favour, he (1712) was appointed comptroller of the household, and a privy counsellor, and to his other honours was added the dedication of Pope's "Windsor Forest." He was advanced next year to be treasurer of the household.

Of these favours he soon lost all but his title, for at the accession of King George, his place was given to the Earl of Cholmondely, and he was persecuted with the rest of his party. Having protested against the bill for attainting Ormond and Bolingbroke, he was, after the insurrection in Scotland, seized Sept. 26, 1715, as a suspected man, and confined in the Tower till Feb. 8, 1717, when he was at last released and restored to his seat in parliament; where (1719) he made a very ardent and animated speech against the repeal of the bill to prevent occasional conformity, which, however, though it was then printed, he has not inserted into his works.

Some time afterwards, (about 1722,) being perhaps embarrassed by his profusion, he went into foreign countries, with the usual pretence of recovering his health. In this state of leisure and retirement he received the first volume of Burnet's History, of which he cannot be supposed to have approved the general tendency, and where he thought himself able to detect some particular falsehoods. He therefore undertook the vindication of General Monk from some calumnies of Dr. Burnet, and some misrepresentations of Mr. Echard. This was answered civilly by Mr. Thomas Burnet and Oldmixon; and more roughly by Dr. Colbatch.

His other historical performance is a defence of his relation Sir Richard Greenville, whom Lord Clarendon has shown in a form very unamiable. So much is urged in this apology to justify many actions that have been represented as culpable, and to palliate the rest, that the reader is reconciled for the greater part; and it is made very probable that Clarendon was by personal enmity disposed to think the worst of Greenville, as Greenville was also very willing to think the worst of Clarendon. These pieces were published at his return to England.

Being now desirous to conclude his labours, and enjoy his reputation, he published (1732) a very beautiful and splendid edition of his works, in which he omitted what he disapproved, and enlarged what seemed deficient.

He now went to court, and was kindly received by Queen Caroline; to whom and to the Princess Anne he presented his works, with verses on the blank leaves, with which he concluded his poetical labours.

He died in Hanover-square, Jan. 30, 1735, having a few days before buried his wife, the Lady Anne Villiers, widow to Mr. Thynne, by whom he had four daughters, but no son.

Writers commonly derive their reputation from their works; but there are works which owe their reputation to the character of the writer. The public sometimes has its favourites whom it rewards for one species of excellence with the honour due to another. From him whom we reverence for his beneficence, we do not willingly withhold the praise of genius: a man of exalted merit becomes at once an accomplished writer, as a beauty finds no great difficulty in passing for a wit.

Granville was a man illustrious by his birth, and therefore attracted notice; since he is by Pope styled "the polite," he must be supposed elegant in his manners, and generally loved; he

was in times of contest and turbulence steady to his party, and obtained that esteem which is always conferred upon firmness and consistency. With those advantages, having learned the art of versifying, he declared himself a poet; and his claim to the laurel was allowed.

But by a critic of a later generation, who takes up his book without any favourable prejudices, the praise already received will be thought sufficient; for his works do not show him to have had much comprehension from nature or illumination from learning. He seems to have had no ambition above the imitation of Waller, of whom he has copied the faults and very little more. He is for ever amusing himself with puerilities of mythology: his King is Jupiter; who, if the Queen brings no children, has a barren Juno. The Queen is compounded of Juno, Venus, and Minerva. His poem on the Dutchess of Grafton's law-suit, after having rattled awhile with Juno and Pallas, Mars and Alcides, Cassiope, Niobe, and the Propetides, Hercules, Minos, and Rhadamanthus, at last concludes its folly with profaneness.

His verses to Mira, which are most frequently mentioned, have little in them of either art or nature, of the sentiments of a lover, or the language of a poet: there may be found, now and then, a happier effort; but they are commonly feeble and unaffecting, or forced and extravagant.

His little pieces are seldom either sprightly or elegant, either keen or witty. They are trifles written by idleness and published by vanity. But his prologues and epilogues have a just claim to praise.

The "Progress of Beauty" seems one of his most elaborate pieces, and is not deficient in splendour and gayety; but the merit of original thought is wanting. Its highest praise is the spirit with which he celebrates King James's consort when she was a queen no longer.

The "Essay on unnatural Flights in Poetry" is not inelegant nor injudicious, and has something of vigour beyond most of his other performances: his precepts are just, and his cautions proper; they are indeed not new, but in a didactic poem novelty is to be expected only in the ornaments and illustrations. His poetical precepts are accompanied with agreeable and instructive notes.

The Mask of "Peleus and Thetis" has here and there a pretty line; but it is not always melodious, and the conclusion is wretched.

In his "British Enchanters" he has bidden defiance to all chronology, by confounding the inconsistent manners of different ages; but the dialogue has often the air of Dryden's rhyming plays: and his songs are lively, though not very correct. This is, I think, far the best of his works; for, if it has many faults, it has likewise passages which are at least pretty, though they do not rise to any high degree of excellence.

YALDEN.

Thomas Yalden, the sixth son of Mr. John Yalden, of Sussex, was born in the city of Exeter, in 1671. Having been educated in the grammar school belonging to Magdalen College, in Oxford, he was in 1690, at the age of nineteen, admitted commoner of Magdalen Hall, under the tuition of Josiah Pullen, a man whose name is still remembered in the University. He became next year one of the scholars of Magdalen College, where he was distinguished by a lucky accident.

It was his turn, one day, to pronounce a declamation: and Dr. Hough, the president, happening to attend, thought the composition too good to be the speaker's. Some time after, the Doctor finding him a little irregularly busy in the library, set him an exercise for punishment, and, that he might not be deceived by any artifice, locked the door. Yalden, as it happened, had been lately reading on the subject given, and produced with little difficulty a composition which so pleased the president, that he told him his former suspicions, and promised to favour him.

Among his contemporaries in the College were Addison and Sacheverell, men who were in those times friends, and who both adopted Yalden to their intimacy. Yalden continued, throughout his life, to think as probably he thought at first, yet did not forfeit the friendship of Addison.

When Namur was taken by King William, Yalden made an ode. There never was any reign more celebrated by the poets than that of William, who had very little regard for song himself, but happened to employ ministers who pleased themselves with the praise of patronage.

Of this ode mention is made in a humorous poem of that time, called "The Oxford Laureat:" in which, after many claims had been made and rejected, Yalden is represented as demanding the laurel, and as being called to his trial, instead of receiving a reward:

His crime was for being a felon in verse,
  And presenting his theft to the King;
The first was a trick not uncommon or scarce,
  But the last was an impudent thing;
Yet what he had stolen was so little worth stealing,
  They forgave him the damage and costs,
Had he ta'en the whole ode, as he took it piecemealing,
  They had fined him but ten-pence at most.

The poet whom he was charged with robbing was Congreve.

He wrote another poem, on the death of the Duke of Gloucester.

In 1700 he became fellow of the College; and next year, entering into orders, was presented

by the society with a living in Warwickshire,* consistent with his fellowship, and chosen lecturer of moral philosophy, a very honourable office.

On the accession of Queen Anne he wrote another poem; and is said, by the author of the "Biographia," to have declared himself of the party who had the honourable distinction of High-churchmen.

In 1706 he was received into the family of the Duke of Beaufort. Next year he became doctor in divinity, and soon after resigned his fellowship and lecture, and, as a token of his gratitude, gave the College a picture of their founder.

He was made rector of Chalton and Cleanville,† two adjoining towns and benefices in Hertfordshire; and had the prebends, or sinecures, of Deans, Hains, and Pendles, in Devonshire. He had before‡ been chosen, in 1698, preacher of Bridewell Hospital, upon the resignation of Dr. Atterbury.§

From this time he seems to have led a quiet and inoffensive life, till the clamour was raised about Atterbury's plot. Every loyal eye was on the watch for abettors or partakers of the horrid conspiracy; and Dr. Yalden, having some acquaintance with the bishop, and being familiarly conversant with Kelly, his secretary, fell under suspicion, and was taken into custody.

Upon his examination he was charged with a dangerous correspondence with Kelly. The correspondence he acknowledged; but maintained that it had no treasonable tendency. His papers were seized; but nothing was found that could fix a crime upon him, except two words in his pocket-book, *thorough-paced doctrine*. This expression the imagination of his examiners had impregnated with treason, and the Doctor was enjoined to explain them. Thus pressed, he told them that the words had lain unheeded in his pocket-book from the time of Queen Anne, and that he was ashamed to give an account of them; but the truth was, that he had gratified his curiosity one day, by hearing Daniel Burgess in the pulpit, and those words were a memorial hint of a remarkable sentence by which he warned his congregation to "beware of thorough-paced doctrine, that doctrine which, coming in at one ear, passes through the head, and goes out at the other."

Nothing worse than this appearing in his papers, and no evidence arising against him, he was set at liberty.

It will not be supposed that a man of this character attained high dignities in the church; but he still retained the friendship and frequented the conversation of a very numerous and splendid set of acquaintance. He died July 16, 1736, in the 66th year of his age.

Of his poems, many are of that irregular kind which, when he formed his poetical character, was supposed to be Pindaric. Having fixed his attention on Cowley as a model, he has attempted in some sort to rival him, and has written a "Hymn to Darkness," evidently as a counterpart to Cowley's "Hymn to Light."

This Hymn seems to be his best performance, and is, for the most part, imagined with great vigour and expressed with great propriety. I will not transcribe it. The seven first stanzas are good; but the third, fourth, and seventh are the best; the eighth seems to involve a contradiction; the tenth is exquisitely beautiful; the thirteenth, fourteenth, and fifteenth, are partly mythological and partly religious, and therefore not suitable to each other: he might better have made the whole merely philosophical.

There are two stanzas in this poem where Yalden may be suspected, though hardly convicted, of having consulted the "Hymnus ad Umbram" of Wowerus, in the sixth stanza, which answers in some sort to these lines:

Illa suo præest nocturnis numine sacris—
Perque vias errare novis dat spectra figuris,
Manesque excitos medios ululare per agros
Sub noctem, et questu notos complere penates.

And again, at the conclusion:

Illa suo senium secludit corpore toto
Haud numerans jugi fugientia secula lapsu
Ergo ubi postremum mundi compage solutâ
Hanc rerum molem suprema absumpserit hora
Ipsa leves cineres nube amplectetur opacâ,
Et prisco imperio rursus dominabitur *umbra*.

His "Hymn to Light" is not equal to the other. He seems to think that there is an east absolute and positive where the morning rises.

In the last stanza, having mentioned the sudden irruption of new-created light, he says,

Awhile the Almighty wondering stood.

He ought to have remembered that infinite knowledge can never wonder. All wonder is the effect of novelty upon ignorance.

Of his other poems it is sufficient to say, that they deserve perusal, though they are not always exactly polished, though the rhymes are sometimes very ill sorted, and though his faults seem rather the omissions of idleness than the negligences of enthusiasm.

* The vicarage of Willoughby, which he resigned in 1708.—N.

† This preferment was given him by the Duke of Beaufort.—N.

‡ Not long after.

§ Dr. Atterbury retained the office of preacher at Bridewell till his promotion to the bishopric of Rochester. Dr. Yalden succeeded him as preacher, in June, 1713.—N.

TICKELL.

Thomas Tickell, the son of the Reverend Richard Tickell, was born in 1686, at Bridekirk, in Cumberland; and in April, 1701, became a member of Queen's College, in Oxford; in 1708 he was made master of arts; and, two years afterwards, was chosen fellow; for which, as he did not comply with the statutes by taking orders, he obtained a dispensation from the crown. He held his fellowship till 1726, and then vacated it, by marrying, in that year, at Dublin.

Tickell was not one of those scholars who wear away their lives in closets; he entered early into the world, and was long busy in public affairs, in which he was initiated under the patronage of Addison, whose notice he is said to have gained by his verses in praise of "Rosamond."

To those verses it would not have been just to deny regard, for they contain some of the most elegant encomiastic strains; and, among the innumerable poems of the same kind, it will be hard to find one with which they need to fear a comparison. It may deserve observation, that, when Pope wrote long afterwards in praise of Addison, he has copied, at least has resembled, Tickell:

Let joy salute fair Rosamonda's shade,
And leaves of myrtle crown the lovely maid.
While now perhaps with Dido's ghost she roves,
And hears and tells the story of their loves:
Alike they mourn, alike they bless their fate,
Since love, which made them wretched, made them great;
Nor longer that relentless doom bemoan,
Which gain'd a Virgil and an Addison.

Tickell.

Then future ages with delight shall see
How Plato's, Bacon's, Newton's, looks agree;
Or in fair series laurell'd bards be shown,
A Virgil there, and here an Addison.

Pope.

He produced another piece of the same kind at the appearance of "Cato," with equal skill, but not equal happiness.

When the ministers of Queen Anne were negotiating with France, Tickell published "The Prospect of Peace," a poem, of which the tendency was to reclaim the nation from the pride of conquest to the pleasures of tranquillity. How far Tickell, whom Swift afterwards mentioned as *Whiggissimus*, had then connected himself with any party, I know not; this poem certainly did not flatter the practices or promote the opinions of the men by whom he was afterwards befriended.

Mr. Addison, however he hated the men then in power, suffered his friendship to prevail over his public spirit, and gave in the "Spectator" such praises of Tickell's poem, that when, after having long wished to peruse it, I laid hold on it at last, I thought it unequal to the honours which it had received, and found it a piece to be approved rather than admired. But the hope excited by a work of genius being general and indefinite, is rarely gratified. It was read at that time with so much favour, that six editions were sold.

At the arrival of King George he sung "The Royal Progress;" which being inserted in the "Spectator" is well known; and of which it is just to say, that it is neither high nor low.

The poetical incident of most importance in Tickell's life was his publication of the first book of the "Iliad," as translated by himself, an apparent opposition to Pope's "Homer," of which the first part made its entrance into the world at the same time.

Addison declared that the rival versions were both good, but that Tickell's was the best that ever was made; and with Addison, the wits, his adherents and followers, were certain to concur. Pope does not appear to have been much dismayed; "for," says he, "I have the town, that is the mob, on my side." But he remarks, that "it is common for the smaller party to make up in diligence what they want in numbers; he appeals to the people as his proper judges; and, if they are not inclined to condemn him, he is in little care about the highflyers at Button's."

Pope did not long think Addison an impartial judge; for he considered him as the writer of Tickell's version. The reasons for his suspicion I will literally transcribe from Mr. Spence's Collection.

"There had been a coldness (said Mr. Pope) between Mr. Addison and me for some time; and we had not been in company together for a good while, any where but at Button's Coffee-house, where I used to see him almost every day.—On his meeting me there one day in particular, he took me aside, and said he should be glad to dine with me, at such a tavern, if I stayed till those people were gone, (Budgell and Philips.) We went accordingly; and after dinner Mr. Addison said, 'That he had wanted for some time to talk with me; that his friend Tickell had formerly, whilst at Oxford, translated the first book of the "Iliad;" that he designed to print it, and had desired him to look it over; that he must therefore beg that I would not desire him to look over my first book, because, if he did, it would have the air of double-dealing.' I assured him that I did not at all take it ill of Mr. Tickell that he was going to publish his translation; that he certainly had as much right to translate any author as myself; and that publishing both was entering on a fair stage. I then added, that I would not desire him to look over my first book of the 'Iliad,' because he had looked over Mr. Tickell's; but could wish to have the benefit of his observations on the second, which I had then finished, and which Mr. Tickell had not touched upon. Accordingly I sent him the second book the next morning; and Mr. Addison a few days after returned it, with very high commendations. Soon after it was generally known that Mr. Tickell was publishing the first book of the

'Iliad,' I met Dr. Young in the street; and, upon our falling into that subject, the Doctor expressed a great deal of surprise at Tickell's having had such a translation so long by him. He said, that it was inconceivable to him, and that there must be some mistake in the matter; that each used to communicate to the other whatever verses they wrote, even to the least things; that Tickell could not have been busied in so long a work there without his knowing something of the matter; and that he had never heard a single word of it till on this occasion. The surprise of Dr. Young, together with what Steele has said against Tickell, in relation to this affair, make it highly probable that there was some underhand dealing in that business; and indeed Tickell himself, who is a very fair worthy man, has since in a manner as good as owned it to me. When it was introduced into a conversation between Mr. Tickell and Mr. Pope, by a third person, Tickell did not deny it; which, considering his honour and zeal for his departed friend, was the same as owning it."

Upon these suspicions, with which Dr. Warburton hints that other circumstances concurred, Pope always in his "Art of Sinking" quotes this book as the work of Addison.

To compare the two translations would be tedious; the palm is now given universally to Pope; but I think the first lines of Tickell's were rather to be preferred; and Pope seems to have since borrowed something from them in the correction of his own.

When the Hanover succession was disputed, Tickell gave what assistance his pen would supply. His "Letter to Avignon" stands high among party poems; it expresses contempt without coarseness, and superiority without insolence. It had the success which it deserved, being five times printed.

He was now intimately united to Mr. Addison, who, when he went into Ireland as secretary to the Lord Sunderland, took him thither and employed him in public business; and when (1717) afterwards he rose to be secretary of state, made him under-secretary. Their friendship seems to have continued without abatement; for when Addison died, he left him the charge of publishing his works, with a solemn recommendation to the patronage of Craggs.

To these works he prefixed an Elegy on the Author, which could owe none of its beauties to the assistance which might be suspected to have strengthened or embellished his earlier compositions; but neither he nor Addison ever produced nobler lines than are contained in the third and fourth paragraphs; nor is a more sublime or more elegant funeral poem to be found in the whole compass of English literature.

He was afterwards (about 1725) made secretary to the Lords Justices of Ireland, a place of great honour; in which he continued till 1740, when he died on the 23d of April, at Bath.

Of the poems yet unmentioned the longest is "Kensington Gardens," of which the versification is smooth and elegant, but the fiction unskilfully compounded of Grecian deities, and Gothic fairies. Neither species of those exploded beings could have done much; and when they are brought together they only make each other contemptible. To Tickell, however, cannot be refused a high place among the minor poets; nor should it be forgotten that he was one of the contributors to the "Spectator." With respect to his personal character, he is said to have been a man of gay conversation, at least a temperate lover of wine and company, and in his domestic relations without censure.

HAMMOND.

Of Mr. Hammond, though he be well remembered as a man esteemed and caressed by the elegant and the great, I was at first able to obtain no other memorials than such as are supplied by a book called "Cibber's Lives of the Poets;" of which I take this opportunity to testify, that it was not written, nor, I believe, ever seen, by either of the Cibbers: but was the work of Robert Shiels, a native of Scotland, a man of very acute understanding, though with little scholastic education, who, not long after the publication of his work, died in London of a consumption. His life was virtuous, and his end was pious. Theophilus Cibber, then a prisoner for debt, imparted, as I was told, his name for ten guineas. The manuscript of Shiels is now in my possession.

I have since found that Mr. Shiels, though he was no negligent inquirer, had been misled by false accounts; for he relates that James Hammond, the Author of the Elegies, was the son of a Turkey merchant, and had some office at the Prince of Wales's court, till love of a lady, whose name was Dashwood, for a time disordered his understanding. He was unextinguishably amorous, and his mistress inexorably cruel.

Of this narrative, part is true and part false. He was the second son of Anthony Hammond, a man of note among the wits, poets, and parliamentary orators, in the beginning of this century, who was allied to Sir Robert Walpole by marrying his sister.* He was born about 1710, and educated at Westminster school; but it does not appear that he was of any university.†

* This account is still erroneous. James Hammond, our Author, was of a different family, the second son of Anthony Hammond, of Somersham-place, in the county of Huntingdon, Esq. See Gent. Mag. vol. lvii. p. 786 —R.

† Mr. Cole gives him to Cambridge. MSS. Athenæ Cantab. in Mus. Brit.—C.

He was equerry to the Prince of Wales, and seems to have come very early into public notice, and to have been distinguished by those whose friendships prejudiced mankind at that time in favour of the man on whom they were bestowed; for he was the companion of Cobham, Lyttelton, and Chesterfield. He is said to have divided his life between pleasure and books; in his retirement forgetting the town, and in his gayety losing the student. Of his literary hours all the effects are here exhibited, of which the Elegies were written very early, and the prologue not long before his death.

In 1741, he was chosen into parliament for Truro, in Cornwall, probably one of those who were elected by the Prince's influence; and died next year, in June, at Stowe, the famous seat of Lord Cobham. His mistress long outlived him, and in 1779 died unmarried. The character which her lover bequeathed her was, indeed, not likely to attract courtship.

The Elegies were published after his death; and while the writer's name was remembered with fondness, they were read with a resolution to admire them.

The recommendatory preface of the editor, who was then believed, and is now affirmed, by Dr. Maty, to be the Earl of Chesterfield, raised strong prejudices in their favour.

But of the prefacer, whoever he was, it may be reasonably suspected that he never read the poems; for he professes to value them for a very high species of excellence, and recommends them as the genuine effusions of the mind, which express a real passion in the language of nature. But the truth is, these Elegies have neither passion, nature, nor manners. Where there is fiction, there is no passion; he that describes himself as a shepherd and his Neæra or Delia as a shepherdess, and talks of goats and lambs, feels no passion. He that courts his mistress with Roman imagery deserves to lose her: for she may with good reason suspect his sincerity. Hammond has few sentiments drawn from nature, and few images from modern life. He produces nothing but frigid pedantry. It would be hard to find in all his productions three stanzas that deserve to be remembered.

Like other lovers, he threatens the lady with dying; and what then shall follow?

Wilt thou in tears thy lover's corse attend?
  With eyes averted light the solemn pyre:
Till all around the doleful flames ascend,
  Then, slowly sinking, by degrees expire?

To sooth the hov'ring soul be thine the care,
  With plaintive cries to lead the mournful band;
In sable weeds the golden vase to bear,
  And cull my ashes with thy trembling hand.

Panchaia's odours be their costly feast,
  And all the pride of Asia's fragrant year;
Give them the treasures of the farthest east;
  And, what is still more precious, give thy tear.

Surely no blame can fall upon a nymph who rejected a swain of so little meaning.

His verses are not rugged, but they have no sweetness; they never glide in a stream of melody. Why Hammond or other writers have thought the quatrain of ten syllables elegiac, it is difficult to tell. The character of the Elegy is gentleness and tenuity; but this stanza has been pronounced by Dryden, whose knowledge of English metre was not inconsiderable, to be the most magnificent of all measures which our language affords.

SOMERVILLE.

Of Mr. * Somerville's life I am not able to say any thing that can satisfy curiosity.

He was a gentleman whose estate was in Warwickshire: his house, where he was born in 1692, is called Edston, a seat inherited from a long line of ancestors; for he was said to be of the first family in his county. He tells of himself that he was born near the Avon's banks. He was bred at Winchester-school, and was elected fellow of New College. It does not appear that in the places of his education he exhibited any uncommon proofs of genius or literature. His powers were first displayed in the country, where he was distinguished as a poet, a gentleman, and a skilful and useful justice of the peace.

Of the close of his life, those whom his poems have delighted will read with pain the following account, copied from the letters of his friend Shenstone, by whom he was too much resembled.

"—Our old friend Somerville is dead! I did not imagine I could have been so sorry as I find myself on this occasion.—*Sublatum quærimus.* I can now excuse all his foibles; impute them to age, and to distress of circumstances; the last of these considerations wrings my very soul to think on. For a man of high spirit, conscious of having (at least in one production) generally pleased the world, to be plagued and threatened by wretches that are low in every sense; to be forced to drink himself into pains of the body, in order to get rid of the pains of the mind, is a misery."

He died July 19, 1742, and was buried at Wotton, near Henley on Arden.

His distresses need not be much pitied; his estate is said to have been fifteen hundred a year, which by his death devolved to Lord Somerville of Scotland. His mother, indeed, who lived till ninety, had a jointure of six hundred.

It is with regret that I find myself not better enabled to exhibit memorials of a writer who at least must be allowed to have set a good example to men of his own class, by devoting part of his time to elegant knowledge; and who has shown, by the subjects which his poetry has

* William.

adorned, that it is practicable to be at once a skilful sportsman and a man of letters.

Somerville has tried many modes of poetry; and though perhaps he has not in any reached such excellence as to raise much envy, it may commonly be said at least, that "he writes very well for a gentleman." His serious pieces are sometimes elevated, and his trifles are sometimes elegant. In his verses to Addison, the couplet which mentions Clio is written with the most exquisite delicacy of praise; it exhibits one of those happy strokes that is seldom attained. In his Odes to Marlborough there are beautiful lines; but in the second ode he shows that he knew little of his hero, when he talks of his private virtues. His subjects are commonly such as require no great depth of thought or energy of expression. His Fables are generally stale, and therefore excite no curiosity. Of his favourite, "The Two Springs," the fiction is unnatural and the moral inconsequential. In his Tales there is too much coarseness, with too little care of language, and not sufficient rapidity of narration.

His great work is his "Chase," which he undertook in his maturer age, when his ear was improved to the approbation of blank verse, of which however his two first lines gave a bad specimen. To this poem praise cannot be totally denied. He is allowed by sportsmen to write with great intelligence of his subject, which is the first requisite to excellence; and though it is impossible to interest the common readers of verse in the dangers or pleasures of the chase, he has done all that transition and variety could easily effect; and has with great propriety enlarged his plan by the modes of hunting used in other countries.

With still less judgment did he choose blank verse as the vehicle of rural sports. If blank verse be not tumid and gorgeous, it is crippled prose; and familiar images in laboured language have nothing to recommend them but absurd novelty, which, wanting the attractions of nature, cannot please long. One excellence of the "Splendid Shilling" is, that it is short. Disguise can gratify no longer than it deceives.

SAVAGE.*

It has been observed in all ages, that the advantages of nature or of fortune have contributed very little to the promotion of happiness; and that those whom the splendour of their rank or the extent of their capacity have placed upon the summits of human life, have not often given any just occasion to envy in those who look up to them from a lower station; whether it be that apparent superiority incites great designs, and great designs are naturally liable to fatal miscarriages, or that the general lot of mankind is misery, and the misfortunes of those whose eminence drew upon them an universal attention have been more carefully recorded, because they were more generally observed, and have in reality been only more conspicuous than those of others, not more frequent or more severe.

That affluence and power, advantages extrinsic and adventitious, and therefore easily separable from those by whom they are possessed, should very often flatter the mind with expectations of felicity which they cannot give, raises no astonishment; but it seems rational to hope, that intellectual greatness should produce better effects; that minds qualified for great attainments should first endeavour their own benefit; and that they who are most able to teach others the way to happiness, should with most certainty follow it themselves.

But this expectation, however plausible, has been very frequently disappointed. The heroes of literary as well as civil history have been very often no less remarkable for what they have suffered, than for what they have achieved; and volumes have been written only to enumerate the miseries of the learned, and relate their unhappy lives and untimely deaths.

To these mournful narratives I am about to add the life of Richard Savage, a man whose writings entitle him to an eminent rank in the classes of learning, and whose misfortunes claim a degree of compassion not always due to the unhappy, as they were often the consequences of the crimes of others, rather than his own.

In the year 1697, Anne Countess of Macclesfield having lived some time upon very uneasy terms with her husband, thought a public confession of adultery the most obvious and expeditious method of obtaining her liberty; and therefore declared, that the child with which she was then great was begotten by the Earl Rivers. This, as may be imagined, made her husband no less desirous of a separation than herself, and he prosecuted his design in the most effectual manner; for he applied not to the ecclesiastical courts for a divorce, but to the parliament for an act, by which his marriage might be dissolved, the nuptial contract totally annulled, and the children of his wife illegitimated. This act, after the usual deliberation, he obtained, though without the approbation of some, who considered marriage as an affair only cognizable by ecclesiastical judges;† and on March 3d was separated from his wife, whose fortune, which was very great, was repaid her, and who having, as well as her husband, the liberty of making another choice, was in a short time married to Colonel Brett.

While the Earl of Macclesfield was prose-

* The first edition of this interesting narrative, according to Mr. Boswell, was published in 1744, by Roberts. The second, now before me, bears date 1748, and was published by Cave. Very few alterations were made by the author when he added it to the present collection.—C

† This year was made remarkable by the dissolution

cuting this affair, his wife was, on the 10th of January, 1697-8, delivered of a son; and the Earl Rivers, by appearing to consider him as his own, left none any reason to doubt of the sincerity of her declaration; for he was his godfather, and gave him his own name, which was by his direction inserted in the register of St. Andrew's parish, in Holborn, but unfortunately left him to the care of his mother, whom, as she was now set free from her husband, he probably imagined likely to treat with great tenderness the child that had contributed to so pleasing an event. It is not indeed easy to discover what motives could be found to overbalance that natural affection of a parent, or what interest could be promoted by neglect or cruelty. The dread of shame or of poverty, by which some wretches have been incited to abandon or to murder their children, cannot be supposed to have affected a woman who had proclaimed her crimes and solicited reproach, and on whom the clemency of the legislature had undeservedly bestowed a fortune, which would have been very little diminished by the expenses which the care of her child could have brought upon her. It was therefore not likely that she would be wicked without temptation; that she would look upon her son from his birth with a kind of resentment and abhorrence; and, instead of supporting, assisting, and defending him, delight to see him struggling with misery, or that she would take every opportunity of aggravating his misfortunes, and obstructing his resources, and with an implacable and restless cruelty continue her persecution from the first hour of his life to the last.

But whatever were her motives, no sooner was her son born, than she discovered a resolution of disowning him; and in a very short time removed him from her sight, by committing him to the care of a poor woman, whom she directed to educate him as her own, and enjoined never to inform him of his true parents.

Such was the beginning of the life of Richard Savage. Born with a legal claim to honour and to affluence, he was in two months illegitimated by the parliament, and disowned by his mother, doomed to poverty and obscurity, and launched upon the ocean of life, only that he might be swallowed by its quicksands, or dashed upon its rocks.

His mother could not indeed infect others with the same cruelty. As it was impossible to avoid the inquiries which the curiosity or tenderness of her relations made after her child, she was obliged to give some account of the measures she had taken; and her mother, the Lady Mason, whether in approbation of her design, or to prevent more criminal contrivances, engaged to transact with the nurse, to pay her for her care, and to superintend the education of the child.

In this charitable office she was assisted by his godmother, Mrs. Lloyd, who while she lived, always looked upon him with that tenderness which the barbarity of his mother made peculiarly necessary; but her death, which happened in his tenth year, was another of the misfortunes of his childhood; for though she kindly endeavoured to alleviate his loss by a legacy of three hundred pounds, yet, as he had none to prosecute his claim, to shelter him from oppression, or call in law to the assistance of justice, her will was eluded by the executors, and no part of the money was ever paid.

He was, however, not yet wholly abandoned. The Lady Mason still continued her care, and directed him to be placed at a small grammar-school near St. Alban's, where he was called by the name of his nurse, without the least intimation that he had a claim to any other.

Here he was initiated in literature, and passed through several of the classes, with what rapidity or with what applause cannot now be known. As he always spoke with respect of his master, it is probable that the mean rank in which he then appeared did not hinder his genius from being distinguished, or his industry from being rewarded; and if in so low a state he obtained distinction and rewards, it is not likely that they were gained but by genius and industry.

It is very reasonable to conjecture, that his application was equal to his abilities, because his improvement was more than proportioned to the opportunities which he enjoyed; nor can it be doubted, that if his earliest productions had been preserved, like those of happier students, we might in some have found vigorous sallies of that sprightly humour which distinguishes "The Author to be let," and in others strong touches of that ardent imagination which painted the solemn scenes of "The Wanderer."

While he was thus cultivating his genius, his father, the Earl Rivers, was seized with a distemper, which in a short time put an end to his life.* He had frequently inquired after his son, and had always been amused with fallacious and evasive answers; but, being now in his own opinion on his deathbed, he thought it his duty to provide for him among his other natural children, and therefore demanded a positive account of him, with an importunity not to be diverted or denied. His mother, who could no longer refuse an answer, determined at least to give such as should cut him off for ever from that happiness which competence affords, and therefore declared that he was dead; which is perhaps the first instance of a lie invented by a mother to deprive her son of a provision which was designed him by another, and which she could not expect herself, though he should lose it.

This was therefore an act of wickedness which could not be defeated, because it could not be suspected; the Earl did not imagine there could exist in a human form a mother that would ruin her son without enriching herself, and therefore bestowed upon some other person six thousand pounds, which he had in his will bequeathed to Savage.

The same cruelty which incited his mother to intercept this provision which had been intended him, prompted her in a short time to

of a marriage solemnized in the face of the church.—*Salmon's Review.*

The following protest is registered in the books of the House of Lords.

Dissentient,

Because we conceive that this is the first bill of that nature that hath passed, where there was not a divorce first obtained in the Spiritual Court; which we look upon as an ill precedent, and may be of dangerous consequences in the future.

Halifax. Rochester.

* He died August 18th, 1712.—R.

another project, a project worthy of such a disposition. She endeavoured to rid herself from the dangers of being at any time made known to him, by sending him secretly to the American plantations.*

By whose kindness this scheme was counteracted, or by whose interposition she was induced to lay aside her design, I know not: it is not improbable that the Lady Mason might persuade or compel her to desist, or perhaps she could not easily find accomplices wicked enough to concur in so cruel an action; for it may be conceived, that those who had by a long gradation of guilt hardened their hearts against the sense of common wickedness, would yet be shocked at the design of a mother to expose her son to slavery and want, to expose him without interest, and without provocation; and Savage might on this occasion find protectors and advocates among those who had long traded in crimes, and whom compassion had never touched before.

Being hindered, by whatever means, from banishing him into another country, she formed soon after a scheme for burying him in poverty and obscurity in his own; and that his station of life, if not the place of his residence, might keep him for ever at a distance from her, she ordered him to be placed with a shoemaker in Holborn, that, after the usual time of trial, he might become his apprentice.†

It is generally reported that this project was for some time successful, and that Savage was employed at the awl longer than he was willing to confess; nor was it perhaps any great advantage to him that an unexpected discovery determined him to quit his occupation.

About this time his nurse, who had always treated him as her own son, died; and it was natural for him to take care of those effects which by her death were, as he imagined, become his own; he therefore went to her house, opened her boxes, and examined her papers, among which he found some letters written to her by the Lady Mason, which informed him of his birth and the reasons for which it was concealed.

He was no longer satisfied with the employment which had been allotted him, but thought he had a right to share the affluence of his mother; and therefore without scruple applied to her as her son, and made use of every art to awaken her tenderness, and attract her regard. But neither his letters, nor the interposition of those friends which his merit or his distress procured him, made any impression upon her mind. She still resolved to neglect, though she could no longer disown him.

It was to no purpose that he frequently solicited her to admit him to see her; she avoided him with the most vigilant precaution, and ordered him to be excluded from her house, by whomsoever he might be introduced, and what reason soever he might give for entering it.

Savage was at the same time so touched with the discovery of his real mother, that it was his frequent practice to walk in the dark evenings‡ for several hours before her door, in hopes of seeing her as she might come by accident to the window, or cross her apartment with a candle in her hand.

But all his assiduity and tenderness were without effect, for he could neither soften her heart nor open her hand, and was reduced to the utmost miseries of want, while he was endeavouring to awaken the affection of a mother. He was therefore obliged to seek some other means of support; and, having no profession, became by necessity an author.

At this time the attention of all the literary world was engrossed by the Bangorian controversy, which filled the press with pamphlets, and the coffee-houses with disputants. Of this subject, as most popular, he made choice for his first attempt, and without any other knowledge of the question than he had casually collected from conversation, published a poem against the Bishop.§

What was the success or merit of this performance I know not, it was probably lost among the innumerable pamphlets to which that dispute gave occasion. Mr. Savage was himself in a little time ashamed of it, and endeavoured to suppress it, by destroying all the copies that he could collect.

He then attempted a more gainful kind of writing,‖ and in his eighteenth year offered to the stage a comedy borrowed from a Spanish plot, which was refused by the players, and was therefore given by him to Mr. Bullock, who, having more interest, made some slight alterations, and brought it upon the stage, under the title of "Woman's a Riddle,"¶ but allowed the unhappy author no part of the profit.

Not discouraged however at his repulse, he wrote two years afterwards "Love in a Veil," another comedy, borrowed likewise from the Spanish, but with little better success than before; for though it was received and acted, yet it appeared so late in the year, that the Author obtained no other advantage from it, than the acquaintance of Sir Richard Steele and Mr. Wilks, by whom he was pitied, caressed, and relieved.

Sir Richard Steele, having declared in his favour with all the ardour of benevolence which constituted his character, promoted his interest with the utmost zeal, related his misfortunes, applauded his merit, took all the opportunities of recommending him, and asserted, that "the inhumanity of his mother had given him a right to find every good man his father."**

Nor was Mr. Savage admitted to his acquaintance only, but to his confidence, of which he sometimes related an instance too extraordinary to be omitted, as it affords a very just idea of his patron's character.

He was once desired by Sir Richard, with an air of the utmost importance, to come very early to his house the next morning. Mr. Savage came as he had promised, found the chariot at the door, and Sir Richard waiting for him, and ready to go out. What was intended, and whither they were to go, Savage could not conjecture, and was not willing to inquire; but imme-

* Savage's Preface to his Miscellanies.
† Ibid.
‡ See the "Plain Dealer."

§ It was called "The Battle of the Pamphlets."
‖ Jacob's Lives of the Dramatic Poets.—Dr. J.
¶ This play was printed first in 8vo.; and afterwards in 12mo. the fifth edition.—Dr. J
** "Plain Dealer."—Dr J

diately seated himself with Sir Richard. The coachman was ordered to drive, and they hurried with the utmost expedition to Hyde-Park Corner, where they stopped at a petty tavern, and retired to a private room. Sir Richard then informed him, that he intended to publish a pamphlet, and that he had desired him to come thither that he might write for him. They soon sat down to the work. Sir Richard dictated, and Savage wrote, till the dinner that was ordered was put upon the table. Savage was surprised at the meanness of the entertainment, and after some hesitation ventured to ask for some wine, which Sir Richard, not without reluctance, ordered to be brought. They then finished their dinner, and proceeded in their pamphlet, which they concluded in the afternoon.

Mr. Savage then imagined his task was over, and expected that Sir Richard would call for the reckoning, and return home; but his expectations deceived him, for Sir Richard told him that he was without money, and that the pamphlet must be sold before the dinner could be paid for; and Savage was therefore obliged to go and offer their new production for sale for two guineas, which with some difficulty he obtained. Sir Richard then returned home, having retired that day only to avoid his creditors, and composed the pamphlet only to discharge his reckoning.

Mr. Savage related another fact equally uncommon, which, though it has no relation to his life, ought to be preserved. Sir Richard Steele having one day invited to his house a great number of persons of the first quality, they were surprised at the number of liveries which surrounded the table; and, after dinner, when wine and mirth had set them free from the observation of rigid ceremony, one of them inquired of Sir Richard, how such an expensive train of domestics could be consistent with his fortune. Sir Richard very frankly confessed, that they were fellows of whom he would very willingly be rid: and being then asked why he did not discharge them, declared that they were bailiffs, who had introduced themselves with an execution, and whom, since he could not send them away, he had thought it convenient to embellish with liveries, that they might do him credit while they stayed.

His friends were diverted with the expedient, and by paying the debt discharged their attendance, having obliged Sir Richard to promise that they should never again find him graced with a retinue of the same kind.

Under such a tutor Mr. Savage was not likely to learn prudence or frugality; and perhaps many of the misfortunes which the want of those virtues brought upon him in the following parts of his life, might be justly imputed to so unimproving an example.

Nor did the kindness of Sir Richard end in common favours. He proposed to have established him in some settled scheme of life, and to have contracted a kind of alliance with him, by marrying him to a natural daughter on whom he intended to bestow a thousand pounds. But, though he was always lavish of future bounties, he conducted his affairs in such a manner, that he was very seldom able to keep his promises, or execute his own intentions; and, as he never was able to raise the sum which he had offered, the marriage was delayed. In the mean time he was officiously informed, that Mr. Savage had ridiculed him; by which he was so much exasperated, that he withdrew the allowance which he had paid him, and never afterwards admitted him to his house.

It is not indeed unlikely that Savage might by his imprudence expose himself to the malice of a talebearer; for his patron had many follies, which, as his discernment easily discovered, his imagination might sometimes incite him to mention too ludicrously. A little knowledge of the world is sufficient to discover that such weakness is very common, and that there are few who do not sometimes, in the wantonness of thoughtless mirth, or the heat of transient resentment, speak of their friends and benefactors with levity and contempt, though in their cooler moments they want neither sense of their kindness, nor reverence for their virtue: the fault therefore of Mr. Savage was rather negligence than ingratitude. But Sir Richard must likewise be acquitted of severity, for who is there that can patiently bear contempt, from one whom he has relieved and supported, for whose establishment he has laboured, and whose interest he has promoted?

He was now again abandoned to fortune without any other friend than Mr. Wilks; a man, who, whatever were his abilities or skill as an actor, deserves at least to be remembered for his virtues,* which are not often to be found in the world, and perhaps less often in his profession than in others. To be humane, generous, and candid, is a very high degree of merit in any case, but those qualities deserve still greater praise, when they are found in that condition which makes almost every other man, for whatever reason, contemptuous, insolent, petulant, selfish, and brutal.

As Mr. Wilks was one of those to whom calamity seldom complained without relief, he naturally took an unfortunate wit into his protection, and not only assisted him in any casual distresses, but continued an equal and steady kindness to the time of his death.

By his interposition Mr. Savage once obtained from his mother† fifty pounds, and a promise of one hundred and fifty more; but it was the fate

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* As it is a loss to mankind when any good action is forgotten, I shall insert another instance of Mr. Wilks's generosity, very little known. Mr. Smith, a gentleman educated at Dublin, being hindered, by an impediment in his pronunciation, from engaging in orders, for which his friends designed him, left his own country, and came to London in quest of employment, but found his solicitations fruitless, and his necessities every day more pressing. In this distress he wrote a tragedy, and offered it to the players, by whom it was rejected. Thus were his last hopes defeated, and he had no other prospect than of the most deplorable poverty. But Mr. Wilks thought his performance, though not perfect, at least worthy of some reward, and therefore offered him a benefit. This favour he improved with so much diligence, that the house afforded him a considerable sum, with which he went to Leyden, applied himself to the study of physic, and prosecuted his design with so much diligence and success, that, when Dr. Boerhaave was desired by the Czarina to recommend proper persons to introduce into Russia the practice and study of physic, Dr. Smith was one of those whom he selected. He had a considerable pension settled on him at his arrival, and was one of the chief physicians at the Russian court.—Dr. J.

A letter from Dr. Smith in Russia, to Mr. Wilks, is printed in Chetwood's "History of the Stage."—R.

† "This," says Dr. Johnson, "I write upon the credit of the author of his life, which was published in 1727; and was a small pamphlet, intended to plead his cause

of this unhappy man, that few promises of any advantage to him were performed. His mother was infected, among others, with the general madness of the South Sea traffic; and, having been disappointed in her expectations, refused to pay what perhaps nothing but the prospect of sudden affluence prompted her to promise.

Being thus obliged to depend upon the friendship of Mr. Wilks, he was consequently an assiduous frequenter of the theatres; and in a short time the amusements of the stage took such possession of his mind, that he never was absent from a play in several years.

This constant attendance naturally procured him the acquaintance of the players, and, among others, of Mrs. Oldfield, who was so much pleased with his conversation, and touched with his misfortunes, that she allowed him a settled pension of fifty pounds a year, which was during her life regularly paid.

That this act of generosity may receive its due praise, and that the good actions of Mrs. Oldfield may not be sullied by her general character, it is proper to mention what Mr. Savage often declared, in the strongest terms, that he never saw her alone, or in any other place than behind the scenes.

At her death he endeavoured to show his gratitude in the most decent manner, by wearing mourning as for a mother; but did not celebrate her in elegies,* because he knew that too great a profusion of praise would only have revived those faults which his natural equity did not allow him to think less, because they were committed by one who favoured him: but of which, though his virtue would not endeavour to palliate them, his gratitude would not suffer him to prolong the memory or diffuse the censure.

In his "Wanderer" he has indeed taken an opportunity of mentioning her; but celebrates her not for her virtue, but her beauty, an excellence which none ever denied her; this is the only encomium with which he has rewarded her liberality, and perhaps he has even in this been too lavish of his praise. He seems to have thought, that never to mention his benefactress would have an appearance of ingratitude, though to have dedicated any particular performance to her memory would only have betrayed an officious partiality, that, without exalting her character, would have depressed his own.

He had sometimes, by the kindness of Mr. Wilks, the advantage of a benefit, on which occasions he often received uncommon marks of regard and compassion; and was once told by the Duke of Dorset, that it was just to consider him as an injured nobleman, and that in his opinion the nobility ought to think themselves obliged, without solicitation, to take every opportunity of supporting him by their countenance and patronage. But he had generally the mortification to hear that the whole interest of his mother was employed to frustrate his applications, and that she never left any expedient untried by which he might be cut off from the possibility of supporting life. The same disposition she endeavoured to diffuse among all those over whom nature or fortune gave her any influence, and indeed succeeded too well in her design: but could not always propagate her effrontery with her cruelty; for some of those whom she incited against him, were ashamed of their own conduct, and boasted of that relief which they never gave him.

In this censure I do not indiscriminately involve all his relations; for he has mentioned with gratitude the humanity of one lady, whose name I am now unable to recollect, and to whom therefore I cannot pay the praises which she deserves for having acted well in opposition to influence, precept, and example.

The punishment which our laws inflict upon those parents who murder their infants is well known, nor has its justice ever been contested; but, if they deserve death who destroy a child in its birth, what pains can be severe enough for her who forbears to destroy him only to inflict sharper miseries upon him; who prolongs his life only to make him miserable; and who exposes him, without care and without pity, to the malice of oppression, the caprices of chance, and the temptations of poverty; who rejoices to see him overwhelmed with calamities; and when his own industry or the charity of others has enabled him to rise for a short time above his miseries, plunges him again into his former distress!

The kindness of his friends not affording him any constant supply, and the prospect of improving his fortune by enlarging his acquaintance necessarily leading him to places of expense, he found it necessary† to endeavour once more at dramatic poetry, for which he was now better qualified by a more extensive knowledge, and longer observation. But having been unsuccessful in comedy, though rather for want of opportunities than genius, he resolved now to try whether he should not be more fortunate in exhibiting a tragedy.

The story which he chose for the subject, was that of Sir Thomas Overbury, a story well adapted to the stage, though perhaps not far enough removed from the present age to admit properly the fictions necessary to complete the plan; for the mind which naturally loves truth, is always most offended with the violations of those truths of which we are most certain; and we of course conceive those facts most certain, which approach nearest to our own time.

Out of this story he formed a tragedy, which, if the circumstances in which he wrote it be considered, will afford at once an uncommon proof of strength of genius, and evenness of mind, of a serenity not to be ruffled, and an imagination not to be suppressed.

During a considerable part of the time in which he was employed upon this performance, he was without lodging, and often without meat; nor had he any other conveniences for study than the fields or the streets allowed him; there he used to walk and form his speeches, and afterwards step into a shop, beg for a few moments the use of the pen and ink, and write down what he had composed upon paper which he had picked up by accident.

with the public while under sentence of death for the murder of Mr. James Sinclair, at Robinson's Coffee-house, at Charing Cross. Price 6d. Roberts."—C.

* Chetwood, however, has printed a poem on her death, which he ascribes to Mr. Savage. See "History of the Stage," p. 206.—R.

† In 1724.

If the performance of a writer thus distressed is not perfect, its faults ought surely to be imputed to a cause very different from want of genius, and must rather excite pity than provoke censure.

But when under these discouragements the tragedy was finished, there yet remained the labour of introducing it on the stage, an undertaking which, to an ingenuous mind, was in a very high degree vexatious and disgusting; for, having little interest or reputation, he was obliged to submit himself wholly to the players, and admit, with whatever reluctance, the emendations of Mr. Cibber, which he always considered as the disgrace of his performance.

He had indeed in Mr. Hill another critic of a very different class, from whose friendship he received great assistance on many occasions, and whom he never mentioned but with the utmost tenderness and regard. He had been for some time distinguished by him with very particular kindness, and on this occasion it was natural to apply to him as an author of an established character. He therefore sent this tragedy to him, with a short copy of verses,* in which he desired his correction. Mr. Hill, whose humanity and politeness are generally known, readily complied with his request: but as he is remarkable for singularity of sentiment and bold experiments in language, Mr. Savage did not think his play much improved by his innovation, and had even at that time the courage to reject several passages which he could not approve; and, what is still more laudable, Mr. Hill had the generosity not to resent the neglect of his alterations, but wrote the prologue and epilogue, in which he touches on the circumstances of the author with great tenderness.

After all these obstructions and compliances, he was only able to bring his play upon the stage in the summer, when the chief actors had retired, and the rest were in possession of the house for their own advantage. Among these, Mr. Savage was admitted to play the part of Sir Thomas Overbury,† by which he gained no great reputation, the theatre being a province for which nature seems not to have designed him; for neither his voice, look, nor gesture, was such as was expected on the stage; and he was so much ashamed of having been reduced to appear as a player, that he always blotted out his name from the list, when a copy of his tragedy was to be shown to his friends.

In the publication of his performance he was more successful; for the rays of genius that glimmered in it, that glimmered through all the mists which poverty and Cibber had been able to spread over it, procured him the notice and esteem of many persons eminent for their rank, their virtue, and their wit.

Of this play, acted, printed, and dedicated, the accumulated profits arose to a hundred pounds, which he thought at that time a very large sum, having never been master of so much before.

In the dedication,‡ for which he received ten guineas, there is nothing remarkable. The preface contains a very liberal encomium on the blooming excellences of Mr. Theophilus Cibber, which Mr. Savage could not in the latter part of his life see his friends about to read without snatching the play out of their hands. The generosity of Mr. Hill did not end on this occasion; for afterwards, when Mr. Savage's necessities returned, he encouraged a subscription to a miscellany of poems in a very extraordinary manner, by publishing his story in "The Plain Dealer," with some affecting lines, which he asserts to have been written by Mr. Savage upon the treatment received by him from his mother, but of which he was himself the author, as Mr. Savage afterwards declared. These lines, and the paper§ in which they were inserted, had a very powerful effect upon all but his mother, whom, by making her cruelty more public, they only hardened in her aversion.

Mr. Hill not only promoted the subscription to the Miscellany, but furnished likewise the greatest part of the poems of which it is composed, and particularly "The Happy Man," which he published as a specimen.

The subscriptions of those whom these papers should influence to patronise merit in distress, without any other solicitation, were directed to be left at Button's coffee-house; and Mr. Savage going thither a few days afterwards, without expectation of any effect from his proposal, found to his surprise seventy guineas,‖ which had been sent him in consequence of the compassion excited by Mr. Hill's pathetic representation.

To this Miscellany he wrote a preface, in which he gives an account of his mother's cruelty in a very uncommon strain of humour, and with a gayety of imagination, which the success of his subscription probably produced.

The dedication is addressed to the Lady Mary Wortley Montagu, whom he flatters without reserve, and to confess the truth, with very little art.¶ The same observation may be extended to all his dedications; his compliments are con-

* Printed in the late collection of his poems.

† It was acted only three nights, the first on June 12, 1723. When the house opened for the winter season, it was once more performed for the Author's benefit, Oct. 2.—R.

‡ To Herbert Tryst, Esq. of Herefordshire.—Dr. J.

§ "The Plain Dealer" was a periodical paper, written by Mr. Hill and Mr. Bond, whom Savage called the two contending powers of light and darkness. They wrote by turns each six essays; and the character of the work was observed regularly to rise in Mr. Hill's week, and fall in Mr. Bond's.—Dr. J.

‖ The names of those who so generously contributed to his relief, having been mentioned in a former account, ought not to be omitted here. They were the Dutchess of Cleveland, Lady Cheyney, Lady Castlemain, Lady Gower, Lady Lechmere, the Dutchess Dowager and Dutchess of Rutland, Lady Strafford, the Countess Dowager of Warwick, Mrs. Mary Flower, Mrs. Sofuel Noel, Duke of Rutland, Lord Gainsborough, Lord Mislington, Mr. John Savage.—Dr. J.

¶ This the following extract from it will prove:—"Since our country has been honoured with the glory of your wit, as elevated and immortal as your soul, it no longer remains a doubt whether your sex have a strength of mind in proportion to their sweetness. There is something in your verses as distinguished as your air. They are as strong as truth, as deep as reason, as clear as innocence, and as smooth as beauty. They contain a nameless and peculiar mixture of force and grace, which is at once so movingly serene, and so majestically lovely, that it is too amiable to appear any where but in your eyes and in your writings.

"As fortune is not more my enemy than I am the enemy of flattery, I know not how I can forbear this application to your ladyship, because there is scarce a possibility that I should say more than I believe, when I am speaking of your excellence."—Dr. J

strained and violent, heaped together without the grace of order, or the decency of introduction; he seems to have written his panegyrics for the perusal only of his patrons, and to imagine that he had no other task than to pamper them with praises however gross, and that flattery would make its way to the heart, without the assistance of elegance or invention.

Soon afterwards the death of the King furnished a general subject for a poetical contest, in which Mr. Savage engaged, and is allowed to have carried the prize of honour from his competitors; but I know not whether he gained by his performance any other advantage than the increase of his reputation; though it must certainly have been with further views that he prevailed upon himself to attempt a species of writing, of which all the topics had been long before exhausted, and which was made at once difficult by the multitudes that had failed in it, and those that had succeeded.

He was now advancing in reputation, and though frequently involved in very distressful perplexities, appeared however to be gaining upon mankind, when both his fame and his life were endangered by an event, of which it is not yet determined whether it ought to be mentioned as a crime or a calamity.

On the 20th of November, 1727, Mr. Savage came from Richmond, where he then lodged, that he might pursue his studies with less interruption, with an intent to discharge another lodging which he had in Westminster; and accidentally meeting two gentlemen, his acquaintances, whose names were Merchant and Gregory, he went in with them to a neighbouring coffee-house, and sat drinking till it was late, it being in no time of Mr. Savage's life any part of his character to be the first of the company that desired to separate. He would willingly have gone to bed in the same house; but there was not room for the whole company, and therefore they agreed to ramble about the streets and divert themselves with such amusements as should offer themselves till morning.

In this walk they happened unluckily to discover a light in Robinson's coffee-house, near Charing Cross, and therefore went in. Merchant with some rudeness demanded a room, and was told that there was a good fire in the next parlour, which the company were about to leave, being then paying their reckoning. Merchant, not satisfied with this answer, rushed into the room, and was followed by his companions. He then petulantly placed himself between the company and the fire, and soon after kicked down the table. This produced a quarrel, swords were drawn on both sides, and one Mr. James Sinclair was killed. Savage, having wounded likewise a maid that held him, forced his way with Merchant out of the house; but being intimidated and confused, without resolution either to fly or stay, they were taken in a back court by one of the company, and some soldiers, whom he had called to his assistance.

Being secured and guarded that night, they were in the morning carried before three justices, who committed them to the gatehouse, from whence, upon the death of Mr. Sinclair, which happened the same day, they were removed in the night to Newgate, where they were however treated with some distinction, exempted from the ignominy of chains, and confined, not among the common criminals, but in the press-yard.

When the day of trial came, the court was crowded in a very unusual manner; and the public appeared to interest itself as in a cause of general concern. The witnesses against Mr. Savage and his friends were, the woman who kept the house, which was a house of ill-fame, and her maid, the men who were in the room with Mr. Sinclair, and a woman of the town, who had been drinking with them, and with whom one of them had been seen in bed. They swore in general, that Merchant gave the provocation, which Savage and Gregory drew their swords to justify; that Savage drew first, and that he stabbed Sinclair when he was not in a posture of defence, or while Gregory commanded his sword; that after he had given the thrust he turned pale, and would have retired, but that the maid clung round him, and one of the company endeavoured to detain him, from whom he broke by cutting the maid on the head, but was afterwards taken in a court.

There was some difference in their depositions; one did not see Savage give the wound, another saw it given when Sinclair held his point towards the ground; and the woman of the town asserted, that she did not see Sinclair's sword at all: this difference however was very far from amounting to inconsistency; but it was sufficient to show, that the hurry of the dispute was such that it was not easy to discover the truth with relation to particular circumstances, and that therefore some deductions were to be made from the credibility of the testimonies.

Sinclair had declared several times before his death, that he received his wound from Savage: nor did Savage at his trial deny the fact, but endeavoured partly to extenuate it, by urging the suddenness of the whole action, and the impossibility of any ill design, or premeditated malice; and partly to justify it by the necessity of self-defence, and the hazard of his own life, if he had lost that opportunity of giving the thrust: he observed, that neither reason nor law obliged a man to wait for the blow which was threatened, and which, if he should suffer it, he might never be able to return; that it was always allowable to prevent an assault, and to preserve life by taking away that of the adversary by whom it was endangered.

With regard to the violence with which he endeavoured to escape, he declared, that it was not his design to fly from justice, or decline a trial, but to avoid the expenses and severities of a prison; and that he intended to have appeared at the bar without compulsion.

This defence, which took up more than an hour, was heard by the multitude that thronged the court with the most attentive and respectful silence; those who thought he ought not to be acquitted, owned that applause could not be refused him; and those who before pitied his misfortunes, now reverenced his abilities.

The witnesses which appeared against him were proved to be persons of characters which did not entitle them to much credit; a common strumpet, a woman by whom strumpets were entertained, and a man by whom they were supported; and the character of Savage was by several persons of distinction asserted to be that of a modest inoffensive man, not inclined to broils.

or to insolence, and who had to that time been only known for his misfortunes and his wit.

Had his audience been his judges, he had undoubtedly been acquitted; but Mr. Page, who was then upon the bench, treated him with his usual insolence and severity, and when he had summed up the evidence, endeavoured to exasperate the jury, as Mr. Savage used to relate it, with this eloquent harangue.

"Gentlemen of the jury, you are to consider that Mr. Savage is a very great man, a much greater man than you or I, gentlemen of the jury; that he wears very fine clothes, much finer clothes than you or I, gentlemen of the jury; that he has abundance of money in his pocket, much more money than you or I, gentlemen of the jury; but, gentlemen of the jury, is it not a very hard case, gentlemen of the jury, that Mr. Savage should therefore kill you or me, gentlemen of the jury?"

Mr. Savage, hearing his defence thus misrepresented, and the men who were to decide his fate incited against him by invidious comparisons, resolutely asserted, that his case was not candidly explained, and began to recapitulate what he had before said with regard to his condition, and the necessity of endeavouring to escape the expenses of imprisonment; but the judge having ordered him to be silent, and repeated his orders without effect, commanded that he should be taken from the bar by force.

The jury then heard the opinion of the judge, that good characters were of no weight against positive evidence, though they might turn the scale where it was doubtful: and that though, when two men attack each other, the death of either is only manslaughter; but where one is the aggressor, as in the case before them, and, in pursuance of his first attack, kills the other, the law supposes the action, however sudden, to be malicious. They then deliberated upon their verdict, and determined that Mr. Savage and Mr. Gregory were guilty of murder; and Mr. Merchant, who had no sword, only of manslaughter.

Thus ended this memorable trial, which lasted eight hours. Mr. Savage and Mr. Gregory were conducted back to prison, where they were more closely confined, and loaded with irons of fifty pounds weight: four days afterwards they were sent back to the court to receive sentence; on which occasion Mr. Savage made, as far as it could be retained in memory, the following speech:

"It is now, my lord, too late to offer any thing by way of defence or vindication; nor can we expect from your lordships, in this court, but the sentence which the laws require you, as judges, to pronounce against men of our calamitous condition. But we are also persuaded, that as mere men, and out of this seat of rigorous justice, you are susceptive of the tender passions, and too humane not to commiserate the unhappy situation of those, whom the law sometimes perhaps—exacts—from you to pronounce upon. No doubt you distinguish between offences which arise out of premeditation, and a disposition habituated to vice or immorality; and transgressions, which are the unhappy and unforeseen effects of casual absence of reason, and sudden impulse of passion: we therefore hope you will contribute all you can to an extension of that mercy, which the gentlemen of the jury have been pleased to show Mr. Merchant, who (allowing facts as sworn against us by the evidence) has led us into this our calamity. I hope this will not be construed as if we meant to reflect upon that gentleman, or remove any thing from us upon him, or that we repine the more at our fate, because he has no participation of it: no, my lord; for my part, I declare nothing could more soften my grief, than to be without any companion in so great a misfortune."*

Mr. Savage had now no hopes of life, but from the mercy of the crown, which was very earnestly solicited by his friends, and which, with whatever difficulty the story may obtain belief, was obstructed only by his mother.

To prejudice the Queen against him, she made use of an incident, which was omitted in the order of time, that it might be mentioned together with the purpose which it was made to serve. Mr. Savage, when he had discovered his birth, had an incessant desire to speak to his mother, who always avoided him in public, and refused him admission into her house. One evening walking, as it was his custom, in the street that she inhabited, he saw the door of her house by accident open; he entered it, and finding no person in the passage to hinder him, went up stairs to salute her. She discovered him before he could enter her chamber, alarmed the family with the most distressful outcries, and, when she had by her screams gathered them about her, ordered them to drive out of the house that villain, who had forced himself in upon her, and endeavoured to murder her. Savage, who had attempted with the most submissive tenderness to soften her rage, hearing her utter so detestable an accusation, thought it prudent to retire; and, I believe, never attempted afterwards to speak to her.

But shocked as he was with her falsehood and her cruelty, he imagined that she intended no other use of her lie, than to set herself free from his embraces and solicitations, and was very far from suspecting that she would treasure it in her memory as an instrument of future wickedness, or that she would endeavour for this fictitious assault to deprive him of his life.

But when the Queen was solicited for his pardon, and informed of the severe treatment which he had suffered from his judge, she answered that however unjustifiable might be the manner of his trial, or whatever extenuation the action for which he was condemned might admit, she could not think that man a proper object of the King's mercy, who had been capable of entering his mother's house in the night, with an intent to murder her.

By whom this atrocious calumny had been transmitted to the Queen; whether she that invented had the front to relate it; whether she found any one weak enough to credit it, or corrupt enough to concur with her in her hateful design, I know not; but methods had been taken to persuade the Queen so strongly of the truth of it, that she for a long time refused to hear any one of those who petitioned for his life.

Thus had Savage perished by the evidence of a bawd, a strumpet, and his mother, had not justice and compassion procured him an advocate of rank too great to be rejected unheard, and of virtue too eminent to be heard without being be-

* Mr. Savage's Life.

lived. His merit and his calamities happened to reach the ear of the Countess of Hertford, who engaged in his support with all the tenderness that is excited by pity, and all the zeal which is kindled by generosity; and, demanding an audience of the Queen, laid before her the whole series of his mother's cruelty, exposed the improbability of an accusation by which he was charged with an intent to commit a murder that could produce no advantage, and soon convinced her how little his former conduct could deserve to be mentioned as a reason for extraordinary severity.

The interposition of this lady was so successful, that he was soon after admitted to bail, and on the 9th of March, 1728, pleaded the King's pardon.

It is natural to inquire upon what motives his mother could persecute him in a manner so outrageous and implacable; for what reason she could employ all the arts of malice, and all the snares of calumny, to take away the life of her own son—of a son who never injured her, who was never supported by her expense, nor obstructed any prospect of pleasure or advantage: why she would endeavour to destroy him by a lie—a lie which could not gain credit, but must vanish of itself at the first moment of examination, and of which only this can be said to make it probable, that it may be observed from her conduct, that the most execrable crimes are sometimes committed without apparent temptation.

This mother is still alive,* and may perhaps even yet, though her malice was so often defeated, enjoy the pleasure of reflecting, that the life which she often endeavoured to destroy, was at least shortened by her maternal offices; that though she could not transport her son to the plantations, bury him in the shop of a mechanic, or hasten the hand of the public executioner, she has yet had the satisfaction of imbittering all his hours, and forcing him into exigencies that hurried on his death.

It is by no means necessary to aggravate the enormity of this woman's conduct, by placing it in opposition to that of the Countess of Hertford; no one can fail to observe how much more amiable it is to relieve than to oppress, and to rescue innocence from destruction, than to destroy without an injury.

Mr. Savage, during his imprisonment, his trial, and the time in which he lay under sentence of death, behaved with great firmness and equality of mind, and confirmed by his fortitude the esteem of those who before admired him for his abilities.† The peculiar circumstances of his life were made more generally known by a short account,‡ which was then published, and of which several thousands were in a few weeks dispersed over the nation; and the compassion of mankind operated so powerfully in his favour, that he was enabled by frequent presents not only to support himself, but to assist Mr. Gregory in prison; and when he was pardoned and released, he found the number of his friends not lessened.

The nature of the act for which he had been tried was in itself doubtful; of the evidences which appeared against him, the character of the man was not unexceptionable, that of the woman notoriously infamous; she, whose testimony chiefly influenced the jury to condemn him, afterwards retracted her assertions. He always himself denied that he was drunk, as had been generally reported. Mr. Gregory, who is now (in 1744) collector of Antigua, is said to declare him far less criminal than he was imagined, even by some who favoured him; and Page himself afterwards confessed, that he had treated him with uncommon rigour. When all these particulars are rated together, perhaps the memory of Savage may not be much sullied by his trial.

Some time after he obtained his liberty, he met in the street the woman who had sworn with so much malignity against him. She informed him, that she was in distress, and, with a degree of confidence not easily attainable, desired him to relieve her. He, instead of insulting her misery, and taking pleasure in the calamities of one who had brought his life into danger, reproved her gently for her perjury; and changing the only guinea that he had, divided it equally between her and himself.

This is an action which in some ages would have made a saint, and perhaps in others a hero, and which, without any hyperbolical encomiums, must be allowed to be an instance of uncommon generosity, an act of complicated virtue; by which he at once relieved the poor, corrected the vicious, and forgave an enemy; by which he at once remitted the strongest provocations, and exercised the most ardent charity.

Compassion was indeed the distinguishing quality of Savage; he never appeared inclined to take advantage of weakness, to attack the defenceless, or to press upon the falling: whoever was distressed, was certain at least of his good wishes; and when he could give no assistance to extricate them from misfortunes, he endeavoured to sooth them by sympathy and tenderness.

But when his heart was not softened by the sight of misery, he was sometimes obstinate in his resentment, and did not quickly lose the remembrance of an injury. He always continued to speak with anger of the insolence and partiality of Page, and a short time before his death revenged it by satire.§

It is natural to inquire in what terms Mr. Savage spoke of this fatal action, when the danger was over, and he was under no necessity of using art to set his conduct in the fairest light. He was not willing to dwell upon it; and, if he transiently mentioned it, appeared neither to consider himself as a murderer, nor as a man wholly free from the guilt of blood.‖ How much and

* She died, Oct. 11, 1753, at her house in Old Bond-street, aged above fourscore.—R.

† It appears that during his confinement he wrote a letter to his mother, which he sent to Theophilus Cibber, that it might be transmitted to her through the means of Mr. Wilks. In his letter to Cibber he says—"As to death, I am easy, and dare meet it like a man—all that touches me is the concern of my friends, and a reconcilement with my mother—I cannot express the agony I felt when I wrote the letter to her—if you can find any decent excuse for showing it to Mrs. Oldfield, do; for I would have all my friends (and that admirable lady in particular) be satisfied I have done my duty towards it. —Dr. Young to-day sent me a letter, most passionately kind."—R.

‡ Written by Mr. Beckingham and another gentleman. —Dr. J.

§ Printed in the late collection.

‖ In one of his letters he styles it "a fatal quarrel, but too well known."—Dr. J.

how long he regretted it, appeared in a poem which he published many years afterwards. On occasion of a copy of verses, in which the failings of good men were recounted, and in which the author had endeavoured to illustrate his position, that "the best may sometimes deviate from virtue," by an instance of murder committed by Savage in the heat of wine, Savage remarked, that it was no very just representation of a good man to suppose him liable to drunkenness, and disposed in his riots to cut throats.

He was now indeed at liberty, but was, as before, without any other support than accidental favours and uncertain patronage afforded him; sources by which he was sometimes very liberally supplied, and which at other times were suddenly stopped; so that he spent his life between want and plenty; or, what was yet worse, between beggary and extravagance; for, as whatever he received was the gift of chance, which might as well favour him at one time as another, he was tempted to squander what he had, because he always hoped to be immediately supplied.

Another cause of his profusion was the absurd kindness of his friends, who at once rewarded and enjoyed his abilities, by treating him at taverns, and habituating him to pleasures which he could not afford to enjoy, and which he was not able to deny himself, though he purchased the luxury of a single night by the anguish of cold and hunger for a week.

The experience of these inconveniences determined him to endeavour after some settled income, which having long found submission and entreaties fruitless, he attempted to extort from his mother by rougher methods. He had now, as he acknowledged, lost that tenderness for her, which the whole series of her cruelty had not been able wholly to repress, till he found, by the efforts which she made for his destruction, that she was not content with refusing to assist him, and being neutral in his struggles with poverty, but was ready to snatch every opportunity of adding to his misfortunes; and that she was to be considered as an enemy implacably malicious, whom nothing but his blood could satisfy. He therefore threatened to harass her with lampoons, and to publish a copious narrative of her conduct, unless she consented to purchase an exemption from infamy, by allowing him a pension.

This expedient proved successful. Whether shame still survived, though virtue was extinct, or whether her relations had more delicacy than herself, and imagined that some of the darts which satire might point at her would glance upon them; Lord Tyrconnel, whatever were his motives, upon his promise to lay aside his design of exposing the cruelty of his mother, received him into his family, treated him as his equal, and engaged to allow him a pension of two hundred pounds a year.

This was the golden part of Mr. Savage's life; and for some time he had no reason to complain of fortune; his appearance was splendid, his expenses large, and his acquaintance extensive. He was courted by all who endeavoured to be thought men of genius, and caressed by all who valued themselves upon a refined taste. To admire Mr. Savage, was a proof of discernment, and to be acquainted with him, was a title to poetical reputation. His presence was sufficient to make any place of public entertainment popular; and his approbation and example constituted the fashion. So powerful is genius, when it is invested with the glitter of affluence! Men willingly pay to fortune that regard which they owe to merit, and are pleased when they have an opportunity at once of gratifying their vanity, and practising their duty. This interval of prosperity furnished him with opportunities of enlarging his knowledge of human nature, by contemplating life from its highest gradations to its lowest; and, had he afterwards applied to dramatic poetry, he would, perhaps, not have had many superiors; for, as he never suffered any scene to pass before his eyes without notice, he had treasured in his mind all the different combinations of passions, and the innumerable mixtures of vice and virtue, which distinguish one character from another; and, as his conception was strong, his expressions were clear, and he easily received impressions from objects, and very forcibly transmitted them to others.

Of his exact observations on human life he has left a proof, which would do honour to the greatest names, in a small pamphlet, called "The Author to be Let,"* where he introduces Iscariot Hackney, a prostitute scribbler, giving an account of his birth, his education, his disposition and morals, habits of life, and maxims of conduct. In the introduction are related many secret histories of the petty writers of that time, but sometimes mixed with ungenerous reflections on their birth, their circumstances, or those of their relations; nor can it be denied, that some passages are such as Iscariot Hackney might himself have produced.

He was accused likewise of living in an appearance of friendship with some whom he satirized, and of making use of the confidence which he gained by a seeming kindness, to discover failings and expose them: it must be confessed, that Mr. Savage's esteem was no very certain possession, and that he would lampoon at one time those whom he had praised at another.

It may be alleged, that the same man may change his principles; and that he who was once deservedly commended, may be afterwards satirized with equal justice; or, that the poet was dazzled with the appearance of virtue, and found the man whom he had celebrated, when he had an opportunity of examining him more narrowly, unworthy of the panegyric which he had too hastily bestowed; and that, as a false satire ought to be recanted, for the sake of him whose reputation may be injured, false praise ought likewise to be obviated, lest the distinction between vice and virtue should be lost, lest a bad man should be trusted upon the credit of his encomiast, or lest others should endeavour to obtain the like praises by the same means.

But though these excuses may be often plausible, and sometimes just, they are very seldom satisfactory to mankind; and the writer who is not constant to his subject, quickly sinks into contempt, his satire loses its force, and his panegyric its value; and he is only considered at one time as a flatterer, and as a calumniator at another.

To avoid these imputations, it is only neces-

* Printed in his Works, vol. ii. p. 231.

ary to follow the rules of virtue, and to preserve an unvaried regard to truth. For though it is undoubtedly possible that a man, however cautious, may be sometimes deceived by an artful appearance of virtue, or by false evidences of guilt, such errors will not be frequent; and it will be allowed, that the name of an author would never have been made contemptible, had no man ever said what he did not think, or misled others but when he was himself deceived.

"The Author to be Let" was first published in a single pamphlet, and afterwards inserted in a collection of pieces relating to the "Dunciad," which were addressed by Mr. Savage to the Earl of Middlesex, in a dedication* which he was prevailed upon to sign, though he did not write it, and in which there are some positions, that the true author would perhaps not have published under his own name, and on which Mr. Savage afterwards reflected with no great satisfaction: the enumeration of the bad effects of the uncontrolled freedom of the press, and the assertion that the liberties taken by the writers of journals with "their superiors, were exorbitant and unjustifiable," very ill became men, who have themselves not always shown the exactest regard to the laws of subordination in their writings, and who have often satirised those that at least thought themselves their superiors, as they were eminent for their hereditary rank, and employed in the highest offices of the kingdom. But this is only an instance of that partiality which almost every man indulges with regard to himself: the liberty of the press is a blessing when we are inclined to write against others, and a calamity when we find ourselves overborne by the multitude of our assailants; as the power of the crown is always thought too great by those who suffer by its influence, and too little by those in whose favour it is exerted; and a standing army is generally accounted necessary by those who command, and dangerous and oppressive by those who support it.

Mr. Savage was likewise very far from believing that the letters annexed to each species of bad poets in the Bathos were, as he was directed to assert, "set down at random;" for when he was charged by one of his friends with putting his name to such an improbability, he had no other answer to make than "he did not think of it;" and his friend had too much tenderness to reply, that next to the crime of writing contrary to what he thought, was that of writing without thinking.

After having remarked what is false in this dedication, it is proper that I observe the impartiality which I recommend, by declaring what Savage asserted, that the account of the circumstances which attended the publication of the "Dunciad," however strange and improbable, was exactly true.

The publication of this piece at this time raised Mr. Savage a great number of enemies among those that were attacked by Mr. Pope, with whom he was considered as a kind of confederate, and whom he was suspected of supplying with private intelligence and secret incidents; so that the ignominy of an informer was added to the terror of a satirist.

* See his Works, vol. ii. p. 233.

That he was not altogether free from literary hypocrisy, and that he sometimes spoke one thing and wrote another, cannot be denied; because he himself confessed, that, when he lived in great familiarity with Dennis, he wrote an epigram† against him.

Mr. Savage, however, set all the malice of all the pigmy writers at defiance, and thought the friendship of Mr. Pope cheaply purchased by being exposed to their censure and their hatred; nor had he any reason to repent of the preference, for he found Mr. Pope a steady and unalienable friend almost to the end of his life.

About this time, notwithstanding his avowed neutrality with regard to party, he published a panegyric on Sir Robert Walpole, for which he was rewarded by him with twenty guineas; a sum not very large, if either the excellence of the performance, or the affluence of the patron, be considered; but greater than he afterwards obtained from a person of yet higher rank, and more desirous in appearance of being distinguished as a patron of literature.

As he was very far from approving the conduct of Sir Robert Walpole, and in conversation mentioned him sometimes with acrimony, and generally with contempt; as he was one of those who was always zealous in his assertions of the justice of the late opposition, jealous of the rights of the people, and alarmed by the long-continued triumph of the court; it was natural to ask him what could induce him to employ his poetry in praise of that man who was, in his opinion, an enemy to liberty, and an oppressor of his country? He alleged, that he was then dependent upon the Lord Tyrconnel, who was an implicit follower of the ministry; and that, being enjoined by him, not without menaces, to write in praise of his leader, he had not resolution sufficient to sacrifice the pleasure of affluence to that of integrity.

On this, and on many other occasions, he was ready to lament the misery of living at the tables of other men, which was his fate from the beginning to the end of his life; for I know not whether he ever had, for three months together, a settled habitation, in which he could claim a right of residence.

To this unhappy state it is just to impute much of the inconstancy of his conduct; for though a readiness to comply with the inclination of others was no part of his natural character, yet he was sometimes obliged to relax his obstinacy, and submit his own judgment, and even his virtue, to the government of those by whom he was supported: so that, if his miseries were sometimes the consequences of his faults, he ought not yet to be wholly excluded from compassion, because his faults were very often the effects of his misfortunes.

In this gay period‡ of his life, while he was surrounded by affluence and pleasure, he pub-

† This epigram was, I believe, never published.

Should Dennis publish you had stabb'd your brother,
Lampoon'd your monarch, or debauch'd your mother,
Say, what revenge on Dennis can be had,
Too dull for laughter, for reply too mad?
On one so poor you cannot take the law,
On one so old your sword you scorn to draw.
Uncag'd, then, let the harmless monster rage,
Secure in dulness, madness, want, and age.—Dr. J

‡ 1729.

lished "The Wanderer," a moral poem, of which the design is comprised in these lines:

I fly all public care, all venal strife,
To try the still, compar'd with active life;
To prove, by these, the sons of men may owe
The fruits of bliss to bursting clouds of wo;
That even calamity, by thought refin'd,
Inspirits and adorns the thinking mind.

And more distinctly in the following passage:

By wo, the soul to daring action swells:
By wo, in paintless patience it excels:
From patience, prudent clear experience springs,
And traces knowledge through the course of things!
Thence hope is form'd, thence fortitude, success,
Renown:—whate'er men covet and caress.

This performance was always considered by himself as his masterpiece; and Mr. Pope, when he asked his opinion of it, told him, that he read it once over, and was not displeased with it; that it gave him more pleasure at the second perusal, and delighted him still more at the third.

It has been generally objected to "The Wanderer," that the disposition of the parts is irregular; that the design is obscure, and the plan perplexed; that the images, however beautiful, succeed each other without order; and that the whole performance is not so much a regular fabric, as a heap of shining materials thrown together by accident, which strikes rather with the solemn magnificence of a stupendous ruin, than the elegant grandeur of a finished pile.

The criticism is universal, and therefore it is reasonable to believe it at least in a great degree just; but Mr. Savage was always of a contrary opinion, and thought his drift could only be missed by negligence or stupidity, and that the whole plan was regular, and the parts distinct.

It was never denied to abound with strong representations of nature, and just observations upon life; and it may easily be observed, that most of his pictures have an evident tendency to illustrate his first great position, "that good is the consequence of evil." The sun that burns up the mountains, fructifies the vales; the deluge that rushes down the broken rocks with dreadful impetuosity, is separated into purling brooks; and the rage of the hurricane purifies the air.

Even in this poem he has not been able to forbear one touch upon the cruelty of his mother, which, though remarkably delicate and tender, is a proof how deep an impression it had upon his mind.

This must be at least acknowledged, which ought to be thought equivalent to many other excellences, that this poem can promote no other purposes than those of virtue, and that it is written with a very strong sense of the efficacy of religion.

But my province is rather to give the history of Mr. Savage's performances than to display their beauties, or to obviate the criticisms which they have occasioned; and therefore I shall not dwell upon the particular passages which deserve applause; I shall neither show the excellence of his descriptions, nor expatiate on the terrific portrait of suicide, nor point out the artful touches by which he has distinguished the intellectual features of the rebels who suffer death in his last canto. It is, however, proper to observe that Mr. Savage always declared the characters wholly fictitious, and without the least allusion to any real persons or actions.

From a poem so diligently laboured, and so successfully finished, it might be reasonably expected that he should have gained considerable advantage; nor can it without some degree of indignation and concern be told, that he sold the copy for ten guineas, of which he afterwards returned two, that the two last sheets of the work might be reprinted, of which he had in his absence intrusted the correction to a friend, who was too indolent to perform it with accuracy.

A superstitious regard to the correction of his sheets was one of Mr. Savage's peculiarities: he often altered, revised, recurred to his first reading or punctuation, and again adopted the alteration: he was dubious and irresolute without end, as on a question of the last importance, and at last was seldom satisfied: the intrusion or omission of a comma was sufficient to discompose him, and he would lament an error of a single letter as a heavy calamity. In one of his letters relating to an impression of some verses, he remarks, that he had, with regard to the correction of the proof, "a spell upon him;" and indeed the anxiety with which he felt upon the minutest and most trifling niceties deserved no other name than that of fascination.

That he sold so valuable a performance for so small a price, was not to be imputed either to necessity, by which the learned and ingenious are often obliged to submit to very hard conditions; or to avarice, by which the booksellers are frequently incited to oppress that genius by which they are supported; but to that intemperate desire of pleasure, and habitual slavery to his passions, which involved him in many perplexities. He happened at that time to be engaged in the pursuit of some trifling gratification, and, being without money for the present occasion, sold his poem to the first bidder, and perhaps for the first price that was proposed, and would probably have been content with less, if less had been offered him.

This poem was addressed to the Lord Tyrconnel, not only in the first lines, but in a formal dedication filled with the highest strains of panegyric, and the warmest professions of gratitude, but by no means remarkable for delicacy of connexion or elegance of style.

These praises in a short time he found himself inclined to retract, being discarded by the man on whom he had bestowed them, and whom he then immediately discovered not to have deserved them. Of this quarrel, which every day made more bitter, Lord Tyrconnel and Mr. Savage assigned very different reasons, which might perhaps all in reality concur, though they were not all convenient to be alleged by either party. Lord Tyrconnel affirmed that it was the constant practice of Mr. Savage to enter a tavern with any company that proposed it, drink the most expensive wines with great profusion, and when the reckoning was demanded, to be without money; if, as it often happened, his company were willing to defray his part, the affair ended without any ill consequences; but if they were refractory, and expected that the wine should be paid for by him that drank it, his method of composition was,

to take them with him to his own apartment, assume the government of the house, and order the butler in an imperious manner to set the best wine in the cellar before his company, who often drank till they forgot the respect due to the house in which they were entertained, indulged themselves in the utmost extravagance of merriment, practised the most licentious frolics, and committed all the outrages of drunkenness.

Nor was this the only charge which Lord Tyrconnel brought against him: having given him a collection of valuable books, stamped with his own arms, he had the mortification to see them in a short time exposed to sale upon the stalls, it being usual with Mr. Savage, when he wanted a small sum, to take his books to the pawnbroker.

Whoever was acquainted with Mr. Savage easily credited both these accusations: for having been obliged, from his first entrance into the world, to subsist upon expedients, affluence was not able to exalt him above them; and so much was he delighted with wine and conversation, and so long had he been accustomed to live by chance, that he would at any time go to the tavern without scruple, and trust for the reckoning to the liberality of his company, and frequently of company to whom he was very little known. This conduct indeed very seldom drew upon him those inconveniences that might be feared by any other person; for his conversation was so entertaining, and his address so pleasing, that few thought the pleasure which they received from him dearly purchased, by paying for his wine. It was his peculiar happiness, that he scarcely ever found a stranger, whom he did not leave a friend; but it must likewise be added that he had not often a friend long, without obliging him to become a stranger.

Mr. Savage, on the other hand, declared that Lord Tyrconnel* quarrelled with him because he would not subtract from his own luxury and extravagance what he had promised to allow him, and that his resentment was only a plea for the violation of his promise. He asserted, that he had done nothing that ought to exclude him from that subsistence which he thought not so much a favour as a debt, since it was offered him upon conditions which he had never broken; and that his only fault was, that he could not be supported with nothing.

He acknowledged, that Lord Tyrconnel often exhorted him to regulate his method of life, and not to spend all his nights in taverns, and that he appeared very desirous that he would pass those hours with him, which he so freely bestowed upon others. This demand Mr. Savage considered as a censure of his conduct, which he could never patiently bear, and which, in the latter and cooler parts of his life, was so offensive to him, that he declared it as his resolution, "to spurn that friend who should presume to dictate to him;" and it is not likely that in his earlier years he received admonitions with more calmness.

He was likewise inclined to resent such expectations, as tending to infringe his liberty, on which he was very jealous, when it was necessary to the gratification of his passions; and declared, that the request was still more unreasonable, as the company to which he was to have been confined was insupportably disagreeable. This assertion affords another instance of that inconsistency of his writings with his conversation, which was so often to be observed:—He forgot how lavishly he had in his dedication to "The Wanderer," extolled the delicacy and penetration, the humanity and generosity, the candour and politeness, of the man, whom, when he no longer loved him, he declared to be a wretch without understanding, without good-nature, and without justice; of whose name he thought himself obliged to leave no trace in any future edition of his writings; and accordingly blotted it out of that copy of "The Wanderer" which was in his hands.

During his continuance with the Lord Tyrconnel, he wrote "The Triumph of Health and Mirth," on the recovery of Lady Tyrconnel from a languishing illness. This performance is remarkable, not only for the gayety of the ideas, and the melody of the numbers, but for the agreeable fiction upon which it is formed. Mirth, overwhelmed with sorrow for the sickness of her favourite, takes a flight in quest of her sister Health, whom she finds reclined upon the brow of a lofty mountain, amidst the fragrance of perpetual spring, with the breezes of the morning sporting about her. Being solicited by her sister Mirth, she readily promises her assistance, flies away in a cloud, and impregnates the waters of Bath with new virtues, by which the sickness of Belinda is relieved.

As the reputation of his abilities, the particular circumstances of his birth and life, the splendour of his appearance, and the distinction which was for some time paid him by Lord Tyrconnel, entitled him to familiarity with persons of higher rank than those to whose conversation he had been before admitted; he did not fail to gratify that curiosity which induced him to take a nearer view of those whom their birth, their employments, or their fortunes, necessarily place at a distance from the greatest part of mankind, and to examine whether their merit was magnified or diminished by the medium through which it was contemplated; whether the splendour with which they dazzled their admirers was inherent in themselves, or only reflected on them by the objects that surrounded them; and whether great men were selected for high stations, or high stations made great men.

For this purpose he took all opportunities of conversing familiarly with those who were most conspicuous at that time for their power or their influence: he watched their looser moments, and examined their domestic behaviour, with that acuteness which nature had given him, and which the uncommon variety of his life had contributed to increase, and that inquisitiveness which must always be produced in a vigorous mind, by an absolute freedom from all pressing or domestic engagements.

His discernment was quick, and therefore he soon found in every person, and in every affair, something that deserved attention: he was supported by others without any care for himself, and was therefore at leisure to pursue his observations

* His expression in one of his letters was, "that Lord Tyrconnel had involved his estate, and therefore poorly sought an occasion to quarrel with him."—Dr. J.

More circumstances to constitute a critic on human life could not easily concur; nor indeed could any man who assumed from accidental advantages more praise than he could justly claim from his real merit, admit any acquaintance more dangerous than that of Savage; of whom likewise it must be confessed, that abilities really exalted above the common level, or virtue refined from passion, or proof against corruption, could not easily find an abler judge, or a warmer advocate.

What was the result of Mr. Savage's inquiry, though he was not much accustomed to conceal his discoveries, it may not be entirely safe to relate, because the persons whose characters he criticised are powerful; and power and resentment are seldom strangers: nor would it perhaps be wholly just; because what he asserted in conversation might, though true in general, be heightened by some momentary ardour of imagination, and, as it can be delivered only from memory, may be imperfectly represented; so that the picture, at first aggravated, and then unskilfully copied, may be justly suspected to retain no great resemblance of the original.

It may, however, be observed, that he did not appear to have formed very elevated ideas of those to whom the administration of affairs, or the conduct of parties, have been entrusted; who have been considered as the advocates of the crown, or the guardians of the people; and who have obtained the most implicit confidence, and the loudest applauses. Of one particular person, who has been at one time so popular as to be generally esteemed, and at another so formidable as to be universally detested, he observed, that his acquisitions had been small, or that his capacity was narrow, and that the whole range of his mind was from obscenity to politics, and from politics to obscenity.

But the opportunity of indulging his speculations on great characters was now at an end.—He was banished from the table of Lord Tyrconnel, and turned again adrift upon the world, without prospect of finding quickly any other harbour. As prudence was not one of the virtues by which he was distinguished, he had made no provision against a misfortune like this. And though it is not to be imagined but that the separation must for some time have been preceded by coldness, peevishness, or neglect, though it was undoubtedly the consequence of accumulated provocations on both sides: yet every one that knew Savage will readily believe, that to him it was sudden as a stroke of thunder; that though he might have transiently suspected it, he had never suffered any thought so unpleasing to sink into his mind; but that he had driven it away by amusements, or dreams of future felicity and affluence, and had never taken any measures by which he might prevent a precipitation from plenty to indigence.

This quarrel and separation, and the difficulties to which Mr. Savage was exposed by them, were soon known both to his friends and enemies: nor was it long before he perceived, from the behaviour of both, how much is added to the lustre of genius, by the ornaments of wealth.

His condition did not appear to excite much compassion; for he had not always been careful to use the advantages he enjoyed with that moderation which ought to have been with more than usual caution preserved by him, who knew, if he had reflected, that he was only a dependant on the bounty of another, whom he could expect to support him no longer than he endeavoured to preserve his favour by complying with his inclinations, and whom he nevertheless set at defiance, and was continually irritating by negligence or encroachments.

Examples need not be sought at any great distance to prove, that superiority of fortune has a natural tendency to kindle pride, and that pride seldom fails to exert itself in contempt and insult; and if this is often the effect of hereditary wealth, and of honours enjoyed only by the merit of others, it is some extenuation of any indecent triumphs, to which this unhappy man may have been betrayed, that his prosperity was heightened by the force of novelty, and made more intoxicating by a sense of the misery in which he had so long languished, and perhaps of the insults which he had formerly borne, and which he might now think himself entitled to revenge. It is too common for those who have unjustly suffered pain, to inflict it likewise in their turn with the same injustice, and to imagine that they have a right to treat others as they have themselves been treated.

That Mr. Savage was too much elevated by any good fortune, is generally known; and some passages of his Introduction to "The Author to be Let," sufficiently show that he did not wholly refrain from such satire as he afterwards thought very unjust when he was exposed to it himself; for, when he was afterwards ridiculed in the character of a distressed poet, he very easily discovered, that distress was not a proper subject for merriment, nor topic of invective. He was then able to discern, that if misery be the effect of virtue, it ought to be reverenced; if of ill-fortune, to be pitied: and if of vice, not to be insulted, because it is perhaps itself a punishment adequate to the crime by which it was produced. And the humanity of that man can deserve no panegyric, who is capable of reproaching a criminal in the hands of the executioner.

But these reflections, though they readily occurred to him in the first and last parts of his life, were, I am afraid, for a long time forgotten; at least they were, like many other maxims, treasured up in his mind rather for show than use, and operated very little upon his conduct, however elegantly he might sometimes explain, or however forcibly he might inculcate them.

His degradation, therefore, from the condition which he had enjoyed with such wanton thoughtlessness, was considered by many as an occasion of triumph. Those who had before paid their court to him without success, soon returned the contempt which they had suffered; and they who had received favours from him, (for of such favours as he could bestow he was very liberal,) did not always remember them. So much more certain are the effects of resentment than of gratitude: it is not only to many more pleasing to recollect those faults which place others below them, than those virtues by which they are themselves comparatively depressed; but it is likewise more easy to neglect than to recompense; and though there are few who will practise a laborious virtue, there will never be wanting multitudes that will indulge in easy vice.

Savage, however, was very little disturbed at

the marks of contempt which his ill-fortune brought upon him, from those whom he never esteemed, and with whom he never considered himself as levelled by any calamities: and though it was not without some uneasiness that he saw some, whose friendship he valued, change their behaviour, he yet observed their coldness without much emotion, considered them as the slaves of fortune, and the worshippers of prosperity, and was more inclined to despise them, than to lament himself.

It does not appear that, after this return of his wants, he found mankind equally favourable to him as at his first appearance in the world. His story, though in reality not less melancholy, was less affecting, because it was no longer new; it therefore procured him no new friends; and those that had formerly relieved him, thought they might now consign him to others. He was now likewise considered by many rather as criminal, than as unhappy; for the friends of Lord Tyrconnel, and of his mother, were sufficiently industrious to publish his weaknesses, which were indeed very numerous; and nothing was forgotten that might make him either hateful or ridiculous.

It cannot but be imagined, that such representations of his faults must make great numbers less sensible of his distress; many, who had only an opportunity to hear one part, made no scruple to propagate the account which they received: many assisted their circulation from malice or revenge; and perhaps many pretended to credit them, that they might with a better grace withdraw their regard, or withhold their assistance.

Savage, however, was not one of those who suffered himself to be injured without resistance, nor was less diligent in exposing the faults of Lord Tyrconnel; over whom he obtained at least this advantage, that he drove him first to the practice of outrage and violence: for he was so much provoked by the wit and virulence of Savage, that he came with a number of attendants, that did no honour to his courage, to beat him at a coffee-house. But it happened that he had left the place a few minutes; and his lordship had, without danger, the pleasure of boasting how he would have treated him. Mr. Savage went next day to repay his visit at his own house; but was prevailed on, by his domestics, to retire without insisting upon seeing him.

Lord Tyrconnel was accused by Mr. Savage of some actions, which scarcely any provocations will be thought sufficient to justify; such as seizing what he had in his lodgings, and other instances of wanton cruelty, by which he increased the distress of Savage, without any advantage to himself.

These mutual accusations were retorted on both sides for many years, with the utmost degree of virulence and rage; and time seemed rather to augment than diminish their resentment. That the anger of Mr. Savage should be kept alive, is not strange, because he felt every day the consequences of the quarrel; but it might reasonably have been hoped, that Lord Tyrconnel might have relented, and at length have forgotten those provocations, which, however they might have once inflamed him, had not in reality much hurt him.

The spirit of Mr. Savage indeed never suffered him to solicit a reconciliation; he returned reproach for reproach, and insult for insult; his superiority of wit supplied the disadvantages of his fortune, and enabled him to form a party, and prejudice great numbers in his favour.

But though this might be some gratification of his vanity, it afforded very little relief to his necessities; and he was very frequently reduced to uncommon hardships, of which, however, he never made any mean or importunate complaints, being formed rather to bear misery with fortitude, than enjoy prosperity with moderation.

He now thought himself again at liberty to expose the cruelty of his mother; and, therefore, I believe, about this time published "The Bastard," a poem remarkable for the vivacious sallies of thought in the beginning, where he makes a pompous enumeration of the imaginary advantages of base birth; and the pathetic sentiments at the end, where he recounts the real calamities which he suffered by the crime of his parents.

The vigour and spirit of the verses, the peculiar circumstances of the author, the novelty of the subject, and the notoriety of the story to which the allusions are made, procured this performance a very favourable reception; great numbers were immediately dispersed, and editions were multiplied with unusual rapidity.

One circumstance attended the publication, which Savage used to relate with great satisfaction. His mother, to whom the poem was with "due reverence" inscribed, happened then to be at Bath, where she could not conveniently retire from censure, or conceal herself from observation; and no sooner did the reputation of the poem begin to spread, than she heard it repeated in all places of concourse; nor could she enter the assembly-rooms, or cross the walks, without being saluted with some lines from "The Bastard."

This was perhaps the first time that she ever discovered a sense of shame, and on this occasion the power of wit was very conspicuous; the wretch who had without scruple proclaimed herself an adulteress, and who had first endeavoured to starve her son, then to transport him, and afterwards to hang him, was not able to bear the representation of her own conduct; but fled from reproach, though she felt no pain from guilt, and left Bath with the utmost haste, to shelter herself among the crowds of London.

Thus Savage had the satisfaction of finding, that, though he could not reform his mother, he could punish her, and that he did not always suffer alone.

The pleasure which he received from this increase of his poetical reputation, was sufficient for some time to overbalance the miseries of want, which this performance did not much alleviate; for it was sold for a very trivial sum to a bookseller, who, though the success was so uncommon that five impressions were sold, of which many were undoubtedly very numerous, had not generosity sufficient to admit the unhappy writer to any part of the profit.

The sale of this poem was always mentioned by Savage with the utmost elevation of heart, and referred to by him as an incontestable proof of a general acknowledgment of his abilities. It was indeed the only production of which he could justly boast a general reception.

But though he did not lose the opportunity which success gave him of setting a high rate on his abilities, but paid due deference to the suffrages of mankind when they were given in his favour, he did not suffer his esteem of himself to depend upon others, nor found any thing sacred in the voice of the people when they were inclined to censure him; he then readily showed the folly of expecting that the public should judge right, observed how slowly poetical merit had often forced its way into the world; he contented himself with the applause of men of judgment, and was somewhat disposed to exclude all those from the character of men of judgment who did not applaud him.

But he was at other times more favourable to mankind than to think them blind to the beauties of his works, and imputed the slowness of their sale to other causes: either they were published at a time when the town was empty, or when the attention of the public was engrossed by some struggle in the parliament, or some other object of general concern; or they were by the neglect of the publisher not diligently dispersed, or by his avarice not advertised with sufficient frequency. Address, or industry, or liberality, was always wanting; and the blame was laid rather on any person than the author.

By arts like these, arts which every man practises in some degree, and to which too much of the little tranquillity of life is to be ascribed, Savage was always able to live at peace with himself. Had he indeed only made use of these expedients to alleviate the loss, or want, of fortune or reputation, or any other advantages which it is not in man's power to bestow upon himself, they might have been justly mentioned as instances of a philosophical mind, and very properly proposed to the imitation of multitudes, who, for want of diverting their imaginations with the same dexterity, languish under afflictions which might be easily removed.

It were doubtless to be wished, that truth and reason were universally prevalent; that every thing were esteemed according to its real value; and that men would secure themselves from being disappointed in their endeavours after happiness, by placing it only in virtue, which is always to be obtained; but, if adventitious and foreign pleasures must be pursued, it would be perhaps of some benefit, since that pursuit must frequently be fruitless, if the practice of Savage could be taught, that folly might be an antidote to folly, and one fallacy be obviated by another.

But the danger of this pleasing intoxication must not be concealed; nor indeed can any one, after having observed the life of Savage, need to be cautioned against it. By imputing none of his miseries to himself, he continued to act upon the same principles, and to follow the same path; was never made wiser by his sufferings, nor preserved by one misfortune from falling into another. He proceeded throughout his life to tread the same steps on the same circle; always applauding his past conduct, or at least forgetting it, to amuse himself with phantoms of happiness, which were dancing before him; and willingly turned his eyes from the light of reason, when it would have discovered the illusion, and shown him, what he never wished to see, his real state.

He is even accused, after having lulled his imagination with those ideal opiates, of having tried the same experiment upon his conscience; and, having accustomed himself to impute all deviations from the right to foreign causes, it is certain that he was upon every occasion too easily reconciled to himself; and that he appeared very little to regret those practices which had impaired his reputation. The reigning error of his life was, that he mistook the love for the practice of virtue; and was indeed not so much a good man, as the friend of goodness.

This at least must be allowed him, that he always preserved a strong sense of the dignity, the beauty, and the necessity of virtue; and that he never contributed deliberately to spread corruption among mankind. His actions, which were generally precipitate, were often blameable; but his writings, being the productions of study, uniformly tended to the exaltation of the mind, and the propagation of morality and piety.

These writings may improve mankind, when his failings shall be forgotten; and therefore he must be considered, upon the whole, as a benefactor to the world; nor can his personal example do any hurt, since whoever hears of his faults will hear of the miseries which they brought upon him, and which would deserve less pity, had not his condition been such as made his faults pardonable. He may be considered as a child exposed to all the temptations of indigence, at an age when resolution was not yet strengthened by conviction, nor virtue confirmed by habit; a circumstance which, in his "Bastard," he laments in a very affecting manner:

> — No Mother's care
> Shielded my infant innocence with prayer;
> No father's guardian hand my youth maintain'd,
> Call'd forth my virtues, or from vice restrain'd

"The Bastard," however it might provoke or mortify his mother, could not be expected to melt her to compassion, so that he was still under the same want of the necessaries of life; and he therefore exerted all the interest which his wit, or his birth, or his misfortunes, could procure, to obtain, upon the death of Eusden, the place of poet laureat, and prosecuted his application with so much diligence, that the King publicly declared it his intention to bestow it upon him; but such was the fate of Savage, that even the King, when he intended his advantage, was disappointed in his schemes; for the Lord Chamberlain, who has the disposal of the laurel, as one of the appendages of his office, either did not know the King's design, or did not approve it, or thought the nomination of the laureat an encroachment upon his rights, and therefore bestowed the laurel upon Colley Cibber.

Mr. Savage, thus disappointed, took a resolution of applying to the Queen, that, having once given him life, she would enable him to support it; and therefore published a short poem on her birth-day, to which he gave the odd title of "Volunteer Laureat." The event of this essay he has himself related in the following letter, which he prefixed to the poem, when he afterwards reprinted it in "The Gentleman's Magazine," whence I have copied it entire, as this was one of the few attempts in which Mr. Savage succeeded.

"Mr. URBAN,

"In your Magazine for February you published the last 'Volunteer Laureat,' written on a very melancholy occasion, the death of the royal partroness of arts and literature in general, and of the author of that poem in particular; I now send you the first that Mr. Savage wrote under that title.—This gentleman, notwithstanding a very considerable interest, being, on the death of Mr. Eusden, disappointed of the laureat's place, wrote the following verses; which were no sooner published, but the late Queen sent to a bookseller for them. The author had not at that time a friend either to get him introduced or his poem presented at court; yet, such was the unspeakable goodness of that Princess, that, notwithstanding this act of ceremony was wanting, in a few days after publication, Mr. Savage received a bank-bill of fifty pounds, and a gracious message from her Majesty, by the Lords North and Guilford, to this effect: 'That her Majesty was highly pleased with the verses; that she took particularly kind his lines there relating to the King; that he had permission to write annually on the same subject, and that he should yearly receive the like present, till something better (which was her Majesty's intention) could be done for him.' After this he was permitted to present one of his annual poems to her Majesty, had the honour of kissing her hand, and met with the most gracious reception.

"Yours, &c."

Such was the performance,* and such its reception; a reception, which, though by no means unkind, was yet not in the highest degree generous; to chain down the genius of a writer to an annual panegyric, showed in the Queen too much desire of hearing her own praises, and a greater regard to herself than to him on whom her bounty was conferred. It was a kind of avaricious generosity, by which flattery was rather purchased than genius rewarded.

Mrs. Oldfield had formerly given him the same allowance with much more heroic intention: she had no other view than to enable him to prosecute his studies, and to set himself above the want of assistance, and was contented with doing good without stipulating for encomiums.

Mr. Savage, however, was not at liberty to make exceptions, but was ravished with the favours which he had received, and probably yet more with those which he was promised: he considered himself now as a favourite of the Queen, and did not doubt but a few annual poems would establish him in some profitable employment.

He therefore assumed the title of Volunteer Laureat, not without some reprehensions from Cibber, who informed him, that the title of Laureat, was a mark of honour conferred by the King, from whom all honour is derived, and which therefore no man has a right to bestow upon himself; and added, that he might with equal propriety style himself a Volunteer Lord, or Volunteer Baronet. It cannot be denied that the remark was just; but Savage did not think any title, which was conferred upon Mr. Cibber, so honourable as that the usurpation of it could be imputed to him as an instance of very exorbitant vanity, and therefore continued to write under the same title, and received every year the same reward.

He did not appear to consider these encomiums as tests of his abilities, or as any thing more than annual hints to the Queen of her promise; or acts of ceremony, by the performance of which he was entitled to his pension; and therefore did not labour them with great diligence, or print more than fifty each year, except that for some of the last years he regularly inserted them in "The Gentleman's Magazine," by which they were dispersed over the Kingdom.

Of some of them he had himself so low an opinion, that he intended to omit them in the Collection of Poems, for which he printed proposals, and solicited subscriptions; nor can it seem strange, that, being confined to the same subject, he should be at some times indolent, and at others unsuccessful; that he should sometimes delay a disagreeable task till it was too late to perform it well; or that he should sometimes repeat the same sentiment on the same occasion, or at others be misled by an attempt after novelty to forced conceptions and far-fetched images.

He wrote indeed with a double intention, which supplied him with some variety; for his business was, to praise the Queen for the favours which he had received, and to complain to her of the delay of those which she had promised: in some of his pieces, therefore, gratitude is predominant, and in some discontent; in some he represents himself as happy in her patronage; and, in others, as disconsolate to find himself neglected.

Her promise, like other promises made to this unfortunate man, was never performed, though he took sufficient care that it should not be forgotten. The publication of his "Volunteer Laureat" procured him no other reward than a regular remittance of fifty pounds.

He was not so depressed by his disappointments as to neglect any opportunity that was offered of advancing his interest. When the Princess Anne was married, he wrote a poem,† upon her departure, "only," as he declared, "because it was expected from him," and he was not willing to bar his own prospects by any appearance of neglect.

He never mentioned any advantage gained by this poem, or any regard that was paid to it; and therefore it is likely that it was considered at court as an act of duty, to which he was obliged by his dependence, and which it was therefore not necessary to reward by any new favour: or perhaps the Queen really intended his advancement, and therefore thought it superfluous to lavish presents upon a man whom she intended to establish for life.

About this time not only his hopes were in danger of being frustrated, but his pension likewise of being obstructed by an accidental calumny. The writer of "The Daily Courant," a paper then published under the direction of the ministry, charged him with a crime, which though not very great in itself, would have been remarkably invidious in him, and might very justly have incensed the Queen against him. He was accused by name of influencing elec-

* This poem is inserted in the late Collection.

† Printed in the late Collection.

tions against the court, by appearing at the head of a tory mob; nor did the accuser fail to aggravate his crime, by representing it as the effect of the most atrocious ingratitude, and a kind of rebellion against the Queen, who had first preserved him from an infamous death, and afterwards distinguished him by her favour, and supported him by her charity. The charge, as it was open and confident, was likewise by good fortune very particular. The place of the transaction was mentioned, and the whole series of the rioter's conduct related. This exactness made Mr. Savage's vindication easy; for he never had in his life seen the place which was declared to be the scene of his wickedness, nor ever had been present in any town when its representatives were chosen. This answer he therefore made haste to publish, with all the circumstances necessary to make it credible; and very reasonably demanded that the accusation should be retracted in the same paper, that he might no longer suffer the imputation of sedition and ingratitude. This demand was likewise pressed by him in a private letter to the author of the paper, who, either trusting to the protection of those whose defence he had undertaken, or having entertained some personal malice against Mr. Savage, or fearing lest, by retracting so confident an assertion, he should impair the credit of his paper, refused to give him that satisfaction.

Mr. Savage therefore thought it necessary to his own vindication, to prosecute him in the King's Bench; but as he did not find any ill effects from the accusation, having sufficiently cleared his innocence, he thought any farther procedure would have the appearance of revenge; and therefore willingly dropped it.

He saw soon afterwards a process commenced in the same court against himself, on an information in which he was accused of writing and publishing an obscene pamphlet.

It was always Mr. Savage's desire to be distinguished; and, when any controversy became popular, he never wanted some reason for engaging in it with great ardour, and appearing at the head of the party which he had chosen. As he was never celebrated for his prudence, he had no sooner taken his side, and informed himself of the chief topics of the dispute, than he took all opportunities of asserting and propagating his principles, without much regard to his own interest, or any other visible design than that of drawing upon himself the attention of mankind.

The dispute between the Bishop of London and the Chancellor is well known to have been for some time the chief topic of political conversation; and therefore Mr. Savage, in pursuance of his character, endeavoured to become conspicuous among the controvertists with which every coffee-house was filled on that occasion. He was an indefatigable opposer of all the claims of ecclesiastical power, though he did not know on what they were founded; and was therefore no friend to the Bishop of London. But he had another reason for appearing as a warm advocate for Dr. Rundle; for he was the friend of Mr. Foster and Mr. Thomson, who were the friends of Mr. Savage.

Thus remote was his interest in the question, which, however, as he imagined, concerned him so nearly, that it was not sufficient to harangue and dispute, but necessary likewise to write upon it.

He therefore engaged with great ardour in a new poem, called by him, "The Progress of a Divine;" in which he conducts a profligate priest, by all the gradations of wickedness, from a poor curacy in the country to the highest preferments of the church; and describes, with that humour which was natural to him, and that knowledge which was extended to all the diversities of human life, his behaviour in every station; and insinuates, that this priest, thus accomplished, found at last a patron in the Bishop of London.

When he was asked by one of his friends, on what pretence he could charge the Bishop with such an action; he had no more to say than that he had only inverted the accusation; and that he thought it reasonable to believe, that he who obstructed the rise of a good man without reason, would for bad reasons promote the exaltation of a villain.

The clergy were universally provoked by this satire; and Savage, who, as was his constant practice, had set his name to his performance, was censured in "The Weekly Miscellany"* with severity which he did not seem inclined to forget.

But a return of invective was not thought a sufficient punishment. The court of King's Bench was therefore moved against him; and he was obliged to return an answer to a charge of obscenity. It was urged in his defence, that obscenity was criminal when it was intended to

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* A short satire was likewise published in the same paper, in which were the following lines:

For cruel murder doom'd to hempen death,
Savage by royal grace prolong'd his breath.
Well might you think he spent his future years
In prayer, and fasting, and repentant tears.
"—But, O vain hope!"—the truly Savage cries,
"Priests, and their slavish doctrines I despise.
Shall I—
Who, by free-thinking to free action fired,
In midnight brawls a deathless name acquired,
Now stoop to learn of ecclesiastic men?—
No, arm'd with rhyme, at priests I'll take my aim,
Though prudence bids me murder but their fame."
Weekly Miscellany.

An answer was published in "The Gentleman's Magazine," written by an unknown hand, from which the following lines are selected:

Transform'd by thoughtless rage, and midnight wine,
From malice free, and push'd without design;
In equal brawl if Savage lung'd a thrust,
And brought the youth a victim to the dust;
So strong the hand of accident appears,
The royal hand from guilt and vengeance clears.
Instead of wasting "all thy future years,
Savage, in prayer and vain repenting tears,"
Exert thy pen to mend a vicious age,
To curb the priest, and sink his high-church rage;
To show what frauds the holy vestments hide,
The nests of avarice, lust, and pedant pride:
Then change the scene, let merit brightly shine,
And round the patriot twist the wreath divine;
The heavenly guide deliver down to fame;
In well-tun'd lays transmit a Foster's name;
Touch every passion with harmonious art,
Exalt the genius and correct the heart.
Thus future times shall royal grace extol;
Thus polish'd lines thy present fame enrol.
——But grant——
——Maliciously that Savage plung'd the steel,
And made the youth its shining vengeance feel;
My soul abhors the act, the man detests,
But more the bigotry in priestly breasts.
Gentleman's Magazine, May, 1735.—Dr. J.

promote the practice of vice; but that Mr. Savage had only introduced obscene ideas, with the view of exposing them to detestation, and of amending the age by showing the deformity of wickedness. This plea was admitted; and Sir Philip Yorke, who then presided in that court, dismissed the information with encomiums upon the purity and excellence of Mr. Savage's writings. The prosecution, however, answered in some measure the purpose of those by whom it was set on foot; for Mr. Savage was so far intimidated by it, that when the edition of his poem was sold, he did not venture to reprint it; so that it was in a short time forgotten, or forgotten by all but those whom it offended.

It is said that some endeavours were used to incense the Queen against him: but he found advocates to obviate at least part of their effect; for though he was never advanced, he still continued to receive his pension.

This poem drew more infamy upon him than any incident of his life; and, as his conduct cannot be vindicated, it is proper to secure his memory from reproach, by informing those whom he made his enemies, that he never intended to repeat the provocation; and that, though whenever he thought he had any reason to complain of the clergy, he used to threaten them with a new edition of "The Progress of a Divine," it was his calm and settled resolution to suppress it for ever.

He once intended to have made a better reparation for the folly or injustice with which he might be charged, by writing another poem called "The Progress of a Free-thinker," whom he intended to lead through all the stages of vice and folly, to convert him from virtue to wickedness, and from religion to infidelity, by all the modish sophistry used for that purpose; and at last to dismiss him by his own hand into the other world.

That he did not execute this design is a real loss to mankind; for he was too well acquainted with all the scenes of debauchery to have failed in his representations of them, and too zealous for virtue not to have represented them in such a manner as should expose them either to ridicule or detestation.

But this plan was, like others, formed and laid aside till the vigour of his imagination was spent, and the effervescence of invention had subsided; but soon gave way to some other design, which pleased by its novelty for a while, and then was neglected like the former.

He was still in his usual exigencies, having no certain support but the pension allowed him by the Queen, which, though it might have kept an exact economist from want, was very far from being sufficient for Mr. Savage, who had never been accustomed to dismiss any of his appetites without the gratification which they solicited, and whom nothing but want of money withheld from partaking of every pleasure that fell within his view.

His conduct with regard to his pension was very particular. No sooner had he changed the bill, than he vanished from the sight of all his acquaintance, and lay for some time out of the reach of all the inquiries that friendship or curiosity could make after him. At length he appeared again, pennyless as before, but never informed even those whom he seemed to regard most, where he had been; nor was his retreat ever discovered.

This was his constant practice during the whole time that he received the pension of the Queen: he regularly disappeared and returned. He, indeed, affirmed that he retired to study, and that the money supported him in solitude for many months; but his friends declared, that the short time in which it was spent sufficiently confuted his own account of his conduct.

His politeness and his wit still raised him friends, who were desirous of setting him at length free from that indigence by which he had been hitherto oppressed; and therefore solicited Sir Robert Walpole in his favour with so much earnestness, that they obtained a promise of the next place that should become vacant, not exceeding two hundred pounds a year. This promise was made with an uncommon declaration, "that it was not the promise of a minister to a petitioner, but of a friend to his friend."

Mr. Savage now concluded himself set at ease for ever, and, as he observes in a poem written on that incident of his life, trusted and was trusted; but soon found that his confidence was ill-grounded, and this friendly promise was not inviolable. He spent a long time in solicitations, and at last despaired and desisted.

He did not indeed deny that he had given the minister some reason to believe that he should not strengthen his own interest by advancing him; for he had taken care to distinguish himself in coffee-houses as an advocate for the ministry of the last years of Queen Anne, and was always ready to justify the conduct, and exalt the character of Lord Bolingbroke, whom he mentions with great regard in an "Epistle upon Authors," which he wrote about that time, but was too wise to publish, and of which only some fragments have appeared, inserted by him in the "Magazine" after his retirement.

To despair was not, however, the character of Savage; when one patronage failed, he had recourse to another. The prince was now extremely popular, and had very liberally rewarded the merit of some writers whom Mr. Savage did not think superior to himself; and therefore he resolved to address a poem to him.

For this purpose he made choice of a subject which could regard only persons of the highest rank and greatest affluence, and which was therefore proper for a poem intended to procure the patronage of a prince; and having retired for some time to Richmond, that he might prosecute his design in full tranquillity, without the temptations of pleasure, or the solicitations of creditors by which his meditations were in equal danger of being disconcerted, he produced a poem "On Public Spirit, with regard to Public Works."

The plan of this poem is very extensive, and comprises a multitude of topics, each of which might furnish matter sufficient for a long performance, and of which some have already employed more eminent writers; but as he was perhaps not fully acquainted with the whole extent of his own design, and was writing to obtain a supply of wants too pressing to admit of long or accurate inquiries, he passes negligently over many public works, which, even in his own opinion, deserved to be more elaborately treated.

But, though he may sometimes disappoint his

reader by transient touches upon these subjects, which have often been considered, and therefore naturally raise expectations, he must be allowed amply to compensate his omissions, by expatiating, in the conclusion of his work, upon a kind of beneficence not yet celebrated by any eminent poet, though it now appears more susceptible of embellishments, more adapted to exalt the ideas, and affect the passions, than many of those which have hitherto been thought most worthy of the ornaments of verse. The settlement of colonies in uninhabited countries, the establishment of those in security whose misfortunes have made their own country no longer pleasing or safe, the acquisition of property without injury to any, the appropriation of the waste and luxuriant bounties of nature, and the enjoyment of those gifts which Heaven has scattered upon the regions uncultivated and unoccupied, cannot be considered without giving rise to a great number of pleasing ideas, and bewildering the imagination in delightful prospects; and, therefore, whatever speculations they may produce in those who have confined themselves to political studies, naturally fixed the attention and excited the applause of a poet. The politician, when he considers men driven into other countries for shelter, and obliged to retire to forests and deserts, and pass their lives, and fix their posterity in the remotest corners of the world, to avoid those hardships which they suffer or fear in their native place, may very properly inquire, why the legislature does not provide a remedy for these miseries, rather than encourage an escape from them. He may conclude that the flight of every honest man is a loss to the community; that those who are unhappy without guilt ought to be relieved; and the life which is overburdened by accidental calamities set at ease by the care of the public; and that those who have by misconduct forfeited their claim to favour, ought rather to be made useful to the society which they have injured, than be driven from it. But the poet is employed in a more pleasing undertaking than that of proposing laws which, however just or expedient, will never be made; or endeavouring to reduce to rational schemes of government societies which were formed by chance, and are conducted by the private passions of those who preside in them. He guides the unhappy fugitive from want and persecution to plenty, quiet, and security, and seats himself in scenes of peaceful solitude and undisturbed peace.

Savage has not forgotten, amidst the pleasing sentiments which this prospect of retirement suggested to him, to censure those crimes which have been generally committed by the discoverers of new regions, and to expose the enormous wickedness of making war upon barbarous nations because they cannot resist, and of invading countries because they are fruitful; of extending navigation only to propagate vice, and of visiting distant lands only to lay them waste. He has asserted the natural equality of mankind, and endeavoured to suppress that pride which inclines men to imagine that right is the consequence of power.

His description of the various miseries which force men to seek for refuge in distant countries, affords another instance of his proficiency in the important and extensive study of human life; and the tenderness with which he recounts them, another proof of his humanity and benevolence.

It is observable that the close of this poem discovers a change which experience had made in Mr. Savage's opinions. In a poem written by him in his youth, and published in his Miscellanies, he declares his contempt of the contracted views and narrow prospects of the middle state of life, and declares his resolution either to tower like the cedar, or be trampled like the shrub; but in this poem, though addressed to a prince, he mentions this state of life as comprising those who ought most to attract regard, those who merit most the confidence of power and the familiarity of greatness; and, accidentally mentioning this passage to one of his friends, declared, that in his opinion all the virtue of mankind was comprehended in that state.

In describing villas and gardens he did not omit to condemn that absurd custom which prevails among the English, of permitting servants to receive money from strangers for the entertainment that they receive, and therefore inserted in his poem these lines:

But what the flow'ring pride of gardens rare,
However royal, or however fair,
If gates, which to access should still give way,
Ope but, like Peter's paradise, for pay;
If perquisited varlets frequent stand,
And each new walk must a new tax demand;
What foreign eye but with contempt surveys?
What muse shall from oblivion snatch their praise.

But before the publication of his performance he recollected that the Queen allowed her garden and cave at Richmond to be shown for money; and that she so openly countenanced the practice that she had bestowed the privilege of showing them as a place of profit on a man, whose merit she valued herself upon rewarding, though she gave him only the liberty of disgracing his country.

He therefore thought, with more prudence than was often exerted by him, that the publication of these lines might be officiously represented as an insult upon the Queen, to whom he owed his life and his subsistence; and that the propriety of his observation would be no security against the censures which the unseasonableness of it might draw upon him: he therefore suppressed the passage in the first edition, but after the Queen's death thought the same caution no longer necessary, and restored it to the proper place.

The poem was, therefore, published without any political faults, and inscribed to the prince; but Mr. Savage, having no friend upon whom he could prevail to present it to him, had no other method of attracting his observation than the publication of frequent advertisements, and therefore received no reward from his patron, however generous on other occasions.

This disappointment he never mentioned without indignation, being by some means or other confident that the Prince was not ignorant of his address to him; and insinuated that if any advances in popularity could have been made by distinguishing him, he had not written without notice or without reward.

He was once inclined to have presented his poem in person, and sent to the printer for a copy with that design; but either his opinion

changed, or his resolution deserted him, and he continued to resent neglect without attempting to force himself into regard.

Nor was the public much more favourable than his patron; for only seventy-two were sold, though the performance was much commended by some whose judgment in that kind of writing is generally allowed. But Savage easily reconciled himself to mankind, without imputing any defect to his work, by observing that his poem was unluckily published two days after the prorogation of the parliament, and by consequence at a time when all those who could be expected to regard it were in the hurry of preparing for their departure, or engaged in taking leave of others upon their dismission from public affairs.

It must be however allowed, in justification of the public, that this performance is not the most excellent of Mr. Savage's works; and that, though it cannot be denied to contain many striking sentiments, majestic lines, and just observations, it is in general not sufficiently polished in the language, or enlivened in the imagery, or digested in the plan.

Thus his poem contributed nothing to the alleviation of his poverty, which was such as very few could have supported with equal patience; but to which it must likewise be confessed, that few would have been exposed who received punctually fifty pounds a year; a salary which, though by no means equal to the demands of vanity and luxury, is yet found sufficient to support families above want, and was undoubtedly more than the necessities of life require.

But no sooner had he received his pension, than he withdrew to his darling privacy, from which he returned in a short time to his former distress, and for some part of the year generally lived by chance, eating only when he was invited to the tables of his acquaintances, from which the meanness of his dress often excluded him, when the politeness and variety of his conversation would have been thought a sufficient recompense for his entertainment.

He lodged as much by accident as he dined, and passed the night sometimes in mean houses, which are set open at night to any casual wanderers; sometimes in cellars among the riot and filth of the meanest and most profligate of the rabble; and sometimes, when he had not money to support even the expenses of these receptacles, walked about the streets till he was weary, and lay down in the summer upon a bulk, or in the winter, with his associates in poverty, among the ashes of a glass-house.

In this manner were passed those days and those nights which nature had enabled him to have employed in elevated speculations, useful studies, or pleasing conversation. On a bulk, in a cellar, or in a glass-house, among thieves and beggars, was to be found the Author of "The Wanderer," the man of exalted sentiments, extensive views, and curious observations; the man whose remarks on life might have assisted the statesman, whose ideas of virtue might have enlightened the moralist, whose eloquence might have influenced senates, and whose delicacy might have polished courts.

It cannot but be imagined that such necessities might sometimes force him upon disreputable practices; and it is probable that these lines in "The Wanderer" were occasioned by his reflections on his conduct:

Though misery leads to happiness, and truth
Unequal to the load, this languid youth,
(O, let none censure, if, unaried by grief,
If, amidst wa, unempted by relief,)
He stoop'd reluctant to low arts of shame,
Which then, even then, he scorn'd, and blush'd to name.

Whoever was acquainted with him was certain to be solicited for small sums, which the frequency of the request made in time considerable; and he was therefore quickly shunned by those who were become familiar enough to be trusted with his necessities: but his rambling manner of life, and constant appearance at houses of public resort, always procured him a new succession of friends, whose kindness had not been exhausted by repeated requests; so that he was seldom absolutely without resources, but had in his utmost exigences this comfort, that he always imagined himself sure of speedy relief.

It was observed, that he always asked favours of this kind without the least submission or apparent consciousness of dependence, and that he did not seem to look upon a compliance with his request as an obligation that deserved any extraordinary acknowledgments; but a refusal was resented by him as an affront, or complained of as an injury; nor did he readily reconcile himself to those who either denied to lend, or gave him afterwards any intimation that they expected to be repaid.

He was sometimes so far compassioned by those who knew both his merit and distresses, that they received him into their families, but they soon discovered him to be a very incommodious inmate; for, being always accustomed to an irregular manner of life, he could not confine himself to any stated hours, or pay any regard to the rules of a family, but would prolong his conversation till midnight, without considering that business might require his friend's application in the morning; and, when he had persuaded himself to retire to bed, was not without equal difficulty called up to dinner: it was therefore impossible to pay him any distinction without the entire subversion of all economy; a kind of establishment which, wherever he went, he always appeared ambitious to overthrow.

It must, therefore, be acknowledged, in justification of mankind, that it was not always by the negligence or coldness of his friends that Savage was distressed, but because it was in reality very difficult to preserve him long in a state of ease. To supply him with money was a hopeless attempt; for no sooner did he see himself master of a sum sufficient to set him free from care for a day, than he became profuse and luxurious. When once he had entered a tavern, or engaged in a scheme of pleasure, he never retired till want of money obliged him to some new expedient. If he was entertained in a family, nothing was any longer to be regarded there but amusements and jollity; wherever Savage entered, he immediately expected that order and business should fly before him, that all should thenceforward be left to hazard, and that no dull principle of domestic management should be opposed to his inclination, or intrude upon his gayety.

His distresses, however afflictive, never de-

jected him; in his lowest state he wanted not spirit to assert the natural dignity of wit, and was always ready to repress that insolence which the superiority of fortune incited, and to trample on that reputation which rose upon any other basis than that of merit; he never admitted any gross familiarities, or submitted to be treated otherwise than as an equal. Once, when he was without lodging, meat, or clothes, one of his friends, a man indeed not remarkable for moderation in his prosperity, left a message, that he desired to see him about nine in the morning. Savage knew that his intention was to assist him; but was very much disgusted that he should presume to prescribe the hour of his attendance, and, I believe, refused to visit him, and rejected his kindness.

The same invincible temper, whether firmness or obstinacy, appeared in his conduct to the Lord Tyrconnel, from whom he very frequently demanded, that the allowance which was once paid him should be restored, but with whom he never appeared to entertain for a moment the thought of soliciting a reconciliation, and whom he treated at once with all the haughtiness of superiority, and all the bitterness of resentment. He wrote to him not in a style of supplication or respect, but of reproach, menace, and contempt; and appeared determined, if he ever regained his allowance, to hold it only by the right of conquest.

As many more can discover that a man is richer than that he is wiser than themselves, superiority of understanding is not so readily acknowledged as that of fortune; nor is that haughtiness which the consciousness of great abilities incites borne with the same submission as the tyranny of affluence; and therefore Savage, by asserting his claim to deference and regard, and by treating those with contempt whom better fortune animated to rebel against him, did not fail to raise a great number of enemies in the different classes of mankind. Those who thought themselves raised above him by the advantages of riches, hated him because they found no protection from the petulance of his wit. Those who were esteemed for their writings feared him as a critic, and maligned him as a rival; and almost all the smaller wits were his professed enemies.

Among these Mr. Miller so far indulged his resentment as to introduce him in a farce, and direct him to be personated on the stage, in a dress like that which he then wore; a mean insult, which only insinuated that Savage had but one coat, and which was therefore despised by him rather than resented; for, though he wrote a lampoon against Miller, he never printed it; and as no other person ought to prosecute that revenge from which the person who was injured desisted, I shall not preserve what Mr. Savage suppressed; of which the publication would indeed have been a punishment too severe for so impotent an assault.

The great hardships of poverty were to Savage not the want of lodging or of food, but the neglect and contempt which it drew upon him. He complained that, as his affairs grew desperate, he found his reputation for capacity visibly decline; that his opinion in questions of criticism was no longer regarded, when his coat was out of fashion; and that those who, in the interval of his prosperity, were always encouraging him to great undertakings by encomiums on his genius and assurances of success, now received any mention of his design with coldness, thought that the subjects on which he proposed to write were very difficult, and were ready to inform him that the event of a poem was uncertain, that an author ought to employ much time in the consideration of his plan, and not presume to sit down to write in confidence of a few cursory ideas, and a superficial knowledge; difficulties were started on all sides, and he was no longer qualified for any performance but "The Volunteer Laureat."

Yet even this kind of contempt never depressed him; for he always preserved a steady confidence in his own capacity, and believed nothing above his reach which he should at any time earnestly endeavour to attain. He formed schemes of the same kind with regard to knowledge and to fortune, and flattering himself with advances to be made in science, as with riches, to be enjoyed in some distant period of his life. For the acquisition of knowledge he was indeed far better qualified than for that of riches; for he was naturally inquisitive, and desirous of the conversation of those from whom any information was to be obtained, but by no means solicitous to improve those opportunities that were sometimes offered of raising his fortune; and he was remarkably retentive of his ideas, which, when once he was in possession of them, rarely forsook him—a quality which could never be communicated to his money.

While he was thus wearing out his life in expectation that the Queen would some time recollect her promise, he had recourse to the usual practice of writers, and published proposals for printing his works by subscription, to which he was encouraged by the success of many who had not a better right to the favour of the public; but, whatever was the reason, he did not find the world equally inclined to favour him; and he observed with some discontent, that though he offered his works at half-a-guinea, he was able to procure but a small number in comparison with those who subscribed twice as much to Duck.

Nor was it without indignation that he saw his proposals neglected by the Queen, who patronized Mr. Duck's with uncommon ardour, and incited a competition among those who attended the court, who should most promote his interest, and who should first offer a subscription. This was a distinction to which Mr. Savage made no scruple of asserting, that his birth, his misfortunes, and his genius, gave a fairer title than could be pleaded by him on whom it was conferred.

Savage's applications were, however, not universally unsuccessful; for some of the nobility countenanced his design, encouraged his proposals, and subscribed with great liberality. He related of the Duke of Chandos particularly, that, upon receiving his proposals, he sent him ten guineas.

But the money which the subscriptions afforded him was not less volatile than that which he received from his other schemes: whenever a subscription was paid him, he went to a tavern; and, as money so collected is necessarily received in small sums, he was never able to

send his poems to the press, but for many years continued his solicitation, and squandered whatever he obtained.

This project of printing his works was frequently revived; and as his proposals grew obsolete, new ones were printed with fresher dates. To form schemes for the publication, was one of his favourite amusements; nor was he ever more at ease than when, with any friend who readily fell in with his schemes, he was adjusting the print, forming the advertisements, and regulating the dispersion of his new edition, which he really intended some time to publish, and which, as long as experience had shewn him the impossibility of printing the volume together, he at last determined to divide into weekly or monthly numbers, that the profits of the first might supply the expenses of the next.

Thus he spent his time in mean expedients and tormenting suspense, living for the greatest part in the fear of prosecutions from his creditors, and consequently skulking in obscure parts of the town, of which he was no stranger to the remotest corners. But, wherever he came, his address secured him friends, whom his necessities soon alienated: so that he had, perhaps, a more numerous acquaintance than any man ever before attained, there being scarcely any person eminent on any account to whom he was not known, or whose character he was not in some degree able to delineate.

To the acquisition of this extensive acquaintance every circumstance of his life contributed. He excelled in the arts of conversation, and therefore willingly practised them. He had seldom any home, or even a lodging in which he could be private; and therefore was driven into public-houses for the common conveniences of life and supports of nature. He was always ready to comply with every invitation, having no employment to withhold him, and often no money to provide for himself; and by dining with one company, he never failed of obtaining an introduction into another.

Thus dissipated was his life, and thus casual his subsistence; yet did not the distraction of his views hinder him from reflection, nor the uncertainty of his condition depress his gayety. When he had wandered about without any fortunate adventure by which he was led into a tavern, he sometimes retired into the fields, and was able to employ his mind in study, or amuse it with pleasing imaginations; and seldom appeared to be melancholy, but when some sudden misfortune had fallen upon him; and even then in a few moments he would disentangle himself from his perplexity, adopt the subject of conversation, and apply his mind wholly to the objects that others presented to it. This life, unhappy as it may be already imagined, was yet embittered, in 1738, with new calamities. The death of the Queen deprived him of all the prospects of preferment with which he so long entertained his imagination; and, as Sir Robert Walpole had before given him reason to believe that he never intended the performance of his promise, he was now abandoned again to fortune.

He was, however, at that time, supported by a friend; and as it was not his custom to look out for distant calamities, or to feel any other pain than that which forced itself upon his senses, he was not much afflicted at his loss, and perhaps comforted himself that his pension would be now continued without the annual tribute of a panegyric.

Another expectation contributed likewise to support him: he had taken the resolution to write a second tragedy upon the story of Sir Thomas Overbury, in which he preserved a few lines of his former play, but made a total alteration of the plan, added new incidents, and introduced new characters; so that it was a new tragedy, not a revival of the former.

Many of his friends blamed him for not making choice of another subject; but, in vindication of himself, he asserted, that it was not easy to find a better; and that he thought it his interest to extinguish the memory of the first tragedy which he could only do by writting one less defective upon the same story; by which he should entirely defeat the artifice of the booksellers, who after the death of any author of reputation, are aways industrious to swell his works by uniting his worst productions with his best.

In the execution of this scheme, however, he proceeded but slowly, and probably only employed himself upon it when he could find no other amusement; but he pleased himself with counting the profits, and perhaps imagined that the theatrical reputation which he was about to acquire would be equivalent to all that he had lost by the death of his patroness.

He did not, in confidence of his approaching riches, neglect the measures proper to secure the continuance of his pension, though some of his favourers thought him culpable for omitting to write on her death; but on her birth-day next year, he gave a proof of the solidity of his judgment, and the power of his genius. He knew that the track of elegy had been so long beaten that it was impossible to travel in it without treading in the footsteps of those who had gone before him; and that therefore it was necessary that he might distinguish himself from the herd of encomiasts, to find out some new walk of funeral panegyric.

This difficult task he performed in such a manner, that his poem may be justly ranked among the best pieces that the death of princes has produced. By transferring the mention of her death to her birth-day, he has formed a happy combination of topics, which any other man would have thought it very difficult to connect in one view, but which he has united in such a manner that the relation between them appears natural; and it may be justly said, that what no other man would have thought on, it now appears scarcely possible for any man to miss.

The beauty of this peculiar combination of images is so masterly, that it is sufficient to set this poem above censure; and therefore it is not necessary to mention many other delicate touches which may be found in it, and which would deservedly be admired in any other performance.

To these proofs of his genius may be added, from the same poem, an instance of his prudence, an excellence for which he was not so often distinguished; he does not forget to remind the king, in the most delicate and artful manner, of continuing his pension.

With regard to the success of this address he

was for some time in suspense, but was in no great degree solicitous about it; and continued his labour upon his new tragedy with great tranquillity, till the friend who had for a considerable time supported him, removing his family to another place, took occasion to dismiss him. It then became necessary to inquire more diligently what was determined in his affair, having reason to suspect that no great favour was intended him, because he had not received his pension at the usual time.

It is said, that he did not take those methods of retrieving his interest, which were most likely to succeed; and some of those who were employed in the Exchequer, cautioned him against too much violence in his proceedings; but Mr. Savage, who seldom regulated his conduct by the advice of others, gave way to his passion, and demanded of Sir Robert Walpole, at his levee, the reason of the distinction that was made between him and the other pensioners of the Queen, with a degree of roughness, which perhaps determined him to withdraw what had been only delayed.

Whatever was the crime of which he was accused or suspected, and whatever influence was employed against him, he received soon after an account that took from him all hopes of regaining his pension; and he had now no prospect of subsistence but from his play, and he knew no way of living for the time required to finish it.

So peculiar were the misfortunes of this man, deprived of an estate and title by a particular law, exposed and abandoned by a mother, defrauded by a mother of a fortune which his father had allotted him, he entered the world without a friend; and though his abilities forced themselves into esteem and reputation, he was never able to obtain any real advantage; and whatever prospects arose, were always intercepted as he began to approach them. The King's intentions in his favour were frustrated; his dedication to the Prince, whose generosity on every other occasion was eminent, procured him no reward; Sir Robert Walpole, who valued himself upon keeping his promise to others, broke it to him without regret; and the bounty of the Queen was, after her death, withdrawn from him, and from him only.

Such were his misfortunes, which yet he bore, not only with decency, but with cheerfulness; nor was his gayety clouded even by his last disappointments, though he was in a short time reduced to the lowest degree of distress, and often wanted both lodging and food. At this time he gave another instance of the insurmountable obstinacy of his spirit: his clothes were worn out, and he received notice, that at a coffee-house some clothes and linen were left for him: the person who sent them did not, I believe, inform him to whom he was to be obliged, that he might spare the perplexity of acknowledging the benefit; but though the offer was so far generous, it was made with some neglect of ceremonies, which Mr. Savage so much resented, that he refused the present, and declined to enter the house till the clothes that had been designed for him were taken away.

His distress was now publicly known, and his friends, therefore, thought it proper to concert some measures for his relief; and one of them wrote a letter to him, in which he expressed his concern "for the miserable withdrawing of his pension;" and gave him hopes, that in a short time he should find himself supplied with a competence, without any dependence "on those little creatures which we are pleased to call the great."

The scheme proposed for this happy and independent subsistence was, that he should retire into Wales, and receive an allowance of fifty pounds a year, to be raised by a subscription, on which he was to live privately in a cheap place, without aspiring any more to affluence, or having any farther care of reputation.

This offer Mr. Savage gladly accepted, though with intentions very different from those of his friends; for they proposed that he should continue an exile from London for ever, and spend all the remaining part of his life at Swansea; but he designed only to take the opportunity, which their scheme offered him, of retreating for a short time that he might prepare his play for the stage, and his other works for the press, and then return to London to exhibit his tragedy, and live upon the profits of his own labour.

With regard to his works, he proposed very great improvements, which would have required much time or great application; and, when he had finished them, he designed to do justice to his subscribers, by publishing them according to his proposals.

As he was ready to entertain himself with future pleasures, he had planned out a scheme of life for the country, of which he had no knowledge but from pastorals and songs. He imagined that he should be transported to scenes of flowery felicity, like those which one poet has reflected to another; and had projected a perpetual round of innocent pleasures, of which he suspected no interruption from pride, or ignorance, or brutality.

With these expectations he was so enchanted, that when he was once gently reproached by a friend for submitting to live upon a subscription, and advised rather by a resolute exertion of his abilities to support himself, he could not bear to debar himself from the happiness which was to be found in the calm of a cottage, or lose the opportunity of listening, without intermission, to the melody of the nightingale, which he believed was to be heard from every bramble, and which he did not fail to mention as a very important part of the happiness of a country life.

While this scheme was ripening, his friends directed him to take a lodging in the liberties of the Fleet, that he might be secure from his creditors; and sent him every Monday a guinea, which he commonly spent before the next morning, and trusted, after his usual manner, the remaining part of the week to the bounty of fortune.

He now began very sensibly to feel the miseries of dependence. Those by whom he was to be supported began to prescribe to him with an air of authority, which he knew not how decently to resent, nor patiently to bear; and he soon discovered, from the conduct of most of his subscribers, that he was yet in the hands of "little creatures."

Of the insolence that he was obliged to suffer he gave many instances, of which none appeared to raise his indignation to a greater height, than

the method which was taken of furnishing him with clothes. Instead of consulting him, and allowing him to send a tailor his orders for what they thought proper to allow him, they proposed to send for a tailor to take his measure, and then to consult how they should equip him.

This treatment was not very delicate, nor was it such as Savage's humanity would have suggested to him on a like occasion; but it had scarcely deserved mention, had it not, by affecting him in an uncommon degree, shown the peculiarity of his character. Upon hearing the design that was formed, he came to the lodging of a friend with the most violent agonies of rage; and, being asked what it could be that gave him such disturbance, he replied, with the utmost vehemence of indignation, "That they had sent for a tailor to measure him."

How the affair ended was never inquired, for fear of renewing his uneasiness. It is probable that, upon recollection, he submitted with a good grace to what he could not avoid, and that he discovered no resentment where he had no power.

He was, however, not humbled to implicit and universal compliance; for when the gentleman, who had first informed him of the design to support him by a subscription, attempted to procure a reconciliation with the Lord Tyrconnel, he could by no means be prevailed upon to comply with the measures that were proposed.

A letter was written for him* to Sir William Lemon, to prevail upon him to interpose his good offices with Lord Tyrconnel, in which he solicited Sir William's assistance "for a man who really needed it as much as any man could well do;" and informed him, that he was retiring "for ever, to a place where he should no more trouble his relations, friends, or enemies;" he confessed that his passion had betrayed him to some conduct, with regard to Lord Tyrconnel, for which he could not but heartily ask his pardon; and as he imagined Lord Tyrconnel's passion might yet be so high that he would not "receive a letter from him," begged that Sir William would endeavour to soften him; and expressed his hopes that he would comply with his request, and that "so small a relation would not harden his heart against him."

That any man should presume to dictate a letter to him, was not very agreeable to Mr. Savage; and therefore he was, before he had opened it, not much inclined to approve it. But when he read it, he found it contained sentiments entirely opposite to his own, and, as he asserted, to the truth, and therefore, instead of copying it, wrote his friend a letter full of masculine resentment and warm expostulations. He very justly observed, that the style was too supplicatory, and the representation too abject, and that he ought at least to have made him complain with "the dignity of a gentleman in distress." He declared that he would not write the paragraph in which he was to ask Lord Tyrconnel's pardon; for, "he despised his pardon, and therefore could not heartily, and would not hypocritically, ask it." He remarked that his friend made a very unreasonable distinction between himself and him; "for," says he, "when you mention men of high rank in your own character, they are 'those little creatures whom we are pleased to call the great;' but when you address them in mine, no servility is sufficiently humble." He then with great propriety explained the ill consequences which might be expected from such a letter, which his relations would print in their own defence, and which would for ever be produced as a full answer to all that he should allege against them; for he always intended to publish a minute account of the treatment which he had received. It is to be remembered, to the honour of the gentleman by whom this letter was drawn up, that he yielded to Mr. Savage's reasons, and agreed that it ought to be suppressed.

After many alterations and delays, a subscription was at length raised, which did not amount to fifty pounds a year, though twenty were paid by one gentleman:* such was the generosity of mankind, that what had been done by a player without solicitation, could not now be effected by application and interest; and Savage had a great number to court and to obey for a pension less than that which Mrs. Oldfield paid him without exacting any servilities.

Mr. Savage, however, was satisfied, and willing to retire, and was convinced that the allowance, though scanty, would be more than sufficient for him, being now determined to commence a rigid economist, and live according to the exactest rules of frugality; for nothing was in his opinion more contemptible than a man, who, when he knew his income, exceeded it; and yet he confessed that instances of such folly were too common, and lamented that some men were not to be trusted with their own money.

Full of these salutary resolutions, he left London in July, 1739, having taken leave with great tenderness of his friends, and parted from the Author of this narrative with tears in his eyes. He was furnished with fifteen guineas, and informed that they would be sufficient, not only for the expense of his journey, but for his support in Wales for some time; and that there remained but little more of the first collection. He promised a strict adherence to his maxims of parsimony, and went away in the stage-coach; nor did his friends expect to hear from him till he informed them of his arrival at Swansea.

But when they least expected, arrived a letter dated the fourteenth day after his departure, in which he sent them word, that he was yet upon the road, and without money; and that he therefore could not proceed without a remittance. They then sent him the money that was in their hands, with which he was enabled to reach Bristol, from whence he was to go to Swansea by water.

At Bristol he found an embargo laid upon the shipping, so that he could not immediately obtain a passage; and being therefore obliged to stay there for some time, he with his usual felicity, ingratiated himself with many of the principal inhabitants, was invited to their houses, distinguished at their public feasts, and treated with a regard that gratified his vanity, and therefore easily engaged his affection.

He began very early after his retirement to complain of the conduct of his friends in London, and irritated many of them so much by his

* By Mr. Pope.—Dr. J.

* Mr Pope.—R.

letters, that they withdrew, however honourably, their contributions; and it is believed that little more was paid him than the twenty pounds a year, which were allowed him by the gentleman who proposed the subscription.

After some stay at Bristol he retired to Swansea, the place originally proposed for his residence, where he lived about a year, very much dissatisfied with the diminution of his salary; but contracted, as in other places, acquaintance with those who were most distinguised in that country, among whom he has celebrated Mr. Powel and Mrs. Jones, by some verses which he inserted in "The Gentleman's Magazine."*

Here he completed his tragedy, of which two acts were wanting when he left London; and was desirous of coming to town, to bring it upon the stage. This design was very warmly opposed; and he was advised by his chief benefactor, to put it into the hands of Mr. Thomson and Mr. Mallet, that it might be fitted for the stage, and allow his friends to receive the profits, out of which an annual pension should be paid him.

This proposal he rejected with the utmost contempt. He was by no means convinced that the judgment of those, to whom he was required to submit, was superior to his own. He was now determined, as he expressed it, to be "no longer kept in leading strings," and had no elevated idea of "his bounty, who proposed to pension him out of the profits of his own labours."

He attempted in Wales to promote a subscription for his works, and had once hopes of success; but in a short time afterwards formed a resolution of leaving that part of the country, to which he thought it not reasonable to be confined, for the gratification of those who, having promised him a liberal income, had no sooner banished him to a remote corner, than they reduced his allowance to a salary scarcely equal to the necessities of life.

His resentment of this treatment, which, in his own opinion at least, he had not deserved, was such, that he broke off all correspondence with most of his contributors, and appeared to consider them as persecutors and oppressors; and in the latter part of his life declared, that their conduct towards him since his departure from London "had been perfidiousness improving on perfidiousness, and inhumanity on inhumanity."

It is not to be supposed that the necessities of Mr. Savage did not sometimes incite him to satirical exaggerations of the behaviour of those by whom he thought himself reduced to them. But it must be granted, that the diminution of his allowance was a great hardship, and that those who withdrew their subscriptions from a man, who, upon the faith of their promise, had gone into a kind of banishment, and abandoned all those by whom he had been before relieved in his distresses, will find it no easy task to vindicate their conduct.

It may be alleged, and perhaps justly, that he was petulant and contemptuous; that he more frequently reproached his subscribers for not giving him more, than thanked them for what he received; but it is to be remembered, that his conduct, and this is the worst charge that can be drawn up against him, did them no real injury, and that it therefore ought rather to have been pitied than resented; at least, the resentment it might provoke ought to have been generous and manly; epithets which his conduct will hardly deserve, that starves the man whom he has persuaded to put himself into his power.

It might have been reasonably demanded by Savage, that they should, before they had taken away what they promised, have replaced him in his former state, that they should have taken no advantages from the situation to which the appearance of their kindness had reduced him, and that he should have been recalled to London before he was abandoned. He might justly represent, that he ought to have been considered as a lion in the toils, and demand to be released before the dogs should be loosed upon him.

He endeavoured, indeed, to release himself, and, with an intent to return to London, went to Bristol, where a repetition of the kindness which he had formerly found invited him to stay. He was not only caressed and treated, but had a collection made for him of about thirty pounds, with which it had been happy if he had immediately departed for London; but his negligence did not suffer him to consider, that such proofs of kindness were not often to be expected, and that this ardour of benevolence was in a great degree the effect of novelty, and might, probably, be every day less; and therefore he took no care to improve the happy time, but was encouraged by one favour to hope for another, till at length generosity was exhausted, and officiousness wearied.

Another part of his misconduct was the practice of prolonging his visits to unseasonable hours, and disconcerting all the families into which he was admitted. This was an error in a place of commerce, which all the charms of his conversation could not compensate; for what trader would purchase such airy satisfaction by the loss of solid gain, which must be the consequence of midnight merriment, as those hours which were gained at night were generally lost in the morning?

Thus Mr. Savage, after the curiosity of the inhabitants was gratified, found the number of his friends daily decreasing, perhaps without suspecting for what reason their conduct was altered; for he still continued to harass, with his nocturnal intrusions, those that yet countenanced him, and admitted him to their houses.

But he did not spend all the time of his residence at Bristol in visits or at taverns; for he sometimes returned to his studies, and began several considerable designs. When he felt an inclination to write, he always retired from the knowledge of his friends, and lay hid in an obscure part of the suburbs, till he found himself again desirous of company, to which it is likely that intervals of absence made him more welcome.

He was always full of his design of returning to London, to bring his tragedy upon the stage, but, having neglected to depart with the money that was raised for him, he could not afterwards procure a sum sufficient to defray the expenses of his journey; nor perhaps would a fresh supply have had any other effect, than, by putting immediate pleasures into his power, to have driven the thoughts of his journey out of his mind.

While he was thus spending the day in con-

* Reprinted in the late Collection.

triving a scheme for the morrow, distress stole upon him by imperceptible degrees. His conduct had already wearied some of those who were at first enamoured of his conversation; but he might, perhaps, still have devolved to others, whom he might have entertained with equal success, had not the decay of his clothes made it no longer consistent with their vanity to admit him to their tables, or to associate with him in public places. He now began to find every man from home at whose house he called; and was therefore no longer able to procure the necessaries of life, but wandered about the town, slighted and neglected, in quest of a dinner which he did not always obtain.

To complete his misery, he was pursued by the officers for small debts which he had contracted; and was therefore obliged to withdraw from the small number of friends from whom he had still reason to hope for favours. His custom was, to lie in bed the greatest part of the day, and to go out in the dark with the utmost privacy, and, after having paid his visit, return again before morning to his lodging, which was the garret of an obscure inn.

Being thus excluded on one hand, and confined on the other, he suffered the utmost extremities of poverty, and often fasted so long that he was seized with faintness, and had lost his appetite, not being able to bear the smell of meat, till the action of his stomach was restored by a cordial.

In this distress he received a remittance of five pounds from London, with which he provided himself a decent coat, and determined to go to London, but unhappily spent his money at a favourite tavern. Thus was he again confined to Bristol, where he was every day hunted by bailiffs. In this exigence he once more found a friend, who sheltered him in his house, though at the usual inconveniences with which his company was attended; for he could neither be persuaded to go to bed in the night, nor to rise in the day.

It is observable, that in these various scenes of misery he was always disengaged and cheerful: he at some times pursued his studies, and at others continued or enlarged his epistolary correspondence; nor was he ever so far dejected as to endeavour to procure an increase of his allowance by any other methods than accusations and reproaches.

He had now no longer any hopes of assistance from his friends at Bristol, who as merchants, and by consequence sufficiently studious of profit, cannot be supposed to have looked with much compassion upon negligence and extravagance, or to think any excellence equivalent to a fault of such consequence as neglect of economy. It is natural to imagine, that many of those who would have relieved his real wants, were discouraged from the exertion of their benevolence by observation of the use which was made of their favours, and conviction that relief would only be momentary, and that the same necessity would quickly return.

At last he quitted the house of his friend, and returned to his lodging at the inn, still intending to set out in a few days to London; but on the 10th of January, 1742-3, having been at supper with two of his friends, he was at his return to his lodgings arrested for a debt of about eight pounds, which he owed at a coffee-house, and conducted to the house of a sheriff's officer. The account which he gives of this misfortune, in a letter to one of the gentlemen with whom he had supped, is too remarkable to be omitted.

"It was not a little unfortunate for me, that I spent yesterday's evening with you; because the hour hindered me from entering on my new lodging; however, I have now got one, but such a one as I believe nobody would choose.

"I was arrested at the suit of Mrs. Read, just as I was going up stairs to bed, at Mr. Bowyer's; but taken in so private a manner, that I believe nobody at the White Lion is apprised of it: though I let the officers know the strength, or rather the weakness, of my pocket, yet they treated me with the utmost civility; and even when they conducted me to confinement, it was in such a manner, that I verily believe I could have escaped, which I would rather be ruined than have done, notwithstanding the whole amount of my finances was but threepence halfpenny.

"In the first place, I must insist, that you will industriously conceal this from Mrs. S———e, because I would not have her good-nature suffer that pain, which I know she would be apt to feel on this occasion.

"Next, I conjure you, dear sir, by all the ties of friendship, by no means to have one uneasy thought on my account; but to have the same pleasantry of countenance and unruffled serenity of mind, which (God be praised!) I have in this, and have had in a much severer calamity. Furthermore, I charge you, if you value my friendship as truly as I do yours, not to utter, or even harbour, the least resentment against Mrs. Read. I believe she has ruined me, but I freely forgive her; and, though I will never more have any intimacy with her, I would, at a due distance, rather do her an act of good than ill-will. Lastly, (pardon the expression,) I absolutely command you not to offer me any pecuniary assistance, nor to attempt getting me any from any one of your friends. At another time, or on any other occasion, you may, dear friend, be well assured, I would rather write to you in the submissive style of a request, than that of a peremptory command.

"However, that my truly valuable friend may not think I am too proud to ask a favour, let me entreat you to let me have your boy to attend me this day, not only for the sake of saving me the expense of porters, but for the delivery of some letters to people whose names I would not have known to strangers.

"The civil treatment I have thus far met from those whose prisoner I am, makes me thankful to the Almighty, that though he has thought fit to visit me, on my birth-night, with affliction, yet (such is his great goodness!) my affliction is not without alleviating circumstances. I murmur not; but am all resignation to the divine will. As to the world, I hope that I shall be endued by Heaven with that presence of mind, that serene dignity in misfortune, that constitutes the character of a true nobleman; a dignity far beyond that of coronets; a nobility arising from the just principles of philosophy, refined and exalted by those of christianity."

He continued five days at the officer's, in hopes that he should be able to procure bail, and avoid

the necessity of going to prison. The state in which he passed his time, and the treatment which he received, are very justly expressed by him in a letter which he wrote to a friend: "The whole day," says he, "has been employed in various people's filling my head with their foolish chimerical systems, which has obliged me coolly (as far as nature will admit) to digest and accommodate myself to every different person's way of thinking; hurried from one wild system to another, till it has quite made a chaos of my imagination, and nothing done—promised—disappointed—ordered to send, every hour, from one part of the town to the other."

When his friends, who had hitherto caressed and applauded him, found that to give bail and pay the debt was the same, they all refused to preserve him from a prison at the expense of eight pounds; and therefore, after having been for some time at the officer's house, "at an immense expense," as he observes in his letter, he was at length removed to Newgate.

This expense he was enabled to support by the generosity of Mr. Nash at Bath, who, upon receiving from him an account of his condition, immediately sent him five guineas, and promised to promote his subscription at Bath with all his interest.

By his removal to Newgate, he obtained at least a freedom from suspense, and rest from the disturbing vicissitudes of hope and disappointment: he now found that his friends were only companions, who were willing to share his gayety, but not to partake of his misfortunes; and therefore he no longer expected any assistance from them.

It must, however, be observed of one gentleman, that he offered to release him by paying the debt; but that Mr. Savage would not consent; I suppose, because he thought he had before been too burdensome to him.

He was offered by some of his friends that a collection should be made for his enlargement: but he "treated the proposal," and declared* "he should again treat it with disdain. As to writing any mendicant letters, he had too high a spirit, and determined only to write to some ministers of state to try to regain his pension."

He continued to complain† of those that had sent him into the country, and objected to them, that he had "lost the profits of his play, which had been finished three years;" and in another letter declares his resolution to publish a pamphlet, that the world might know how "he had been used."

This pamphlet was never written; for he in a very short time recovered his usual tranquillity, and cheerfully applied himself to more inoffensive studies. He indeed steadily declared, that he was promised a yearly allowance of fifty pounds, and never received half the sum; but he seemed to resign himself to that as well as to other misfortunes, and lose the remembrance of it in his amusements and employments.

The cheerfulness with which he bore his confinement appears from the following letter, which he wrote, January the 30th, to one of his friends in London.

"I now write to you from my confinement in Newgate, where I have been ever since Monday last was se'nnight, and where I enjoy myself with much more tranquillity than I have known for upwards of a twelvemonth past; having a room entirely to myself, and pursuing the amusement of my poetical studies, uninterrupted, and agreeably to my mind. I thank the Almighty, I am now all collected in myself; and, though my person is in confinement, my mind can expatiate on ample and useful subjects with all the freedom imaginable. I am now more conversant with the Nine than ever, and if, instead of a Newgate-bird, I may be allowed to be a bird of the Muses, I assure you, sir, I sing very freely in my cage; sometimes, indeed, in the plaintive notes of the nightingale; but at others in cheerful strains of the lark."

In another letter he observes, that he ranges from one subject to another, without confining himself to any particular task: and that he was employed one week upon one attempt, and the next upon another.

Surely the fortitude of this man deserves, at least, to be mentioned with applause; and, whatever faults may be imputed to him, the virtue of suffering well cannot be denied him. The two powers which, in the opinion of Epictetus, constituted a wise man, are those of bearing and forbearing; which it cannot indeed be affirmed to have been equally possessed by Savage; and indeed the want of one obliged him very frequently to practise the other.

He was treated by Mr. Dagge, the keeper of the prison, with great humanity; was supported by him at his own table, without any certainty of recompense; had a room to himself, to which he could at any time retire from all disturbance; was allowed to stand at the door of the prison, and sometimes taken out into the fields;‡ so that he suffered fewer hardships in prison than he had been accustomed to undergo in the greatest part of his life.

The keeper did not confine his benevolence to a gentle execution of his office, but made some overtures to the creditor for his release, though without effect; and continued, during the whole time of his imprisonment, to treat him with the utmost tenderness and civility.

Virtue is undoubtedly most laudable in that state which makes it most difficult; and therefore the humanity of a gaoler certainly deserves this public attestation; and the man, whose heart has not been hardened by such an employment, may be justly proposed as a pattern of benevolence. If an inscription was once engraved "to the honest toll-gatherer," less honours ought not to be paid "to the tender gaoler."

Mr. Savage very frequently received visits, and sometimes presents, from his acquaintances; but they did not amount to a subsistence, for the greater part of which he was indebted to the generosity of this keeper; but these favours, however they might endear to him the particular persons from whom he received them, were very far from impressing upon his mind any advantageous ideas of the people of Bristol, and therefore he thought he could not more properly employ himself in prison, than in writing a poem called "London and Bristol delineated."§

When he had brought this poem to its present

* In a letter after his confinement.—Dr. J.

† Letter, Jan. 15.

‡ See this confirmed, Gent. Mag. vol. lvii. 1140.—N.

§ The Author preferred this title to that of "London

state, which, without considering the chasm, is not perfect, he wrote to London an account of his design, and informed his friend,* that he was determined to print it with his name; but enjoined him not to communicate his intention to his Bristol acquaintance. The gentleman, surprised at his resolution, endeavoured to dissuade him from publishing it, at least from prefixing his name; and declared, that he could not reconcile the injunction of secrecy with his resolution to own it at its first appearance. To this Mr. Savage returned an answer, agreeable to his character, in the following terms:

"I received yours this morning; and not without a little surprise at the contents. To answer a question with a question, you ask me concerning London and Bristol, why will I add *delineated*? Why did Mr. Woolaston add the same word to his 'Religion of Nature?' I suppose that it was his will and pleasure to add it in his case; and it is mine to do so in my own. You are pleased to tell me, that you understand not why secrecy is enjoined, and yet I intend to set my name to it. My answer is—I have my private reasons, which I am not obliged to explain to any one. You doubt my friend Mr. S——† would not approve of it—And what is it to me whether he does or not? Do you imagine that Mr. S—— is to dictate to me? If any man who calls himself my friend should assume such an air, I would spurn at his friendship with contempt. You say, I seem to think so by not letting him know it—And suppose I do, what then? Perhaps I can give reasons for that disapprobation, very foreign from what you would imagine.—You go on in saying, Suppose I should not put my name to it—My answer is, that I will not suppose any such thing, being determined to the contrary: neither, sir, would I have you suppose that I applied to you for want of another press: nor would I have you imagine that I owe Mr. S—— obligations which I do not."

Such was his imprudence, and such his obstinate adherence to his own resolutions, however absurd! A prisoner! supported by charity! and whatever insults he might have received during the latter part of his stay at Bristol, once caressed, esteemed, and presented with a liberal collection, he could forget on a sudden his danger and his obligations, to gratify the petulance of his wit, or the eagerness of his resentment, and publish a satire, by which he might reasonably expect that he should alienate those who then supported him, and provoke those whom he could neither resist nor escape.

This resolution, from the execution of which it is probable that only his death could have hindered him, is sufficient to show, how much he disregarded all considerations that opposed his present passions, and how readily he hazarded all future advantages for any immediate gratifications. Whatever was his predominant inclination, neither hope nor fear hindered him from complying with it; nor had opposition any other effect than to heighten his ardour, and irritate his vehemence.

This performance was however laid aside, while he was employed in soliciting assistance from several great persons; and one interruption succeeding another, hindered him from supplying the chasm, and perhaps from retouching the other parts, which he can hardly be imagined to have finished in his own opinion; for it is very unequal, and some of the lines are rather inserted to rhyme to others, than to support or improve the sense; but the first and last parts are worked up with great spirit and elegance.

His time was spent in the prison for the most part in study, or in receiving visits; but sometimes he descended to lower amusements, and diverted himself in the kitchen with the conversation of the criminals; for it was not pleasing to him to be much without company; and, though he was very capable of a judicious choice, he was often contented with the first that offered; for this he was sometimes reproved by his friends, who found him surrounded with felons: but the reproof was on that, as on other occasions, thrown away; he continued to gratify himself, and to set very little value on the opinion of others.

But here, as in every other scene of his life, he made use of such opportunities as occurred of benefiting those who were more miserable than himself, and was always ready to perform any office of humanity to his fellow-prisoners.

He had now ceased from corresponding with any of his subscribers except one, who yet continued to remit him the twenty pounds a year which he had promised him, and by whom it was expected that he would have been in a very short time enlarged, because he had directed the keeper to inquire after the state of his debts.

However, he took care to enter his name according to the forms of the court,‡ that the creditor might be obliged to make some allowance, if he was continued a prisoner, and, when on that occasion he appeared in the hall, was treated with very unusual respect.

But the resentment of the city was afterwards raised by some accounts that had been spread of the satire; and he was informed that some of the merchants intended to pay the allowance which the law required, and to detain him a prisoner at their own expense. This he treated as an empty menace; and perhaps might have hastened the publication, only to show, how much he was superior to their insults, had not all his schemes been suddenly destroyed.

When he had been six months in prison, he received from one of his friends,§ in whose kindness he had the greatest confidence, and on whose assistance he chiefly depended, a letter, that contained a charge of a very atrocious ingratitude, drawn up in such terms as sudden resentment dictated. Henley, in one of his advertisements, had mentioned, "Pope's treatment of Savage." This was supposed by Pope to be the consequence of a complaint made by Savage to Henley, and was therefore mentioned by him with much resentment. Mr. Savage

and Bristol compared?" which, when he began the piece, he intended to prefix to it.—Dr. J.

* This friend was Mr. Cave, the printer.—N

† Mr. Strong, of the Post-office.—N.

‡ See Gent. Mag. vol. lvii. 1040.—N.

§ Mr. Pope. See some extracts of letters from that gentleman to and concerning Mr. Savage, in Ruffhead's Life of Pope, p. 502.—R.

returned a very solemn protestation of his innocence, but however appeared much disturbed at the accusation. Some days afterwards he was seized with a pain in his back and side, which, as it was not violent, was not suspected to be dangerous; but, growing daily more languid and dejected, on the 25th of July he confined himself to his room, and a fever seized his spirits. The symptoms grew every day more formidable, but his condition did not enable him to procure any assistance. The last time that the keeper saw him was on July the 31st, 1743; when Savage, seeing him at his bedside, said, with an uncommon earnestness, "I have something to say to you, sir;" but, after a pause, moved his hand in a melancholy manner; and, finding himself unable to recollect what he was going to communicate, said, "'Tis gone!" The keeper soon after left him; and the next morning he died. He was buried in the churchyard of St. Peter, at the expense of the keeper.

Such was the life and death of Richard Savage, a man equally distinguished by his virtues and vices; and at once remarkable for his weaknesses and abilities.

He was of a middle stature, of a thin habit of body, a long visage, coarse features, and melancholy aspect; of a grave and manly deportment, a solemn dignity of mien, but which, upon a nearer acquaintance, softened into an engaging easiness of manner. His walk was slow, and his voice tremulous and mournful. He was easily excited to smiles, but very seldom provoked to laughter.

His mind was in an uncommon degree vigorous and active. His judgment was accurate, his apprehension quick, and his memory so tenacious, that he was frequently observed to know what he had learned from others, in a short time, better than those by whom he was informed; and could frequently recollect incidents, with all their combination of circumstances, which few would have regarded at the present time, but which the quickness of his apprehension impressed upon him. He had the peculiar felicity that his attention never deserted him; he was present to every object, and regardful of the most trifling occurrences. He had the art of escaping from his own reflections, and accommodating himself to every new scene.

To this quality is to be imputed the extent of his knowledge, compared with the small time which he spent in visible endeavours to acquire it. He mingled in cursory conversation with the same steadiness of attention as others apply to a lecture; and, amidst the appearance of thoughtless gayety, lost no new idea that was started, nor any hint that could be improved.—He had therefore made in coffee-houses the same proficiency as others in their closets: and it is remarkable, that the writings of a man of little education and little reading have an air of learning scarcely to be found in any other performances, but which perhaps as often obscures as embellishes them.

His judgment was eminently exact both with regard to writings and to men. The knowledge of life was indeed his chief attainment; and it is not without some satisfaction, that I can produce the suffrage of Savage in favour of human nature, of which he never appeared to entertain such odious ideas as some, who perhaps had neither his judgment nor experience, have published, either in ostentation of their sagacity, vindication of their crimes, or gratification of their malice.

His method of life particularly qualified him for conversation, of which he knew how to practise all the graces. He was never vehement or loud, but at once modest and easy, open and respectful; his language was vivacious and elegant, and equally happy upon grave or humorous subjects. He was generally censured for not knowing when to retire; but that was not the defect of his judgment, but of his fortune: when he left his company, he was frequently to spend the remaining part of the night in the street, or at least was abandoned to gloomy reflections, which it is not strange that he delayed as long as he could; and sometimes forgot that he gave others pain to avoid it himself.

It cannot be said, that he made use of his abilities for the direction of his own conduct; an irregular and dissipated manner of life had made him the slave of every passion that happened to be excited by the presence of its object, and that slavery to his passions reciprocally produced a life irregular and dissipated. He was not master of his own motions, nor could promise any thing for the next day.

With regard to his economy, nothing can be added to the relation of his life. He appeared to think himself born to be supported by others, and dispensed from all necessity of providing for himself; he therefore never prosecuted any scheme of advantage, nor endeavoured even to secure the profits which his writings might have afforded him. His temper was, in consequence of the dominion of his passions, uncertain and capricious; he was easily engaged, and easily disgusted; but he is accused of retaining his hatred more tenaciously than his benevolence.

He was compassionate both by nature and principle, and always ready to perform offices of humanity; but when he was provoked (and very small offences were sufficient to provoke him) he would prosecute his revenge with the utmost acrimony till his passion had subsided.

His friendship was therefore of little value; for, though he was zealous in the support or vindication of those whom he loved, yet it was always dangerous to trust him, because he considered himself as discharged by the first quarrel from all ties of honour or gratitude; and would betray those secrets which in the warmth of confidence had been imparted to him. This practice drew upon him a universal accusation of ingratitude; nor can it be denied that he was very ready to set himself free from the load of an obligation; for he could not bear to conceive himself in a state of dependence, his pride being equally powerful with his other passions, and appearing in the form of insolence at one time, and of vanity at another. Vanity, the most innocent species of pride, was most frequently predominant: he could not easily leave off, when he had once begun to mention himself or his works; nor ever read his verses without stealing his eyes from the page, to discover in the faces of his audience, how they were affected with any favourite passage.

A kinder name than that of vanity ought to be given to the delicacy with which he was always careful to separate his own merit from every

other man's, and to reject that praise to which he had no claim. He did not forget, in mentioning his performances, to mark every line that had been suggested or amended; and was so accurate, as to relate that he owed *three words* in "The Wanderer" to the advice of his friends.

His veracity was questioned, but with little reason; his accounts, though not indeed always the same, were generally consistent. When he loved any man, he suppressed all his faults; and, when he had been offended by him, concealed all his virtues: but his characters were generally true, so far as he proceeded; though it cannot be denied, that his partiality might have sometimes the effect of falsehood.

In cases indifferent, he was zealous for virtue, truth, and justice: he knew very well the necessity of goodness to the present and future happiness of mankind; nor is there perhaps any writer, who has less endeavoured to please by flattering the appetites, or perverting the judgment.

As an author, therefore, and he now ceases to influence mankind in any other character, if one piece which he had resolved to suppress, be excepted, he has very little to fear from the strictest moral or religious censure. And though he may not be altogether secure against the objections of the critic, it must however be acknowledged, that his works are the productions of a genius truly poetical; and, what many writers who have been more lavishly applauded cannot boast, that they have an original air, which has no resemblance of any foregoing writer; that the versification and sentiments have a cast peculiar to themselves, which no man can imitate with success, because what was nature in Savage would in another be affectation. It must be confessed, that his descriptions are striking, his images animated, his fictions justly imagined, and all his allegories artfully pursued; that his diction is elevated, though sometimes forced, and his numbers sonorous and majestic, though frequently sluggish and encumbered. Of his style, the general fault is harshness, and its general excellence is dignity; of his sentiments, the prevailing beauty is simplicity, and uniformity the prevailing defect.

For his life, or for his writings, none, who candidly consider his fortune, will think an apology either necessary or difficult. If he was not always sufficiently instructed on his subject, his knowledge was at least greater than could have been attained by others in the same state. If his works were sometimes unfinished, accuracy cannot reasonably be exacted from a man oppressed with want, which he has no hope of relieving but by a speedy publication. The insolence and resentment of which he is accused were not easily to be avoided by a great mind, irritated by perpetual hardships, and constrained hourly to return the spurns of contempt, and repress the insolence of prosperity; and vanity may surely be readily pardoned in him, to whom life afforded no other comforts than barren praises, and the consciousness of deserving them.

Those are no proper judges of his conduct, who have slumbered away their time on the down of plenty; nor will any wise man presume to say, "Had I been in Savage's condition, I should have lived or written better than Savage."

This relation will not be wholly without its use, if those, who languish under any part of his sufferings, shall be enabled to fortify their patience, by reflecting that they feel only those afflictions from which the abilities of Savage did not exempt him; or those, who, in confidence of superior capacities or attainments, disregarded the common maxims of life, shall be reminded, that nothing will supply the want of prudence; and that negligence and irregularity, long continued, will make knowledge useless, wit ridiculous, and genius contemptible.

SWIFT.

An account of Dr. Swift has been already collected, with great diligence and acuteness, by Dr. Hawkesworth, according to a scheme which I laid before him in the intimacy of our friendship. I cannot therefore be expected to say much of a life, concerning which I had long since communicated my thoughts to a man capable of dignifying his narrations with so much elegance of language and force of sentiment.

Jonathan Swift was, according to an account said to be written by himself,* the son of Jonathan Swift, an attorney, and was born at Dublin on St. Andrew's day, in 1667: according to his own report, as delivered by Pope to Spence, he was born at Leicester, the son of a clergyman, who was minister of a parish in Herefordshire.† During his life the place of his birth was undetermined. He was contented to be called an Irishman by the Irish; but would occasionally call himself an Englishman. The question may, without much regret, be left in the obscurity in which he delighted to involve it.

Whatever was his birth, his education was Irish. He was sent at the age of six to the school at Kilkenny, and in his fifteenth year (1682) was admitted into the University of Dublin.

In his academical studies he was either not diligent or not happy. It must disappoint every reader's expectation, that when at the usual time he claimed the bachelorship of arts, he was found by the examiners too conspicuously deficient for regular admission, and obtained his de-

* Mr. Sheridan, in his life of Swift, observes that this account was really written by the Dean, and now exists in his own hand-writing in the library of Dublin College.—R.

† Spence's Anecdotes, vol. ii. p. 273.

gree at last by *special favour*; a term used in that University to denote want of merit.

Of this disgrace it may be easily supposed that he was much ashamed, and shame had its proper effect in producing reformation. He resolved from that time to study eight hours a day, and continued his industry for seven years, with what improvement is sufficiently known. This part of his story well deserves to be remembered; it may afford useful admonition and powerful encouragement to many men, whose abilities have been made for a time useless by their passions or pleasures, and who, having lost one part of life in idleness, are tempted to throw away the remainder in despair.

In this course of daily application he continued three years longer at Dublin; and in this time, if the observation and memory of an old companion may be trusted, he drew the first sketch of his "Tale of a Tub."

When he was about one-and-twenty, (1688,) being by the death of Godwin Swift, his uncle, who had supported him, left without subsistence, he went to consult his mother, who then lived at Leicester, about the future course of his life; and, by her direction, solicited the advice and patronage of Sir William Temple, who had married one of Mrs. Swift's relations, and whose father, Sir John Temple, master of the rolls in Ireland, had lived in great familiarity of friendship with Godwin Swift, by whom Jonathan had been to that time maintained.

Temple received with sufficient kindness the nephew of his father's friend, with whom he was, when they conversed together, so much pleased, that he detained him two years in his house. Here he became known to King William, who sometimes visited Temple when he was disabled by the gout, and, being attended by Swift in the garden, showed him how to cut asparagus in the Dutch way.

King William's notions were all military; and he expressed his kindness to Swift by offering to make him a captain of horse.

When Temple removed to Moor-park, he took Swift with him; and when he was consulted by the Earl of Portland about the expedience of complying with a bill then depending for making parliaments triennial, against which King William was strongly prejudiced, after having in vain tried to show the Earl that the proposal involved nothing dangerous to royal power, he sent Swift for the same purpose to the King. Swift, who probably was proud of his employment, and went with all the confidence of a young man, found his arguments, and his art of displaying them, made totally ineffectual by the predetermination of the King; and used to mention this disappointment as his first antidote against vanity.

Before he left Ireland he contracted a disorder, as he thought, by eating too much fruit. The original of diseases is commonly obscure. Almost every boy eats as much fruit as he can get, without any great inconvenience. The disease of Swift was giddiness with deafness, which attacked him from time to time, began very early, pursued him through life, and at last sent him to the grave, deprived of reason.

Being much oppressed at Moor-park by this grievous malady, he was advised to try his native air, and went to Ireland; but, finding no benefit, returned to Sir William, at whose house he continued his studies, and is known to have read, among other books, "Cyprian" and "Irenæus." He thought exercise of great necessity, and used to run half a mile up and down a hill every two hours.

It is easy to imagine that the mode in which his first degree was conferred, left him no great fondness for the University of Dublin, and therefore he resolved to become a master of arts at Oxford. In the testimonial which he produced, the words of disgrace were omitted; and he took his master's degree (July 5, 1692) with such reception and regard as fully contented him.

While he lived with Temple, he used to pay his mother at Leicester a yearly visit. He travelled on foot, unless some violence of weather drove him into a wagon; and at night he would go to a penny lodging, where he purchased clean sheets for sixpence. This practice Lord Orrery imputes to his innate love of grossness and vulgarity: some may ascribe it to his desire of surveying human life through all its varieties: and others, perhaps with equal probability, to a passion which seems to have been deeply fixed in his heart, the love of a shilling.

In time he began to think that his attendance at Moor-park deserved some other recompense than the pleasure, however mingled with improvement, of Temple's conversation; and grew so impatient, that (1694) he went away in discontent.

Temple, conscious of having given reason for complaint, is said to have made him deputy master of the rolls in Ireland; which, according to his kinsman's account, was an office which he knew him not able to discharge. Swift therefore resolved to enter into the church, in which he had at first no higher hopes than of the chaplainship to the Factory at Lisbon; but, being recommended to Lord Capel, he obtained the prebend of Kilroot, in Connor, of about a hundred pounds a year.

But the infirmities of Temple made a companion like Swift so necessary, that he invited him back, with a promise to procure him an English preferment in exchange for the prebend, which he desired him to resign. With this request Swift quickly complied, having perhaps equally repented their separation, and they lived on together with mutual satisfaction; and, in the four years that passed between his return and Temple's death, it is probable that he wrote the "Tale of a Tub" and the "Battle of the Books."

Swift began early to think, or to hope, that he was a poet, and wrote Pindaric odes to Temple, to the King, and to the Athenian Society, a knot of obscure men,* who published a periodical pamphlet of answers to questions, sent, or supposed to be sent, by letters. I have been told that Dryden, having perused these verses, said, "Cousin Swift, you will never be a poet;" and that this denunciation was the motive of Swift's perpetual malevolence to Dryden.

In 1699 Temple died, and left a legacy with his manuscripts to Swift, for whom he had obtained, from King William, a promise of the first prebend that should be vacant at Westminster or Canterbury.

That this promise might not be forgotten,

* The publisher of this Collection was John Dunton.—R.

Swift dedicated to the King the posthumous works with which he was intrusted: but neither the dedication, nor tenderness for the man whom he once had treated with confidence and fondness, revived in King William the remembrance of his promise. Swift awhile attended the court; but soon found his solicitations hopeless.

He was then invited by the Earl of Berkeley to accompany him into Ireland, as a private secretary; but, after having done the business till their arrival at Dublin, he then found that one Bush had persuaded the Earl that a clergyman was not a proper secretary, and had obtained the office for himself. In a man like Swift, such circumvention and inconstancy must have excited violent indignation.

But he had yet more to suffer. Lord Berkeley had the disposal of the deanery of Derry, and Swift expected to obtain it; but, by the secretary's influence, supposed to have been secured by a bribe, it was bestowed on somebody else; and Swift was dismissed with the livings of Laracor and Rathbeggin in the diocess of Meath, which together did not equal half the value of the deanery.

At Laracor he increased the parochial duty by reading prayers on Wednesdays and Fridays, and performed all the offices of his profession with great decency and exactness.

Soon after his settlement at Laracor, he invited to Ireland the unfortunate Stella, a young woman whose name was Johnson, the daughter of the steward of Sir William Temple, who, in consideration of her father's virtues, left her a thousand pounds. With her came Mrs. Dingley, whose whole fortune was twenty-seven pounds a year for her life. With these ladies he passed his hours of relaxation, and to them he opened his bosom; but they never resided in the same house, nor did he ever see either without a witness. They lived at the parsonage when Swift was away; and, when he returned, removed to a lodging, or to the house of a neighbouring clergyman.

Swift was not one of those minds which amaze the world with early pregnancy: his first work, except his few poetical essays, was the "Dissentions in Athens and Rome," published (1701) in his thirty-fourth year. After its appearance, paying a visit to some bishop, he heard mention made of the new pamphlet that Burnet had written, replete with political knowledge. When he seemed to doubt Burnet's right to the work, he was told by the bishop, that he was "a young man;" and, still persisting to doubt, that he was a "very positive young man."

Three years afterwards (1704) was published "The Tale of a Tub:" of this book charity may be persuaded to think that it might be written by a man of a peculiar character without ill intention; but it is certainly of dangerous example. That Swift was its author, though it be universally believed, was never owned by himself, nor very well proved by any evidence; but no other claimant can be produced, and he did not deny it when Archbishop Sharpe and the Dutchess of Somerset, by showing it to the Queen, debarred him from a bishopric.

When this wild work first raised the attention of the public, Sacheverell, meeting Smalridge, tried to flatter him, by seeming to think him the author; but Smalridge answered with indignation, "Not all that you and I have in the world, nor all that ever we shall have, should hire me to write the Tale of a Tub."

The digressions relating to Wotton and Bentley must be confessed to discover want of knowledge or want of integrity; he did not understand the two controversies, or he willingly misrepresented them. But wit can stand its ground against truth only a little while. The honours due to learning have been justly distributed by the decision of posterity.

"The Battle of the Books" is so like the "Combat des Livres," which the same question concerning the ancients and moderns had produced in France, that the improbability of such a coincidence of thoughts without communication is not, in my opinion, balanced by the anonymous protestation prefixed, in which all knowledge of the French book is peremptorily disowned.*

For some time after, Swift was probably employed in solitary study, gaining the qualifications requisite for future eminence. How often he visited England, and with what diligence he attended his parishes, I know not. It was not till about four years afterwards that he became a professed author; and then, one year (1708) produced "The Sentiments of a Church-of-England Man;" the ridicule of Astrology under the name of "Bickerstaff;" the "Argument against abolishing Christianity;" and the Defence of the "Sacramental Test."

"The Sentiments of a Church-of-England Man" is written with great coolness, moderation, ease, and perspicuity. The "Argument against abolishing Christianity" is a very happy and judicious irony. One passage in it deserves to be selected:

"If Christianity were once abolished, how could the free-thinkers, the strong reasoners, and the men of profound learning, be able to find another subject so calculated, in all points, whereon to display their abilities? What wonderful productions of wit should we be deprived of from those, whose genius, by continual practice, hath been wholly turned upon raillery and invectives against religion, and would therefore never be able to shine, or distinguish themselves, upon any other subject! We are daily complaining of the great decline of wit among us, and would take away the greatest, perhaps the only, topic we have left. Who would ever have suspected Asgill for a wit, or Toland for a philosopher, if the inexhaustible stock of Christianity had not been at hand to provide them with materials? What other subject, through all art or nature, could have produced Tindal for a profound author, or furnished him with readers? It is the wise choice of the subject that alone adorns and distinguishes the writer. For had a hundred such pens as these been employed on the side of religion, they would have immediately sunk into silence and oblivion."

The reasonableness of a test is not hard to be proved; but, perhaps it must be allowed, that the proper test has not been chosen.

The attention paid to the papers published under the name of "Bickerstaff," induced Steele, when he projected "The Tatler," to assume an

* See Sheridan's Life, edit. 1784, p. 525; where are some remarks on this passage.—R.

appellation which had already gained possession of the reader's notice.

In the year following he wrote a "Project for the Advancement of Religion," addressed to Lady Berkeley; by whose kindness it is not unlikely that he was advanced to his benefices. To this project, which is formed with great purity of intention, and displayed with sprightliness and elegance, it can only be objected, that, like many projects, it is, if not generally impracticable, yet evidently hopeless, as it supposes more zeal, concord, and perseverance, than a view of mankind gives reason for expecting.

He wrote likewise this year "A Vindication of Bickerstaff;" and an explanation of "An Ancient Prophecy," part written after the facts, and the rest never completed, but well planned to excite amazement.

Soon after began the busy and important part of Swift's Life. He was employed (1710) by the Primate of Ireland to solicit the Queen for a remission of the first-fruits and twentieth parts to the Irish Clergy. With this purpose he had recourse to Mr. Harley, to whom he was mentioned as a man neglected and oppressed by the last ministry, because he had refused to co-operate with some of their schemes. What he had refused has never been told; what he had suffered was, I suppose, the exclusion from a bishopric by the remonstrances of Sharpe, whom he describes as "the harmless tool of others' hate," and whom he represents as afterwards "suing for pardon."

Harley's designs and situation were such as made him glad of an auxiliary so well qualified for his service; he therefore soon admitted him to familiarity, whether ever to confidence some have made a doubt; but it would have been difficult to excite his zeal without persuading him that he was trusted, and not very easy to delude him by false persuasions.

He was certainly admitted to those meetings in which the first hints and original plan of action are supposed to have been formed; and was one of the sixteen ministers, or agents of the ministry, who met weekly at each other's houses, and were united by the name of "Brothers."

Being not immediately considered as an obdurate tory, he conversed indiscriminately with all the wits, and yet was the friend of Steele; who, in the "Tatler," which began in April, 1709, confesses the advantage of his conversation, and mentions something contributed by him to his paper. But he was now immerging into political controversy; for the year 1710 produced "The Examiner," of which Swift wrote thirty-three papers. In argument he may be allowed to have the advantage; for where a wide system of conduct, and the whole of a public character, is laid open to inquiry, the accuser having the choice of facts, must be very unskilful if he does not prevail; but, with regard to wit, I am afraid none of Swift's papers will be found equal to those by which Addison opposed him.*

He wrote in the year 1711, a "Letter to the October Club," a number of tory gentlemen sent from the country to parliament, who formed themselves into a club, to the number of about a hundred, and met to animate the zeal, and raise the expectations, of each other. They thought, with great reason, that the ministers were losing opportunities; that sufficient use was not made of the ardour of the nation; they called loudly for more changes and stronger efforts; and demanded the punishment of part, and the dismission of the rest, of those whom they considered as public robbers.

Their eagerness was not gratified by the Queen, or by Harley. The Queen was probably slow because she was afraid; and Harley was slow, because he was doubtful: he was a tory only by necessity or for convenience; and when he had power in his hands, had no settled purpose for which he should employ it; forced to gratify to a certain degree the tories who supported him, but unwilling to make his reconcilement to the whigs utterly desperate, he corresponded at once with the two expectants of the crown, and kept, as has been observed, the succession undetermined. Not knowing what to do, he did nothing; and, with the fate of a double dealer, at last he lost his power, but kept his enemies.

Swift seems to have concurred in opinion with the "October Club;" but it was not in his power to quicken the tardiness of Harley, whom he stimulated as much as he could, but with little effect. He that knows not whither to go, is in no haste to move. Harley, who was perhaps not quick by nature, became yet more slow by irresolution; and was content to hear that dilatoriness lamented as natural, which he applauded in himself as politic.

Without the tories, however, nothing could be done: and, as they were not to be gratified, they must be appeased; and the conduct of the Minister, if it could not be vindicated, was to be plausibly excused.

Early in the next year he published a "Proposal for correcting, improving, and ascertaining the English Tongue," in a letter to the Earl of Oxford; written without much knowledge of the general nature of languages, and without any accurate inquiry into the history of other tongues. The certainty and stability which, contrary to all experience, he thinks attainable, he proposes to secure by instituting an academy; the decrees of which, every man would have been willing, and many would have been proud, to disobey; and which, being renewed by successive elections, would in a short time have differed from itself.

Swift now attained the zenith of his political importance: he published (1712) the "Conduct of the Allies," ten days before the parliament assembled. The purpose was to persuade the nation to a peace; and never had any writer more success. The people, who had been amused with bonfires and triumphal processions, and looked with idolatry on the General and his friends, who, as they thought, had made England the arbitress of nations, were confounded between shame and rage, when they found that "mines had been exhausted, and millions destroyed," to secure the Dutch, or aggrandize the Emperor, without any advantage to ourselves; that we had been bribing our neighbours to fight their own quarrel; and that among our enemies we might number our allies.

That is now no longer doubted, of which the

* Mr. Sheridan, however, says, that Addison's last Whig Examiner was published Oct. 12, 1711; and Swift's first Examiner, on the 10th of the following November.—R.

nation was then first informed, that the war was unnecessarily protracted to fill the pockets of Marlborough: and that it would have been continued without end, if he could have continued his annual plunder. But Swift, I suppose, did not yet know what he has since written, that a commission was drawn, which would have appointed him General for life, had it not become ineffectual by the resolution of Lord Cowper, who refused the seal.

"Whatever is received," say the schools, "is received in proportion to the recipient." The power of a political treatise depends much upon the disposition of the people; the nation was then combustible, and a spark set it on fire. It is boasted, that, between November and January, eleven thousand were sold; a great number at that time, when we were yet not a nation of readers. To its propagation certainly no agency of power or influence was wanting. It furnished arguments for conversation, speeches for debate, and materials for parliamentary resolutions.

Yet, surely, whoever surveys this wonder-working pamphlet with cool perusal, will confess that its efficacy was supplied by the passions of its readers; that it operates by the mere weight of facts, with very little assistance from the hand that produced them.

This year (1712) he published his "Reflections on the Barrier Treaty," which carries on the design of his "Conduct of the Allies," and shows how little regard in that negotiation had been shown to the interest of England, and how much of the conquered country had been demanded by the Dutch.

This was followed by "Remarks on the Bishop of Sarum's Introduction to the Third Volume of the History of the Reformation;" a pamphlet which Burnet published as an alarm, to warn the nation of the approach of popery. Swift, who seems to have disliked the bishop with something more than political aversion, treats him like one whom he is glad of an opportunity to insult.

Swift, being now the declared favourite and supposed confidant of the tory ministry, was treated by all that depended on the Court with the respect which dependants know how to pay. He soon began to feel part of the misery of greatness: he that could say that he knew him, considered himself as having fortune in his power. Commissions, solicitations, remonstrances, crowded about him; he was expected to do every man's business, to procure employment for one, and to retain it for another. In assisting those who addressed him, he represents himself as sufficiently diligent; and desires to have others believe, what he probably believed himself, that by his interposition many whigs of merit, and among them Addison and Congreve, were continued in their places. But every man of known influence has so many petitions which he cannot grant, that he must necessarily offend more than he gratifies, as the preference given to one affords all the rest reason for complaint. "When I give away a place," said Louis XIV. "I make a hundred discontented, and one ungrateful."

Much has been said of the equality and independence which he preserved in his conversation with the ministers, of the frankness of his remonstrances, and the familiarity of his friendship. In accounts of this kind a few single incidents are set against the general tenor of behaviour. No man, however, can pay a more servile tribute to the great, than by suffering his liberty in their presence to aggrandize him in his own esteem. Between different ranks of the community there is necessarily some distance; he who is called by his superior to pass the interval, may properly accept the invitation; but petulance and obtrusion are rarely produced by magnanimity, nor have often any nobler cause than the pride of importance, and the malice of inferiority. He who knows himself necessary may set, while that necessity lasts, a high value upon himself; as, in a lower condition, a servant eminently skilful may be saucy; but he is saucy only because he is servile. Swift appears to have preserved the kindness of the great when they wanted him no longer; and therefore it must be allowed, that the childish freedom, to which he seems enough inclined, was overpowered by his better qualities.

His disinterestedness has been likewise mentioned; a strain of heroism, which would have been in his condition romantic and superfluous. Ecclesiastical benefices, when they become vacant, must be given away; and the friends of power may, if there be no inherent disqualification, reasonably expect them. Swift accepted (1713) the deanery of St. Patrick, the best preferment that his friends could venture* to give him. That ministry was in a great degree supported by the clergy, who were not yet reconciled to the author of the "Tale of a Tub," and would not without much discontent and indignation have borne to see him installed in an English cathedral.

He refused, indeed, fifty pounds from Lord Oxford; but he accepted afterwards a draught of a thousand upon the Exchequer, which was intercepted by the Queen's death, and which he resigned, as he says himself, "*multa gemens*, with many a groan."

In the midst of his power and his politics, he kept a journal of his visits, his walks, his interviews with ministers, and quarrels with his servant, and transmitted it to Mrs. Johnson and Mrs. Dingley, to whom he knew that whatever befell him was interesting, and no accounts could be too minute. Whether these diurnal trifles were properly exposed to eyes which had never received any pleasure from the presence of the Dean, may be reasonably doubted: they have, however, some odd attraction; the reader, finding frequent mention of names which he has been used to consider as important, goes on in hope of information; and, as there is nothing to fatigue attention, if he is disappointed he can hardly complain. It is easy to perceive, from every page, that though ambition pressed Swift into a life of bustle, the wish for a life of ease was always returning.

He went to take possession of his deanery as soon as he had obtained it; but he was not suffered to stay in Ireland more than a fortnight before he was recalled to England, that he might reconcile Lord Oxford and Lord Bolingbroke, who began to look on one another with malevo-

* This emphatic word has not escaped the watchful eye of Dr. Warton, who has placed a *nota bene* at it.—*Cl.*

lence, which every day increased, and which Bolingbroke appeared to retain in his last years.

Swift contrived an interview, from which they both departed discontented; he procured a second, which only convinced him that the feud was irreconcileable: he told them his opinion, that all was lost. This denunciation was contradicted by Oxford; but Bolingbroke whispered that he was right.

Before this violent dissension had shattered the ministry, Swift had published, the beginning of the year, (1714,) "The public Spirit of the Whigs," in answer to "The Crisis," a pamphlet for which Steele was expelled from the House of Commons. Swift was now so far alienated from Steele, as to think him no longer entitled to decency, and therefore treats him sometimes with contempt, and sometimes with abhorrence.

In this pamphlet the Scotch were mentioned in terms so provoking to that irritable nation, that, resolving "not to be offended with impunity," the Scotch Lords, in a body, demanded an audience of the Queen, and solicited reparation. A proclamation was issued, in which three hundred pounds were offered for the discovery of the author. From this storm he was, as he relates, "secured by a sleight;" of what kind, or by whose prudence, is not known; and such was the increase of his reputation, that the Scottish "nation applied again that he would be their friend."

He was become so formidable to the whigs, that his familiarity with the ministers was clamoured at in parliament, particularly by two men, afterwards of great note, Aislabie and Walpole.

But, by the disunion of his great friends, his importance and designs were now at an end; and seeing his services at last useless, he retired about June (1714) into Berkshire, where, in the house of a friend, he wrote, what was then suppressed, but has since appeared under the title of "Free Thoughts on the present State of Affairs."

While he was waiting in this retirement for events which time or chance might bring to pass, the death of the Queen broke down at once the whole system of tory politics; and nothing remained but to withdraw from the implacability of triumphant whiggism, and shelter himself in unenvied obscurity.

The accounts of his reception in Ireland given by Lord Orrery and Dr. Delany are so different, that the credit of the writers, both undoubtedly veracious, cannot be saved, but by supposing, what I think is true, that they speak of different times. When Delany says that he was received with respect, he means for the first fortnight, when he came to take legal possession; and when Lord Orrery tells that he was pelted by the populace, he is to be understood of the time when, after the Queen's death, he became a settled resident.

The Archbishop of Dublin gave him at first some disturbance in the exercise of his jurisdiction; but it was soon discovered, that between prudence and integrity he was seldom in the wrong: and that, when he was right, his spirit did not easily yield to opposition.

Having so lately quitted the tumults of a party, and the intrigues of a court, they still kept his thoughts in agitation, as the sea fluctuates awhile when the storm has ceased. He therefore filled his hours with some historical attempts, relating to the "Change of the Ministers," and "the Conduct of the Ministry." He likewise is said to have written a "History of the Four last Years of Queen Anne," which he began in her lifetime, and afterwards laboured with great attention, but never published. It was after his death in the hands of Lord Orrery and Dr. King. A book under that title was published, with Swift's name, by Dr. Lucas; of which I can only say, that it seemed by no means to correspond with the notions that I had formed of it, from a conversation which I once heard between the Earl of Orrery and old Mr. Lewis.

Swift now, much against his will, commenced Irishman for life, and was to contrive how he might be best accommodated in a country where he considered himself as in a state of exile. It seems that his first recourse was to piety. The thoughts of death rushed upon him at this time, with such incessant importunity, that they took possession of his mind, when he first waked, for many years together.

He opened his house by a public table two days a week, and found his entertainments gradually frequented by more and more visitants of learning, among the men, and of elegance among the women. Mrs. Johnson had left the country, and lived in lodgings not far from the deanery. On his public days she regulated the table, but appeared at it as a mere guest, like other ladies.

On other days he often dined, at a stated price, with Mr. Worral, a clergyman of his cathedral, whose house was recommended by the peculiar neatness and pleasantry of his wife. To this frugal mode of living, he was first disposed by care to pay some debts which he had contracted, and he continued it for the pleasure of accumulating money. His avarice, however, was not suffered to obstruct the claims of his dignity; he was served in plate, and used to say that he was the poorest gentleman in Ireland that ate upon plate, and the richest that lived without a coach.

How he spent the rest of his time, and how he employed his hours of study, has been inquired with hopeless curiosity. For who can give an account of another's studies? Swift was not likely to admit any to his privacies, or to impart a minute account of his business or his leisure.

Soon after, (1716,) in his forty-ninth year, he was privately married to Mrs. Johnson, by Dr. Ashe, bishop of Clogher, as Dr. Madden told me, in the garden. The marriage made no change in their mode of life; they lived in different houses, as before; nor did she ever lodge in the deanery but when Swift was seized with a fit of giddiness. "It would be difficult," says Lord Orrery, "to prove that they were ever afterwards together without a third person."

The Dean of St. Patrick's lived in a private manner, known and regarded only by his friends; till, about the year 1720, he, by a pamphlet, recommended to the Irish the use, and consequently the improvement, of their manufacture. For a man to use the productions of his own labour is surely a natural right, and to like best what he makes himself is a natural passion.—But to excite this passion, and enforce this right,

appeared so criminal to those who had an interest in the English trade, that the printer was imprisoned; and, as Hawkesworth justly observes, the attention of the public being by this outrageous resentment turned upon the proposal, the author was by consequence made popular.

In 1723 died Mrs. Van Homrigh, a woman made unhappy by her admiration of wit, and ignominiously distinguished by the name of Vanessa, whose conduct has been already sufficiently discussed, and whose history is too well known to be minutely repeated. She was a young woman fond of literature, whom Decanus the dean, called Cadenus by transposition of the letters, took pleasure in directing and instructing; till, from being proud of his praise, she grew fond of his person. Swift was then about forty-seven, at an age when vanity is strongly excited by the amorous attention of a young woman. If it be said that Swift should have checked a passion which he never meant to gratify, recourse must be had to that extenuation which he so much despised, "men are but men:" perhaps, however, he did not at first know his own mind, and, as he represents himself, was undetermined. For his admission of her courtship, and his indulgence of her hopes after his marriage to Stella, no other honest plea can be found than that he delayed a disagreeable discovery from time to time, dreading the immediate bursts of distress, and watching for a favourable moment. She thought herself neglected, and died of disappointment; having ordered by her will the poem to be published, in which Cadenus had proclaimed her excellence, and confessed his love. The effect of the publication upon the Dean and Stella is thus related by Delany:

"I have good reason to believe that they both were greatly shocked and distressed (though it may be differently) upon this occasion. The Dean made a tour to the south of Ireland, for about two months, at this time, to dissipate his thoughts, and give place to obloquy. And Stella retired (upon the earnest invitation of the owner) to the house of a cheerful, generous, good-natured friend of the Dean's, whom she always much loved and honoured. There my informer often saw her; and I have reason to believe, used his utmost endeavours to relieve, support, and amuse her, in this sad situation.

"One little incident he told me on that occasion, I think, I shall never forget. As her friend was an hospitable, open-hearted man, well beloved and largely acquainted, it happened one day that some gentlemen dropped in to dinner, who were strangers to Stella's situation; and as the poem of 'Cadenus and Vanessa' was then the general topic of conversation, one of them said, 'Surely that Vanessa must be an extraordinary woman, that could inspire the Dean to write so finely upon her.' Mrs. Johnson smiled, and answered, 'that she thought that point not quite so clear; for it was well known the Dean could write finely upon a broomstick.'"

The great acquisition of esteem and influence was made by the "Drapier's Letters" in 1724. One Wood, of Wolverhampton, in Staffordshire, a man enterprising and rapacious, had, as is said, by a present to the Dutchess of Munster, obtained a patent, empowering him to coin one hundred and eighty thousand pounds of halfpence and farthings for the kingdom of Ireland, in which there was a very inconvenient and embarrassing scarcity of copper coin; so that it was possible to run in debt upon the credit of a piece of money; for the cook or keeper of an alehouse could not refuse to supply a man that had silver in his hand, and the buyer would not leave his money without change.

The project was therefore plausible. The scarcity, which was already great, Wood took care to make greater, by agents who gathered up the old halfpence; and was about to turn his brass into gold, by pouring the treasures of his new mint upon Ireland; when Swift, finding that the metal was debased to an enormous degree, wrote letters, under the name of M. B. Drapier, to show the folly of receiving, and the mischief that must ensue by giving, gold and silver for coin worth perhaps not a third part of its nominal value.

The nation was alarmed; the new coin was universally refused; but the governors of Ireland considered resistance to the King's patent as highly criminal; and one Whitshed, then Chief Justice, who had tried the printer of the former pamphlet, and sent out the jury nine times, till by clamour and menaces they were frightened into a special verdict, now presented the Drapier, but could not prevail on the grand jury to find the bill.

Lord Carteret and the privy-council published a proclamation, offering three hundred pounds for discovering the author of the Fourth Letter. Swift had concealed himself from his printers, and trusted only his butler, who transcribed the paper. The man, immediately after the appearance of the proclamation, strolled from the house, and stayed out all night, and part of the next day. There was reason enough to fear that he had betrayed his master for the reward; but he came home, and the Dean ordered him to put off his livery, and leave the house; "for," said he, "I know that my life is in your power, and I will not bear, out of fear, either your insolence or negligence." The man excused his fault with great submission, and begged that he might be confined in the house while it was in his power to endanger his master: but the Dean resolutely turned him out, without taking farther notice of him, till the term of the information had expired, and then received him again. Soon afterwards he ordered him and the rest of his servants into his presence, without telling his intention, and bade them take notice that their fellow-servant was no longer Robert the butler; but that his integrity had made him Mr. Blakeney, verger of St. Patrick's; an officer whose income was between thirty and forty pounds a year: yet he still continued for some years to serve his old master as his butler.*

Swift was known from this time by the appellation of "The Dean." He was honoured by the populace as the champion, patron, and instructor of Ireland; and gained such power as, considered both in its extent and duration, scarcely any man has ever enjoyed without greater wealth or higher station.

He was from this important year the oracle of the traders, and the idol of the rabble, and by

* An account somewhat different from this is given by Mr. Sheridan in his Life of Swift, p. 211.—R.

consequence was feared and courted by all to whom the kindness of the traders or the populace was necessary. The Drapier was a sign; the Drapier was a health; and which way soever the eye or the ear was turned, some tokens were found of the nation's gratitude to the Drapier.

The benefit was indeed great; he had rescued Ireland from a very oppressive and predatory invasion; and the popularity which he had gained he was diligent to keep, by appearing forward and zealous on every occasion where the public interest was supposed to be involved. Nor did he much scruple to boast his influence; for when, upon some attempts to regulate the coin, Archbishop Boulter, then one of the justices, accused him of exasperating the people, he exculpated himself by saying, "If I had lifted up my finger, they would have torn you to pieces."

But the pleasure of popularity was soon interrupted by domestic misery. Mrs. Johnson, whose conversation was to him the great softener of the ills of life, began in the year of the Drapier's triumph to decline; and two years afterwards was so wasted with sickness, that her recovery was considered as hopeless.

Swift was then in England, and had been invited by Lord Bolingbroke to pass the winter with him in France, but this call of calamity hastened him to Ireland, where perhaps his presence contributed to restore her to imperfect and tottering health.

He was now so much at ease, that (1727) he returned to England; where he collected three volumes of Miscellanies in conjunction with Pope, who prefixed a querulous and apologetical Preface.

This important year sent likewise into the world "Gulliver's Travels;" a production so new and strange, that it filled the reader with a mingled emotion of merriment and amazement. It was received with such avidity, that the price of the first edition was raised before the second could be made; it was read by the high and the low, the learnod and illiterate.—Criticism was for a while lost in wonder: no rules of judgment were applied to a book written in open defiance of truth and regularity.—But when distinctions came to be made, the part which gave the least pleasure was that which describes the Flying Island, and that which gave most disgust must be the history of the Houyhnhnms.

While Swift was enjoying the reputation of his new work, the news of the King's death arrived; and he kissed the hands of the new King and Queen three days after their accession.

By the Queen, when she was princess, he had been treated with some distinction, and was well received by her in her exaltation; but whether she gave hopes which she never took care to satisfy, or he formed expectations which she never meant to raise, the event was, that he always afterwards thought on her with malevolence, and particularly charged her with breaking her promise of some medals which she engaged to send him.

I know not whether she had not, in her turn, some reason for complaint. A letter was sent her, not so much entreating, as requiring, her patronage of Mrs. Barber, an ingenious Irishwoman, who was then begging subscriptions for her poems. To this letter was subscribed the name of Swift, and it has all the appearances of his diction and sentiments: but it was not written in his hand, and had some little improprieties. When he was charged with this letter, he laid hold of the inaccuracies, and urged the improbability of the accusation, but never denied it: he shuffles between cowardice and veracity, and talks big when he says nothing.*

He seems desirous enough of recommencing courtier, and endeavoured to gain the kindness of Mrs. Howard, remembering what Mrs. Masham had performed in former times: but his flatteries were, like those of other wits, unsuccessful; the lady either wanted power, or had no ambition of poetical immortality.

He was seized, not long afterwards, by a fit of giddiness, and again heard of the sickness and danger of Mrs. Johnson. He then left the house of Pope, as it seems, with very little ceremony, finding "that two sick friends cannot live together;" and did not write to him till he found himself at Chester.

He returned to a home of sorrow: poor Stella was sinking into the grave, and, after a languishing decay of about two months, died in her forty-fourth year, on January 28, 1728. How much he wished her life, his papers show; nor can it be doubted that he dreaded the death of her whom he loved most, aggravated by the consciousness that himself had hastened it.

Beauty and the power of pleasing, the greatest external advantages that woman can desire or possess, were fatal to the unfortunate Stella. The man whom she had the misfortune to love was, as Delany observes, fond of singularity, and desirous to make a mode of happiness for himself, different from the general course of things and order of Providence. From the time of her arrival in Ireland he seems resolved to keep her in his power, and therefore hindered a match sufficiently advantageous, by accumulating unreasonable demands, and prescribing conditions that could not be performed. While she was at her own disposal he did not consider his possession as secure; resentment, ambition, or caprice, might separate them; he was therefore resolved to make "assurance double sure," and to appropriate her by a private marriage, to which he had annexed the expectation of all the pleasures of perfect friendship without the uneasiness of conjugal restraint. But with this state poor Stella was not satisfied; she never was treated as a wife, and to the world she had the appearance of a mistress. She lived sullenly on, in hope that in time he would own and receive her; but the time did not come till the change of his manners and deprivation of his mind made her tell him, when he offered to acknowledge her, that "it was too late." She then gave up herself to sorrowful resentment, and died under the tyranny of him, by whom she was in the highest degree loved and honoured.

What were her claims to this eccentric tenderness, by which the laws of nature were violated to retain her, curiosity will inquire; but how shall it be gratified? Swift was a lover; his testimony may be suspected. Delany and the Irish saw with Swift's eyes, and therefore

* It is but justice to the Dean's memory to refer to Mr. Sheridan's defence of him from this charge. See the "Life of Swift," p. 458.—R.

add little confirmation. That she was virtuous, beautiful, and elegant, in a very high degree, such admiration from such a lover makes it very probable; but she had not much literature, for she could not spell her own language; and of her wit so loudly vaunted, the smart sayings which Swift himself has collected, afford no splendid specimen.

The reader of Swift's "Letter to a Lady on her Marriage," may be allowed to doubt whether his opinion of female excellence ought implicitly to be admitted; for, if his general thoughts on women were such as he exhibits, a very little sense in a lady would enrapture, and a very little virtue would astonish him. Stella's supremacy, therefore, was perhaps only local; she was great, because her associates were little.

In some Remarks lately published on the Life of Swift, his marriage is mentioned as fabulous, or doubtful; but, alas! poor Stella, as Dr. Madden told me, related her melancholy story to Dr. Sheridan, when he attended her as a clergyman to prepare her for death; and Delany mentions it not with doubt, but only with regret. Swift never mentioned her without a sigh. The rest of his life was spent in Ireland, in a country to which not even power almost despotic, nor flattery almost idolatrous, could reconcile him. He sometimes wished to visit England, but always found some reason of delay. He tells Pope, in the decline of life, that he hopes once more to see him; "but if not," says he, "we must part, as all human beings have parted."

After the death of Stella, his benevolence was contracted, and his severity exasperated; he drove his acquaintance from his table, and wondered why he was deserted. But he continued his attention to the public, and wrote, from time to time, such directions, admonitions, or censures, as the exigency of affairs, in his opinion, made proper; and nothing fell from his pen in vain.

In a short poem on the Presbyterians, whom he always regarded with detestation, he bestowed one stricture upon Bettesworth, a lawyer eminent for his insolence to the clergy, which, from very considerable reputation brought him into immediate and universal contempt. Bettesworth, enraged at his disgrace and loss, went to Swift and demanded whether he was the author of that poem? "Mr. Bettesworth," answered he, "I was in my youth acquainted with great lawyers, who, knowing my disposition to satire, advised me, that if any scoundrel or blockhead whom I had lampooned should ask, 'Are you the author of this paper?' I should tell him that I was not the author; and therefore I tell you, Mr. Bettesworth, that I am not the author of these lines."

Bettesworth was so little satisfied with this account, that he publicly professed his resolution of a violent and corporal revenge; but the inhabitants of St. Patrick's district imbodied themselves in the Dean's defence. Bettesworth declared in parliament, that Swift had deprived him of twelve hundred pounds a year.

Swift was popular awhile by another mode of beneficence. He set aside some hundreds to be lent in small sums to the poor, from five shillings, I think, to five pounds. He took no interest, and only required that, at repayment, a small fee should be given to the accomptant: but he required that the day of promised payment should be exactly kept. A severe and punctilious temper is ill qualified for transactions with the poor; the day was often broken, and the loan was not repaid. This might have been easily foreseen; but for this Swift had made no provision of patience or pity. He ordered his debtors to be sued. A severe creditor has no popular character; what then was likely to be said of him who employs the catchpoll under the appearance of charity? The clamour against him was loud, and the resentment of the populace outrageous; he was therefore forced to drop his scheme, and own the folly of expecting punctuality from the poor.*

His asperity continually increasing, condemned him to solitude; and his resentment of solitude sharpened his asperity. He was not, however, totally deserted; some men of learning, and some women of elegance, often visited him; and he wrote from time to time either verse or prose: of his verses he willingly gave copies, and is supposed to have felt no discontent when he saw them printed. His favourite maxim was, "Vive la Bagatelle:" he thought trifles a necessary part of life, and perhaps found them necessary to himself. It seems impossible to him to be idle, and his disorders made it difficult or dangerous to be long seriously studious or laboriously diligent. The love of ease is always gaining upon age, and he had one temptation to petty amusements peculiar to himself; whatever he did he was sure to hear applauded; and such was his predominance over all that approached that all their applauses were probably sincere. He that is much flattered soon learns to flatter himself; we are commonly taught our duty by fear or shame, and how can they act upon the man who hears nothing but his own praises?

As his years increased, his fits of giddiness and deafness grew more frequent, and his deafness made conversation difficult: they grew likewise more severe, till, in 1736, as he was writing a poem called "The Legion Club," he was seized with a fit so painful and so long continued, that he never after thought it proper to attempt any work of thought or labour.

He was always careful of his money, and was therefore no liberal entertainer; but was less frugal of his wine than of his meat. When his friends of either sex came to him in expectation of a dinner, his custom was to give every one a shilling, that they might please themselves with their provision. At last his avarice grew too powerful for his kindness; he would refuse a bottle of wine, and in Ireland no man visits where he cannot drink.

Having thus excluded conversation and desisted from study, he had neither business nor amusement; for having by some ridiculous resolution or mad vow determined never to wear spectacles, he could make little use of books in his later years; his ideas, therefore, being nei-

* This account is contradicted by Mr. Sheridan, who with great warmth asserts, from his own knowledge, that there was not one syllable of truth in this whole account from the beginning to the end. See "Life of Swift," edit. 1784, p. 532.—R.

ther renovated by discourse nor increased by reading, wore gradually away, and left his mind vacant to the vexations of the hour, till at last his anger was heightened into madness.

He however permitted one book to be published, which had been the production of former years; "Polite Conversation," which appeared in 1738. The "Directions for Servants" was printed soon after his death. These two performances show a mind incessantly attentive, and, when it was not employed upon great things, busy with minute occurrences. It is apparent that he must have had the habit of noting whatever he observed; for such a number of particulars could never have been assembled by the power of recollection.

He grew more violent, and his mental powers declined, till (1741) it was found necessary that legal guardians should be appointed of his person and fortune. He now lost distinction. His madness was compounded of rage and fatuity. The last face that he knew was that of Mrs. Whiteway; and her he ceased to know in a little time. His meat was brought him cut into mouthfuls; but he would never touch it while the servant stayed, and at last, after it had stood perhaps an hour, would eat it walking; for he continued his old habit, and was on his feet ten hours a day.

Next year (1742) he had an inflammation in his left eye, which swelled it to the size of an egg, with biles in other parts: he was kept long waking with the pain, and was not easily restrained by five attendants from tearing out his eye.

The tumour at last subsided, and a short interval of reason ensuing, in which he knew his physician and his family, gave hopes of his recovery; but in a few days he sunk into a lethargic stupidity, motionless, heedless, and speechless. But it is said, that, after a year of total silence, when his housekeeper, on the 30th of November, told him that the usual bonfires and illuminations were preparing to celebrate his birth day, he answered "It is all folly; they had better let it alone."

It is remembered, that he afterwards spoke now and then, or gave some intimation of a meaning; but at last sunk into perfect silence, which continued till about the end of October, 1744, when, in his seventy-eighth year, he expired without a struggle.

When Swift is considered as an author, it is just to estimate his powers by their effects. In the reign of Queen Anne he turned the stream of popularity against the whigs, and must be confessed to have dictated for a time the political opinions of the English nation. In the succeeding reign he delivered Ireland from plunder and oppression; and showed that wit, confederated with truth, had such force as authority was unable to resist. He said truly of himself, that Ireland "was his debtor." It was from the time when he first began to patronize the Irish that they may date their riches and prosperity. He taught them first to know their own interest, their weight, and their strength, and gave them spirit to assert that equality with their fellow-subjects, to which they have ever since been making vigorous advances, and to claim those rights which they have at last established. Nor can they be charged with ingratitude to their benefactor; for they reverenced him as a guardian and obeyed him as a dictator.

In his works he has given very different specimens both of sentiments and expression. His "Tale of a Tub" has little resemblance to his other pieces. It exhibits a vehemence and rapidity of mind, a copiousness of images and vivacity of diction, such as he afterwards never possessed or never exerted. It is of a mode so distinct and peculiar that it must be considered by itself; what is true of that, is not true of any thing else which he has written.

In his other works is found an equable tenor of easy language, which rather trickles than flows. His delight was in simplicity. That he has in his works no metaphor, as has been said, is not true; but his few metaphors seem to be received rather by necessity than choice. He studied purity; and though perhaps all his strictures are not exact, yet it is not often that solecisms can be found; and whoever depends on his authority may generally conclude himself safe. His sentences are never too much dilated or contracted; and it will not be easy to find any embarrassment in the complication of his clauses, any inconsequence in his connexions, or abruptness in his transitions.

His style was well suited to his thoughts, which are never subtilized by nice disquisitions, decorated by sparkling conceits, elevated by ambitious sentences, or variegated by far-sought learning. He pays no court to the passions; he excites neither surprise nor admiration; he always understands himself, and his reader always understands him; the peruser of Swift wants little previous knowledge; it will be sufficient that he is acquainted with common words and common things; he is neither required to mount elevations, nor to explore profundities; his passage is always on a level, along solid ground, without asperities, without obstruction.

This easy and safe conveyance of meaning it was Swift's desire to attain, and for having attained he deserves praise. For purposes merely didactic, when something is to be told that was not known before, it is the best mode; but against that inattention by which known truths are suffered to lie neglected it makes no provision; it instructs, but does not persuade.

By his political education he was associated with the whigs; but he deserted them when they deserted their principles, yet without running into the contrary extreme; he continued throughout his life to retain the disposition which he assigns to the "Church-of-England Man," of thinking commonly with the whigs of the state and with the tories of the church.

He was a churchman rationally zealous; he desired the prosperity, and maintained the honour, of the clergy; of the dissenters he did not wish to infringe the toleration, but he opposed their encroachments.

To his duty as dean he was very attentive. He managed the revenues of his church with exact economy; and it is said by Delany, that more money was, under his direction, laid out in repairs, than had ever been in the same time since its first erection. Of his choir he was eminently careful; and, though he neither loved nor understood music, took care that all the singers were well qualified, admitting none without the testimony of skilful judges.

In his church he restored the practice of weekly communion, and distributed the sacramental elements in the most solemn and devout manner with his own hand. He came to church every morning, preached commonly in his turn, and attended the evening anthem, that it might not be negligently performed.

He read the service "rather with a strong, nervous voice, than in a graceful manner; his voice was sharp and high-toned, rather than harmonious."

He entered upon the clerical state with hope to excel in preaching; but complained, that from the time of his political controversies, "he could only preach pamphlets." This censure of himself, if judgment be made from those sermons which have been printed, was unreasonably severe.

The suspicions of his irreligion proceeded in a great measure from his dread of hypocrisy; instead of wishing to seem better, he delighted in seeming worse than he was. He went in London to early prayers, lest he should be seen at church: he read prayers to his servants every morning with such dexterous secrecy, that Dr. Delany was six months in his house before he knew it. He was not only careful to hide the good which he did, but willingly incurred the suspicion of evil which he did not. He forgot what himself had formerly asserted, that hypocrisy is less mischievous than open impiety. Dr. Delany, with all his zeal for his honour, has justly condemned this part of his character.

The person of Swift had not many recommendations. He had a kind of muddy complexion, which, though he washed himself with oriental scrupulosity, did not look clear. He had a countenance sour and severe, which he seldom softened by any appearance of gayety. He stubbornly resisted any tendency to laughter.

To his domestics he was naturally rough; and a man of rigorous temper, with that vigilance of minute attention which his works discover, must have been a master that few could bear. That he was disposed to do his servants good on important occasions, is no great mitigation; benefaction can be but rare, and tyrannic peevishness is perpetual. He did not spare the servants of others. Once when he dined alone with the Earl of Orrery, he said of one that waited in the room, "That man has, since we sat at table, committed fifteen faults." What the faults were, Lord Orrery, from whom I heard the story, had not been attentive enough to discover. My number may perhaps not be exact.

In his economy he practised a peculiar and offensive parsimony, without disguise or apology. The practice of saving being once necessary, became habitual, and grew first ridiculous, and at last detestable. But his avarice, though it might exclude pleasure, was never suffered to encroach upon his virtue. He was frugal by inclination, but liberal by principle; and if the purpose to which he destined his little accumulations be remembered, with his distribution of occasional charity, it will perhaps appear, that he only liked one mode of expense better than another, and saved merely that he might have something to give. He did not grow rich by injuring his successors, but left both Laracor and the deanery more valuable than he found them. --With all this talk of his covetousness and generosity, it should be remembered that he was never rich. The revenue of his deanery was not much more than seven hundred a year.

His beneficence was not graced with tenderness or civility; he relieved without pity, and assisted without kindness; so that those who were fed by him could hardly love him.

He made a rule to himself to give but one piece at a time, and therefore always stored his pocket with coins of different value.

Whatever he did, he seemed willing to do in a manner peculiar to himself, without sufficiently considering that singularity, as it implies a contempt of the general practice, is a kind of defiance which justly provokes the hostility of ridicule; he, therefore, who indulges peculiar habits is worse than others, if he be not better.

Of his humour, a story told by Pope* may afford a specimen.

"Dr. Swift has an odd blunt way, that is mistaken by strangers for ill-nature.—'Tis so odd, that there is no describing it but by facts. I'll tell you one that first comes into my head. One evening, Gay and I went to see him: you know how intimately we were all acquainted. On our coming in, 'Heydey, gentlemen, (says the Doctor,' what's the meaning of this visit? How came you to leave the great lords that you are so fond of, to come hither to see a poor Dean?'—'Because we would rather see you than any of them.'—'Ay, any one that did not know so well as I do might believe you. But since you are come, I must get some supper for you, I suppose.'—'No, Doctor, we have supped already.'—'Supped already! that's impossible! why 'tis not eight o'clock yet.—That's very strange; but if you had not supped, I must have got something for you.—Let me see, what should I have had? A couple of lobsters; ay, that would have done very well; two shillings—tarts, a shilling; but you will drink a glass of wine with me, though you supped so much before your usual time only to spare my pocket?'—'No, we had rather talk with you than drink with you.'—'But if you had supped with me, as in all reason you ought to have done, you must then have drank with me.—A bottle of wine, two shillings—two and two is four, and one is five; just two and sixpence a-piece. There, Pope, there's half-a-crown for you, and there's another for you, Sir; for I won't save any thing by you I am determined.'—This was all said and done with his usual seriousness on such occasions; and in spite of every thing we could say to the contrary, he actually obliged us to take the money."

In the intercourse of familiar life, he indulged his disposition to petulance and sarcasm, and thought himself injured if the licentiousness of his raillery, the freedom of his censures, or the petulance of his frolics, was resented or repressed. He predominated over his companions with very high ascendency, and probably would bear none over whom he could not predominate. To give him advice, was, in the style of his friend Delany, "to venture to speak to him." This customary superiority soon grew too delicate for truth; and Swift, with all his penetration, allowed himself to be delighted with low flattery.

On all common occasions, he habitually affects

* Spence.

a style of arrogance, and dictates rather than persuades. This authoritative and magisterial language he expected to be received as his peculiar mode of jocularity; but he apparently flattered his own arrogance by an assumed imperiousness, in which he was ironical only to the resentful, and to the submissive sufficiently serious.

He told stories with great felicity, and delighted in doing what he knew himself to do well; he was therefore captivated by the respectful silence of a steady listener, and told the same tales too often.

He did not, however, claim the right of talking alone; for it was his rule, when he had spoken a minute, to give room by a pause for any other speaker. Of time, on all occasions, he was an exact computer, and knew the minutes required to every common operation.

It may be justly supposed that there was in his conversation what appears so frequently in his letters, an affectation of familiarity with the great, and ambition of momentary equality sought and enjoyed by the neglect of those ceremonies which custom has established as the barriers between one order of society and another. This transgression of regularity was by himself and his admirers termed greatness of soul. But a great mind disdains to hold any thing by courtesy, and therefore never usurps what a lawful claimant may take away. He that encroaches on another's dignity puts himself in his power; he is either repelled with helpless indignity or endured by clemency and condescension.

Of Swift's general habits of thinking, if his letters can be supposed to afford any evidence, he was not a man to be either loved or envied. He seems to have wasted life in discontent, by the rage of neglected pride and the languishment of unsatisfied desire. He is querulous and fastidious, arrogant and malignant; he scarcely speaks of himself but with indignant lamentations, or of others but with insolent superiority when he is gay, and with angry contempt when he is gloomy. From the letters that passed between him and Pope it might be inferred, that they, with Arbuthnot and Gay, had engrossed all the understanding and virtue of mankind; that their merits filled the world, or that there was no hope of more. They show the age involved in darkness, and shade the picture with sullen emulation.

When the Queen's death drove him into Ireland, he might be allowed to regret for a time the interception of his views, the extinction of his hopes, and his ejection from gay scenes, important employment, and splendid friendships; but when time had enabled reason to prevail over vexation, the complaints which at first were natural became ridiculous because they were useless. But querulousness was now grown habitual, and he cried out when he probably had ceased to feel. His reiterated wailings persuaded Bolingbroke that he was really willing to quit his deanery for an English parish; and Bolingbroke procured an exchange, which was rejected; and Swift still retained the pleasure of complaining.

The greatest difficulty that occurs, in analysing his character, is to discover by what depravity of intellect he took delight in revolving ideas from which almost every other mind shrinks with disgust. The ideas of pleasure, even when criminal, may solicit the imagination; but what has disease, deformity, and filth, upon which the thoughts can be allured to dwell? Delany is willing to think that Swift's mind was not much tainted with this gross corruption before his long visit to Pope. He does not consider how he degrades his hero, by making him at fifty-nine the pupil of turpitude, and liable to the malignant influence of an ascendant mind. But the truth is, that Gulliver had described his Yahoos before the visit; and he that had formed those images had nothing filthy to learn.

I have here given the character of Swift as he exhibits himself to my perception; but now let another be heard who knew him better. Dr. Delany, after long acquaintance, describes him to Lord Orrery in these terms:

"My Lord, when you consider Swift's singular, peculiar, and most variegated vein of wit, always intended rightly, although not always so rightly directed; delightful in many instances, and salutary even where it is most offensive; when you consider his strict truth, his fortitude in resisting oppression and arbitrary power; his fidelity in friendship; his sincere love and zeal for religion; his uprightness in making right resolutions, and his steadiness in adhering to them: his care of his church, its choir, its economy, and its income; his attention to all those that preached in his cathedral, in order to their amendment in pronunciation and style; as also his remarkable attention to the interest of his successors, preferably to his own present emoluments; his invincible patriotism, even to a country which he did not love; his very various, well-devised, well-judged, and extensive charities, throughout his life; and his whole fortune (to say nothing of his wife's) conveyed to the same Christian purposes at his death; charities, from which he could enjoy no honour, advantage, or satisfaction, of any kind in this world: when you consider his ironical and humorous, as well as his serious schemes for the promotion of true religion and virtue; his success in soliciting for the first-fruits and twentieths, to the unspeakable benefit of the established church of Ireland; and his felicity (to rate it no higher) in giving occasion to the building of fifty new churches in London—

"All this considered, the character of his life will appear like that of his writings: they will both bear to be re-considered and re-examined with the utmost attention, and always discover new beauties and excellences upon every examination.

"They will bear to be considered as the sun, in which the brightness will hide the blemishes; and whenever petulant ignorance, pride, malice, malignity, or envy, interposes to cloud or sully his fame, I take upon me to pronounce, that the eclipse will not last long.

"To conclude—No man ever deserved better of any country than Swift did of his; a steady, persevering, inflexible friend; a wise, a watchful, and a faithful counsellor; under many severe trials and bitter persecutions, to the manifest hazard both of his liberty and fortune.

"He lived a blessing, he died a benefactor, and his name will ever live an honour to Ireland."

In the poetical works of Dr. Swift there is not

much upon which the critic can exercise his powers. They are often humorous, almost always light, and have the qualities which recommend such compositions, easiness and gayety. They are, for the most part, what their author intended. The diction is correct, the numbers are smooth, and the rhymes exact. There seldom occurs a hard-laboured expression or a redundant epithet; all his verses exemplify his own definition of a good style; they consist of "proper words in proper places."

To divide this collection into classes, and show how some pieces are gross and some are trifling, would be to tell the reader what he knows already, and to find faults of which the author could not be ignorant, who certainly wrote often not to his judgment, but his humour.

It was said, in a preface to one of the Irish editions, that Swift had never been known to take a single thought from any writer, ancient or modern. This is not literally true; but perhaps no writer can easily be found that has borrowed so little, or that in all his excellences and all his defects has so well maintained his claim to be considered as original.

BROOME.

William Broome was born in Cheshire, as is said, of very mean parents. Of the place of his birth or the first part of his life, I have not been able to gain any intelligence. He was educated upon the foundation at Eton, and was captain of the school a whole year, without any vacancy by which he might have obtained a scholarship at King's College: being by this delay, such as is said to have happened very rarely, superannuated, he was sent to St. John's College by the contributions of his friends, where he obtained a small exhibition.

At this college he lived for some time in the same chamber with the well-known Ford, by whom I have formerly heard him described as a contracted scholar and a mere versifier, unacquainted with life and unskilful in conversation. His addiction to metre was then such, that his companions familiarly called him Poet. When he had opportunities of mingling with mankind, he cleared himself, as Ford likewise owned, from the great part of his scholastic rust.

He appeared early in the world as a translator of the "Iliads" into prose, in conjunction with Ozell and Oldisworth. How the several parts were distributed is not known. This is the translation of which Ozell boasted as superior, in Toland's opinion, to that of Pope: it has long since vanished, and is now in no danger from the critics.

He was introduced to Mr. Pope, who was then visiting Sir John Cotton at Madingley near Cambridge, and gained so much of his esteem, that he was employed, I believe, to make extracts from Eustathius for the notes to the translation of the "Iliad;" and in the volumes of poetry published by Lintot, commonly called "Pope's Miscellanies," many of his early pieces were inserted.

Pope and Broome were to be yet more closely connected. When the success of the "Iliad" gave encouragement to a version of the "Odyssey," Pope, weary of the toil, called Fenton and Broome to his assistance; and, taking only half the work upon himself, divided the other half between his partners, giving four books to Fenton and eight to Broome. Fenton's books I have enumerated in his life: to the lot of Broome fell the second, sixth, eighth, eleventh, twelfth, sixteenth, eighteenth, and twenty-third, together with the burden of writing all the notes.

As this translation is a very important event in poetical history, the reader has a right to know upon what grounds I establish my narration. That the version was not wholly Pope's was always known; he had mentioned the assistance of two friends in his proposals, and at the end of the work some account is given by Broome of their different parts, which however mentions only five books as written by the coadjutors; the fourth and twentieth by Fenton; the sixth, the eleventh, and the eighteenth, by himself; though Pope, in an advertisement prefixed afterwards to a new volume of his works, claimed only twelve. A natural curiosity after the real conduct of so great an undertaking incited me once to inquire of Dr. Warburton, who told me, in his warm language, that he thought the relation given in the note "a lie;" but that he was not able to ascertain the several shares. The intelligence which Dr. Warburton could not afford me I obtained from Mr. Langton, to whom Mr. Spence had imparted it.

The price at which Pope purchased this assistance was three hundred pounds paid to Fenton, and five hundred to Broome, with as many copies as he wanted for his friends, which amounted to one hundred more. The payment made to Fenton I know not but by hearsay; Broome's is very distinctly told by Pope, in the notes to the "Dunciad."

It is evident, that, according to Pope's own estimate, Broome was unkindly treated. If four books could merit three hundred pounds, eight and all the notes, equivalent at least to four, had certainly a right to more than six.

Broome probably considered himself as injured, and there was for some time more than coldness between him and his employer. He always spoke of Pope as too much a lover of money; and Pope pursued him with avowed hostility; for he not only named him disrespectfully in the "Dunciad," but quoted him more than once in the "Bathos," as a proficient in the "Art of Sinking;" and in his enumeration of the different kinds of poets distinguished for

the profound, he reckons Broome among "the parrots who repeat another's words in such a hoarse odd tone as makes them seem their own." I have been told that they were afterwards reconciled; but I am afraid their peace was without friendship.

He afterwards published a Miscellany of Poems, which is inserted, with corrections, in the late compilation.

He never rose to a very high dignity in the church. He was some time rector of Sturston in Suffolk, where he married a wealthy widow; and afterwards, when the king visited Cambridge (1728) became doctor of laws. He was (in August 1728) presented by the crown to the rectory of Pulham in Norfolk, which he held with Oakley Magna in Suffolk, given him by the Lord Cornwallis, to whom he was chaplain, who added the vicarage of Eye in Suffolk; he then resigned Pulham, and retained the other two.

Towards the close of his life he grew again poetical, and amused himself with translating Odes of Anacreon, which he published in the "Gentleman's Magazine" under the name of Chester.

He died at Bath, November 16, 1745, and was buried in the Abbey Church.

Of Broome, though it cannot be said that he was a great poet, it would be unjust to deny that he was an excellent versifier; his lines are smooth and sonorous, and his diction is select and elegant. His rhymes are sometimes unsuitable; in his "Melancholy," he makes *breath* rhyme to *birth* in one place, and to *earth* in another. Those faults occur but seldom; and he had such power of words and numbers as fitted him for translation; but in his original works, recollection seems to have been his business more than invention. His imitations are so apparent, that it is a part of his reader's employment to recall the verses of some former poet. Sometimes he copies the most popular writers, for he seems scarcely to endeavour at concealment; and sometimes he picks up fragments in obscure corners. His lines to Fenton,

> Serene, the sting of pain thy thoughts beguile,
> And make afflictions objects of a smile,

brought to my mind some lines on the death of Queen Mary, written by Barnes, of whom I should not have expected to find an imitator:

> But thou, O Muse! whose sweet nepenthean tongue
> Can charm the pangs of death with deathless song,
> Canst *stinging plagues* with easy *thoughts beguile*,
> *Make* pains and tortures *objects of a smile.*

To detect his imitations were tedious and useless. What he takes he seldom makes worse; and he cannot be justly thought a mean man whom Pope chose for an associate, and whose co-operation was considered by Pope's enemies as so important, that he was attacked by Henley with this ludicrous distich:

> Pope came off clean with Homer; but they say
> Broome went before, and kindly swept the way.

POPE.

Alexander Pope was born in London,* May 22, 1688, of parents whose rank or station was never ascertained; we are informed that they were of "gentle blood;" that his father was of a family of which the Earl of Downe was the head; and that his mother was the daughter of William Turner, Esquire, of York, who had likewise three sons, one of whom had the honour of being killed, and the other of dying in the service of Charles the First; the third was made a general officer in Spain, from whom the sister inherited what sequestrations and forfeitures had left in the family.

This, and this only, is told by Pope, who is more willing, as I have heard observed, to show what his father was not, than what he was. It is allowed that he grew rich by trade; but whether in a shop or on the exchange, was never discovered till Mr. Tyres told, on the authority of Mrs. Racket, that he was a linen-draper in the Strand. Both parents were papists.

Pope was from his birth of a constitution tender and delicate; but is said to have shown remarkable gentleness and sweetness of disposition. The weakness of his body continued through his life;† but the mildness of his mind perhaps ended with his childhood. His voice, when he was young, was so pleasing, that he was called in fondness "the little Nightingale."

Being not sent early to school, he was taught to read by an aunt; and when he was seven or eight years old became a lover of books. He first learned to write by imitating printed books; a species of penmanship in which he retained great excellence through his whole life, though his ordinary hand was not elegant.

When he was about eight, he was placed in Hampshire, under Taverner, a Romish priest, who, by a method very rarely practised, taught him the Greek and Latin rudiments together. He was now first regularly initiated in poetry by the perusal of "Ogilby's Homer" and "Sandys' Ovid." Ogilby's assistance he never repaid with any praise; but of Sandys, he declared, in his notes to the "Iliad," that English poetry owed much of its beauty to his translation. Sandys very rarely attempted original composition.

From the care of Taverner, under whom his proficiency was considerable, he was removed to a school at Twyford, near Winchester, and

* In Lombard-street, according to Dr. Warton.—C.

† This weakness was so great, that he constantly wore stays, as I have been assured by a waterman at Twickenham, who, in lifting him into his boat, had often felt them. His method of taking the air on the water was to have a sedan chair in the boat, in which he sat with the glasses down. -H

again to another school, about Hyde-park Corner; from which he used sometimes to stroll to the playhouse, and was so delighted with theatrical exhibition, that he formed a kind of play from "Ogilby's Iliad," with some verses of his own intermixed, which he persuaded his schoolfellows to act, with the addition of his master's gardener, who personated Ajax.

At the two last schools he used to represent himself as having lost part of what Taverner had taught him; and on his master at Twyford he had already exercised his poetry in a lampoon. Yet under those masters he translated more than a fourth part of the "Metamorphoses." If he kept the same proportion in his other exercises, it cannot be thought that his loss was great.

He tells of himself, in his poems, that "he lisped in numbers;" and used to say that he could not remember the time when he began to make verses. In the style of fiction it might have been said of him as of Pindar, that, when he lay in his cradle, "the bees swarmed about his mouth."

About the time of the Revolution, his father, who was undoubtedly disappointed by the sudden blast of popish prosperity, quitted his trade, and retired to Binfield in Windsor Forest, with about twenty thousand pounds; for which, being conscientiously determined not to entrust it to the government, he found no better use than that of locking it up in a chest, and taking from it what his expenses required: and his life was long enough to consume a great part of it before his son came to the inheritance.

To Binfield, Pope was called by his father when he was about twelve years old; and there he had, for a few months, the assistance of one Deane, another priest, of whom he learned only to construe a little of "Tully's Offices." How Mr. Deane could spend, with a boy who had translated so much of Ovid, some months over a small part of "Tully's Offices," it is now vain to inquire.

Of a youth so successfully employed, and so conspicuously improved, a minute account must be naturally desired; but curiosity must be contented with confused, imperfect, and sometimes improbable intelligence. Pope, finding little advantage from external help, resolved thenceforward to direct himself, and at twelve formed a plan of study, which he completed with little other incitement than the desire of excellence.

His primary and principal purpose was to be a poet, with which his father accidentally concurred by proposing subjects, and obliging him to correct his performances by many revisals; after which, the old gentleman, when he was satisfied, would say, "these are good rhymes."

In his perusal of the English poets he soon distinguished the versification of Dryden, which he considered as the model to be studied, and was impressed with such veneration for his instructor, that he persuaded some friends to take him to the coffee-house which Dryden frequented, and pleased himself with having seen him.

Dryden died May 1, 1701, some days before Pope was twelve; so early must he therefore have felt the power of harmony and the zeal of genius. Who does not wish that Dryden could have known the value of the homage that was paid him, and foreseen the greatness of his young admirer?

The earliest of Pope's productions is his "Ode on Solitude," written before he was twelve, in which there is nothing more than other forward boys have attained, and which is not equal to Cowley's performances at the same age.

His time was now wholly spent in reading and writing. As he read the classics, he amused himself with translating them; and at fourteen made a version of the first book of "The Thebais," which, with some revision, he afterwards published. He must have been at this time, if he had no help, a considerable proficient in the Latin tongue.

By Dryden's Fables, which had then been not long published, and were much in the hands of poetical readers, he was tempted to try his own skill in giving Chaucer a more fashionable appearance, and put "January and May," and the "Prologue of the Wife of Bath," into modern English. He translated likewise the epistle of "Sappho to Phaon," from Ovid, to complete the version which was before imperfect; and wrote some other small pieces, which he afterwards printed.

He sometimes imitated the English poets, and professed to have written at fourteen his poem upon "Silence," after Rochester's "Nothing." He had now formed his versification, and the smoothness of his numbers surpassed his original; but this is a small part of his praise; he discovers such acquaintance both with human life and public affairs, as is not easily conceived to have been attainable by a boy of fourteen in Windsor Forest.

Next year he was desirous of opening to himself new sources of knowledge, by making himself acquainted with modern languages; and removed for a time to London, that he might study French and Italian, which, as he desired nothing more than to read them, were by diligent application soon despatched. Of Italian learning he does not appear to have ever made much use in his subsequent studies.

He then returned to Binfield, and delighted himself with his own poetry. He tried all styles and many subjects. He wrote a comedy, a tragedy, an epic poem, with panegyrics on all the princes of Europe; and, as he confesses, "thought himself the greatest genius that ever was." Self-confidence is the first requisite to great undertakings. He, indeed, who forms his opinion of himself in solitude without knowing the powers of other men, is very liable to error; but it was the felicity of Pope to rate himself at his real value.

Most of his puerile productions were, by his maturer judgment, afterwards destroyed. "Alcander," the Epic poem, was burned by the persuasion of Atterbury. The tragedy was founded on the legend of St. Genevieve. Of the comedy there is no account.

Concerning his studies it is related, that he translated "Tully on Old Age;" and that besides his books of poetry and criticism, he read "Temple's Essays" and "Locke on Human Understanding." His reading, though his favourite authors are not known, appears to have been sufficiently extensive and multifarious; for his early pieces show, with sufficient evidence, his knowledge of books.

He that is pleased with himself easily imagines that he shall please others. Sir William Trumbull, who had been ambassador at Constantinople, and secretary of state, when he retired from business, fixed his residence in the neighbourhood of Binfield. Pope, not yet sixteen, was introduced to the statesman of sixty, and so distinguished himself, that their interviews ended in friendship and correspondence. Pope was, through his whole life, ambitious of splendid acquaintance; and he seems to have wanted neither diligence nor success in attracting the notice of the great; for, from his first entrance into the world, and his entrance was very early, he was admitted to familiarity with those whose rank or station made them most conspicuous.

From the age of sixteen the life of Pope, as an author, may be properly computed. He now wrote his Pastorals, which were shown to the poets and critics of that time: as they well deserved, they were read with admiration, and many praises were bestowed upon them and upon the Preface, which is both elegant and learned in a high degree; they were, however, not published till five years afterwards.

Cowley, Milton, and Pope, are distinguished among the English poets by the early exertion of their powers; but the works of Cowley alone were published in his childhood, and therefore of him only can it be certain that his puerile performances received no improvement from his maturer studies.

At this time began his acquaintance with Wycherley, a man who seems to have had among his contemporaries his full share of reputation, to have been esteemed without virtue, and caressed without good humour. Pope was proud of his notice; Wycherley wrote verses in his praise, which he was charged by Dennis with writing to himself, and they agreed for a while to flatter one another. It is pleasant to remark how soon Pope learned the cant of an author, and began to treat critics with contempt, though he had yet suffered nothing from them.

But the fondness of Wycherley was too violent to last. His esteem of Pope was such, that he submitted some poems to his revision; and when Pope, perhaps proud of such confidence, was sufficiently bold in his criticisms and liberal in his alterations, the old scribbler was angry to see his pages defaced, and felt more pain from the detection, than content from the amendment of his faults. They parted; but Pope always considered him with kindness, and visited him a little time before he died.

Another of his early correspondents was Mr. Cromwell, of whom I have learned nothing particular but that he used to ride a hunting in a tiewig. He was fond, and perhaps vain, of amusing himself with poetry and criticism; and sometimes sent his performances to Pope, who did not forbear such remarks as were now and then unwelcome. Pope, in his turn, put the juvenile version of "Statius" into his hands for correction.

Their correspondence afforded the public its first knowledge of Pope's epistolary powers; for his Letters were given by Cromwell to one Mrs. Thomas; and she many years afterwards sold them to Curll, who inserted them in a volume of his Miscellanies.

Walsh, a name yet preserved among the minor poets, was one of his first encouragers. His regard was gained by the Pastorals, and from him Pope received the counsel by which he seems to have regulated his studies. Walsh advised him to correctness, which, as he told him, the English poets had hitherto neglected, and which therefore was left to him as a basis of fame: and, being delighted with rural poems, recommended to him to write a pastoral comedy, like those which are read so eagerly in Italy; a design which Pope probably did not approve, as he did not follow it.

Pope had now declared himself a poet; and, thinking himself entitled to poetical conversation, began at seventeen to frequent Will's, a coffee-house on the north side of Russell-street in Covent-garden, where the wits of that time used to assemble, and where Dryden had, when he lived, been accustomed to preside.

During this period of his life he was indefatigably diligent and insatiably curious; wanting health for violent and money for expensive pleasures; and having excited in himself very strong desires of intellectual eminence, he spent much of his time over his books; but he read only to store his mind with facts and images, seizing all that his authors presented with undistinguishable voracity, and with an appetite for knowledge too eager to be nice. In a mind like his, however, all the faculties were at once involuntarily improving. Judgment is forced upon us by experience. He that reads many books must compare one opinion or one style with another; and, when he compares, must necessarily distinguish, reject, and prefer. But the account given by himself of his studies was, that from fourteen to twenty he read only for amusement, from twenty to twenty-seven for improvement and instruction; that in the first part of this time he desired only to know, and in the second he endeavoured to judge.

The Pastorals, which had been for some time handed about among poets and critics, were at last printed (1709) in Tonson's "Miscellany," in a volume which began with the Pastorals of Philips and ended with those of Pope.

The same year was written the "Essay on Criticism;" a work which displays such extent of comprehension, such nicety of distinction, such acquaintance with mankind, and such knowledge both of ancient and modern learning, as are not often attained by the maturest age and longest experience. It was published about two years afterwards; and, being praised by Addison in "The Spectator"* with sufficient liberality, met with so much favour as enraged Dennis, "who," he says, "found himself attacked, without any manner of provocation on his side, and attacked in his person, instead of his writings, by one who was wholly a stranger to him, at a time when all the world knew he was persecuted by fortune; and not only saw that this was attempted in a clandestine manner, with the utmost falsehood and calumny, but found that all this was done by a little affected hypocrite, who had nothing in his mouth at the same time but truth, candour, friendship, good-nature, humanity, and magnanimity."

* No. 253. But, according to Dr. Warton, Pope was displeased at one passage, in which Addison censures the admission of "some strokes of ill-nature."—C.

How the attack was clandestine is not easily perceived, nor how his person is depreciated; but he seems to have known something of Pope's character, in whom may be discovered an appetite to talk too frequently of his own virtues.

The pamphlet is such as rage might be expected to dictate. He supposes himself to be asked two questions; whether the Essay will succeed, and who or what is the author.

Its success he admits to be secured by the false opinions then prevalent; the author he concludes to be "young and raw."

"First, because he discovers a sufficiency beyond his little ability, and hath rashly undertaken a task infinitely above his force. Secondly, while this little author struts, and affects the dictatorian air, he plainly shows, that at the same time he is under the rod; and, while he pretends to give laws to others, is a pedantic slave to authority and opinion. Thirdly, he hath, like schoolboys, borrowed both from living and dead. Fourthly, he knows not his own mind, and frequently contradicts himself. Fifthly, he is almost perpetually in the wrong."

All these positions he attempts to prove by quotations and remarks; but his desire to do mischief is greater than his power. He has, however, justly criticised some passages in these lines:

> There are whom heav'n has bless'd with store of wit,
> Yet want as much again to manage it;
> For Wit and Judgment ever are at strife—

It is apparent that wit has two meanings, and that what is wanted, though called wit, is truly judgment. So far Dennis is undoubtedly right: but not content with argument, he will have a little mirth, and triumphs over the first couplet in terms too elegant to be forgotten. "By the way, what rare numbers are here! Would not one swear that this youngster had espoused some antiquated muse, who had sued out a divorce on account of impotence from some superannuated sinner; and, having been poxed by her former spouse, has got the gout in her decrepit age, which makes her hobble so damnably?" This was the man who would reform a nation sinking into barbarity.

In another place Pope himself allowed that Dennis had detected one of those blunders which are called "bulls." The first edition had this line:

> What is this wit—
> Where wanted, scorn'd; and envied where acquired?

"How," says the critic, "can wit be scorned where it is not? Is not this a figure frequently employed in Hibernian land? The person that wants this wit may indeed be scorned, but the scorn shows the honour which the contemner has for wit." Of this remark Pope made the proper use, by correcting the passage.

I have preserved, I think, all that is reasonable in Dennis's Criticism; it remains that justice be done to his delicacy. "For his acquaintance (says Dennis) he names Mr. Walsh, who had by no means the qualification which this author reckons absolutely necessary to a critic, it being very certain that he was, like this Essayer, a very indifferent poet; he loved to be well dressed; and I remember a little young gentleman whom Mr. Walsh used to take into his company, as a double foil to his person and capacity. Inquire between Sunninghill and Oakenham, for a young, short, squab gentleman, the very bow of the god of love, and tell me whether he be a proper author to make personal reflections? He may extol the ancients, but he has reason to thank the gods that he was born a modern; for had he been born of Grecian parents, and his father consequently had by law had the absolute disposal of him, his life had been no longer than that of one of his poems, the life of half a day. Let the person of a gentleman of his parts be never so contemptible, his inward man is ten times more ridiculous; it being impossible that his outward form, though it be that of downright monkey, should differ so much from human shape, as his unthinking immaterial part does from human understanding." Thus began the hostility between Pope and Dennis, which, though it was suspended for a short time, never was appeased. Pope seems, at first, to have attacked him wantonly; but, though he always professed to despise him, he discovers, by mentioning him very often, that he felt his force or his venom.

Of this essay, Pope declared, that he did not expect the sale to be quick, because "not one gentleman in sixty, even of liberal education, could understand it." The gentlemen and the education of that time seem to have been of a lower character than they are of this. He mentioned a thousand copies as a numerous impression.

Dennis was not his only censurer: the zealous papists thought the monks treated with too much contempt, and Erasmus too studiously praised; but to these objections he had not much regard.

The Essay has been translated into French by Hamilton, author of the "Comte de Grammont," whose version was never printed, by Robotham, secretary to the King for Hanover, and by Resnel; and commented by Dr. Warburton, who has discovered in it such order and connexion as was not perceived by Addison, nor, as is said, intended by the author.

Almost every poem consisting of precepts is so far arbitrary and immethodical, that many of the paragraphs may change places with no apparent inconvenience; for of two or more positions depending upon some remote and general principle, there is seldom any cogent reason why one should precede the other. But for the order in which they stand, whatever it be, a little ingenuity may easily give a reason. "It is possible," says Hooker, "that by long circumduction, from any one truth all truth may be inferred." Of all homogeneous truths, at least of all truths respecting the same general end, in whatever series they may be produced, a concatenation by intermediate ideas may be formed, such as, when it is once shown, shall appear natural; but if this order be reversed, another mode of connexion equally specious may be found or made. Aristotle is praised for naming Fortitude first of the cardinal virtues, as that without which no other virtue can steadily be practised; but he might, with equal propriety, have placed Prudence and Justice before it, since without Prudence, Fortitude is mad; without Justice it is mischievous.

As the end of method is perspicuity, that series is sufficiently regular that avoids obscurity; and where there is no obscurity, it will not be difficult to discover method.

In "The Spectator" was published the Messiah, which he first submitted to the perusal of Steele, and corrected in compliance with his criticisms.

It is reasonable to infer, from his Letters, that the "Verses on the Unfortunate Lady," were written about the time when his Essay was published. The lady's name and adventures I have sought with fruitless inquiry.*

I can therefore tell no more than I have learned from Mr. Ruffhead, who writes with the confidence of one who could trust his information. She was a woman of eminent rank and large fortune, the ward of an uncle, who, having given her a proper education, expected like other guardians that she should make at least an equal match; and such he proposed to her, but found it rejected in favour of a young gentleman of inferior condition.

Having discovered the correspondence between the two lovers, and finding the young lady determined to abide by her own choice, he supposed that separation might do what can rarely be done by arguments, and sent her into a foreign country, where she was obliged to converse only with those from whom her uncle had nothing to fear.

Her lover took care to repeat his vows; but his letters were intercepted and carried to her guardian, who directed her to be watched with still greater vigilance, till of this restraint she grew so impatient, that she bribed a woman servant to procure her a sword, which she directed to her heart.

From this account, given with evident intention to raise the lady's character, it does not appear that she had any claim to praise, nor much to compassion. She seems to have been impatient, violent, and ungovernable. Her uncle's power could not have lasted long; the hour of liberty and choice would have come in time. But her desires were too hot for delay, and she liked self-murder better than suspense.

Nor is it discovered that the uncle, whoever he was, is with much justice delivered to posterity as "a false Guardian;" he seems to have done only that for which a guardian is appointed; he endeavoured to direct his niece till she should be able to direct herself. Poetry has not often been worse employed than in dignifying the amorous fury of a raving girl.

Not long after, he wrote "The Rape of the Lock," the most airy, the most ingenious, and the most delightful of all his compositions, occasioned by a frolic of gallantry, rather too familiar, in which Lord Petre cut off a lock of Mrs. Arabella Fermor's hair. This, whether stealth or violence, was so much resented, that the commerce of the two families, before very friendly, was interrupted. Mr. Caryl, a gentleman who, being secretary to King James's queen, had followed his mistress into France, and who, being the author of "Sir Solomon Single," a comedy, and some translations, was entitled to the notice of a wit, solicited Pope to endeavour a reconciliation by a ludicrous poem, which might bring both the parties to a better temper. In compliance with Caryl's request, though his name was for a long time marked only by the first and last letters, C—l, a poem of two cantos was written, (1711,) as is said, in a fortnight, and sent to the offended lady, who liked it well enough to show it; and, with the usual process of literary transactions, the author, dreading a surreptitious edition, was forced to publish it.

The event is said to have been such as was desired, the pacification and diversion of all to whom it related, except Sir George Brown, who complained with some bitterness, that, in the character of Sir Plume, he was made to talk nonsense. Whether all this be true I have some doubt; for at Paris, a few years ago, a niece of Mrs. Fermor, who presided in an English convent, mentioned Pope's work with very little gratitude, rather as an insult than an honour; and she may be supposed to have inherited the opinion of her family.

At its first appearance it was termed by Addison *merum sal*. Pope, however, saw that it was capable of improvement; and, having luckily contrived to borrow his machinery from the Rosicrucians, imparted the scheme with which his head was teeming to Addison, who told him that his work as it stood, was "a delicious little thing," and gave him no encouragement to retouch it.

This has been too hastily considered as an instance of Addison's jealousy; for, as he could not guess the conduct of the new design, or the possibilities of pleasure comprised in a fiction of which there had been no examples, he might very reasonably and kindly persuade the author to acquiesce in his own prosperity, and forbear an attempt which he considered as an unnecessary hazard.

Addison's counsel was happily rejected. Pope foresaw the future efflorescence of imagery then budding in his mind, and resolved to spare no art or industry of cultivation. The soft luxuriance of his fancy was already shooting, and all the gay varieties of diction were ready at his hand to colour and embellish it.

His attempt was justified by its success. "The Rape of the Lock" stands forward, in the classes of literature, as the most exquisite example of ludicrous poetry. Berkeley congratulated him upon the display of powers more truly poetical than he had shown before: with elegance of description, and justness of precepts, he had now exhibited boundless fertility of invention.

He always considered the intermixture of the machinery with the action as his most successful exertion of poetical art. He indeed could never afterwards produce any thing of such unexampled excellence. Those performances which strike with wonder are combinations of skilful genius with happy casualty; and it is not likely that any felicity like the discovery of a new race of preternatural agents should happen twice to the same man.

Of this poem the author was, I think, allowed to enjoy the praise for a long time without disturbance. Many years afterwards, Dennis published some remarks upon it, with very little force, and with no effect; for the opinion of the public was already settled, and it was no longer at the mercy of criticism.

About this time he published "The Temple

* See Gent. Mag. vol. li. p. 314.—N.

of Fame," which, as he tells Steele in their correspondence, he had written two years before; that is, when he was only twenty-two years old, an early time of life for so much learning and so much observation as that work exhibits.

On this poem Dennis afterwards published some remarks, of which the most reasonable is, that some of the lines represent Motion as exhibited by Sculpture.

Of the epistle from "Eloisa to Abelard," I do not know the date. His first inclination to attempt a composition of that tender kind arose, as Mr. Savage told me, from his perusal of Prior's "Nutbrown Maid." How much he has surpassed Prior's work it is not necessary to mention, when perhaps it may be said with justice, that he has excelled every composition of the same kind. The mixture of religious hope and resignation gives an elevation and dignity to disappointed love which images merely natural cannot bestow. The gloom of a convent strikes the imagination with far greater force than the solitude of a grove.

This piece was, however, not much his favourite in his latter years, though I never heard upon what principle he slighted it.

In the next year (1713) he published "Windsor Forest;" of which part was, as he relates, written at sixteen, about the same time as his Pastorals, and the latter part was added afterwards: where the addition begins, we are not told. The lines relating to the peace confess their own date. It is dedicated to Lord Lansdowne, who was then high in reputation and influence among the tories; and it is said, that the conclusion of the poem gave great pain to Addison, both as a poet and a politician. Reports like this are always spread with boldness very disproportionate to their evidence. Why should Addison receive any particular disturbance from the last lines of "Windsor Forest?" If contrariety of opinion could poison a politician, he would not live a day; and, as a poet, he must have felt Pope's force of genius much more from many other parts of his works.

The pain that Addison might feel it is not likely that he would confess; and it is certain that he so well suppressed his discontent, that Pope now thought himself his favourite; for, having been consulted in the revisal of "Cato," he introduced it by a Prologue; and, when Dennis published his Remarks, undertook, not indeed to vindicate, but to revenge his friend, by a "Narrative of the Frenzy of John Dennis."

There is reason to believe that Addison gave no encouragement to this disingenuous hostility; for, says Pope, in a letter to him, "indeed your opinion, that it is entirely to be neglected, would be my own in my own case; but I felt more warmth here than I did when I first saw his book against myself, (though indeed in two minutes it made me heartily merry.") Addison was not a man on whom such cant of sensibility could make much impression. He left the pamphlet to itself, having disowned it to Dennis, and perhaps did not think Pope to have deserved much by his officiousness.

This year was printed in "The Guardian" the ironical comparison between the Pastorals of Philips and Pope; a composition of artifice, criticism, and literature, to which nothing equal will easily be found. The superiority of Pope is so ingeniously dissembled, and the feeble lines of Philips so skilfully preferred, that Steele, being deceived, was unwilling to print the paper, lest Pope should be offended. Addison immediately saw the writer's design; and, as it seems, had malice enough to conceal his discovery, and to permit a publication which, by making his friend Philips ridiculous, made him for ever an enemy to Pope.

It appears that about this time Pope had a strong inclination to unite the art of painting with that of poetry, and put himself under the tuition of Jervas. He was near-sighted, and therefore not formed by nature for a painter; he tried, however, how far he could advance, and sometimes persuaded his friends to sit. A picture of Betterton, supposed to be drawn by him, was in the possession of Lord Mansfield:* if this was taken from the life, he must have begun to paint earlier; for Betterton was now dead. Pope's ambition of this new art produced some encomiastic verses to Jervas, which certainly show his power as a poet; but I have been told that they betray his ignorance of painting.

He appears to have regarded Betterton with kindness and esteem; and after his death published, under his name, a version into modern English of Chaucer's Prologues, and one of his Tales, which, as was related by Mr. Harte, were believed to have been the performance of Pope himself by Fenton, who made him a gay offer of five pounds, if he would show them in the hand of Betterton.

The next year (1713) produced a bolder attempt, by which profit was sought as well as praise. The poems which he had hitherto written, however they might have diffused his name, had made very little addition to his fortune. The allowance which his father made him, though, proportioned to what he had, it might be liberal, could not be large; his religion hindered him from the occupation of any civil employment; and he complained that he wanted even money to buy books.†

He therefore resolved to try how far the favour of the public extended, by soliciting a subscription to a version of the "Iliad," with large notes.

To print by subscription was, for some time, a practice peculiar to the English. The first considerable work for which this expedient was employed is said to have been Dryden's "Virgil;"‡ and it had been tried again with success when the "Tatlers" were collected into volumes.

There was reason to believe that Pope's attempt would be successful. He was in the full bloom of reputation, and was personally known to almost all whom dignity of employment, or splendour of reputation, had made eminent; he conversed indifferently with both parties, and never disturbed the public with his political opinions; and it might be naturally expected, as each faction then boasted its literary zeal, that the great men, who on other occasions practised all the violence of opposition, would emulate each other in their encouragement of a poet who had delighted all, and by whom none had been offended.

* It is still at Caen Wood.—N. † Spence.

‡ Earlier than this, viz. in 1688, Milton's "Paradise Lost" had been published with great success by subscription, in folio, under the patronage of Mr. (afterwards Lord) Somers.—R.

With those hopes he offered an English "Iliad" to subscribers, in six volumes in quarto, for six guineas; a sum, according to the value of money at that time, by no means inconsiderable, and greater than I believe to have been ever asked before. His proposal, however, was very favourably received; and the patrons of literature were busy to recommend his undertaking and promote his interest. Lord Oxford, indeed, lamented that such a genius should be wasted upon a work not original; but proposed no means by which he might live without it. Addison recommended caution and moderation, and advised him not to be content with the praise of half the nation, when he might be universally favoured.

The greatness of the design, the popularity of the author, and the attention of the literary world, naturally raised such expectations of the future sale, that the booksellers made their offers with great eagerness; but the highest bidder was Bernard Lintot, who became proprietor, on condition of supplying at his own expense all the copies which were to be delivered to subscribers or presented to friends, and paying two hundred pounds for every volume.

Of the quartos it was, I believe, stipulated that none should be printed but for the author, that the subscription might not be depreciated; but Lintot impressed the small pages upon a small folio, and paper perhaps a little thinner; and sold exactly at half the price, for half a guinea each volume, books so little inferior to the quartos, that by a fraud of trade, those folios, being afterwards shortened by cutting away the top and bottom, were sold as copies printed for the subscribers.

Lintot printed two hundred and fifty on royal paper in folio, for two guineas a volume; of the small folio, having printed seventeen hundred and fifty copies of the first volume, he reduced the number in the other volumes to a thousand.

It is unpleasant to relate that the bookseller, after all his hopes and all his liberality, was, by a very unjust and illegal action, defrauded of his profit. An edition of the English "Iliad" was printed in Holland, in duodecimo, and imported clandestinely for the gratification of those who were impatient to read what they could not yet afford to buy. This fraud could only be counteracted by an edition equally cheap and more commodious; and Lintot was compelled to contract his folio at once into a duodecimo, and lose the advantage of an intermediate gradation. The notes, which in the Dutch copies were placed at the end of each book, as they had been in the large volumes, were now subjoined to the text in the same page, and are therefore more easily consulted. Of this edition two thousand five hundred were first printed, and five thousand a few weeks afterwards; but indeed great numbers were necessary to produce considerable profit.

Pope, having now emitted his proposals, and engaged not only his own reputation, but in some degree that of his friends who patronized his subscription, began to be frighted at his own undertaking; and finding himself at first embarrassed with difficulties, which retarded and oppressed him, he was for a time timorous and uneasy, had his nights disturbed by dreams of long journies through unknown ways, and wished, as he said, "that somebody would hang him."*

This misery, however, was not of long continuance; he grew by degrees more acquainted with Homer's images and expressions, and practice increased his facility of versification.—In a short time he represents himself as despatching regularly fifty verses a day, which would show him by an easy computation the termination of his labour.

His own diffidence was not his only vexation. He that asks a subscription soon finds that he has enemies. All who do not encourage him defame him. He that wants money will rather be thought angry than poor; and he that wishes to save his money conceals his avarice by his malice. Addison had hinted his suspicion that Pope was too much a tory; and some of the tories suspected his principles because he had contributed to "The Guardian," which was carried on by Steele.

To those who censured his politics were added enemies yet more dangerous, who called in question his knowledge of Greek, and his qualifications for a translator of Homer. To these he made no public opposition; but in one of his letters escapes from them as well as he can. At an age like his, for he was not more than twenty-five, with an irregular education, and a course of life of which much seems to have passed in conversation, it is not very likely that he overflowed with Greek. But when he felt himself deficient he sought assistance; and what man of learning would refuse to help him?—Minute inquiries into the force of words are less necessary in translating Homer than other poets, because his positions are general, and his representations natural, with very little dependence on local or temporary customs, on those changeable scenes of artificial life, which, by mingling originally with accidental notions, and crowding the mind with images which time effaces, produces ambiguity in diction and obscurity in books. To this open display of unadulterated nature it must be ascribed, that Homer has fewer passages of doubtful meaning than any other poet either in the learned or in modern languages. I have read of a man, who being, by his ignorance of Greek, compelled to gratify his curiosity with the Latin printed on the opposite page, declared, that from the rude simplicity of the lines literally rendered, he formed nobler ideas of the Homeric majesty, than from the laboured elegance of polished versions.

Those literal translations were always at hand, and from them he could easily obtain his author's sense with sufficient certainty; and among the readers of Homer the number is very small of those who find much in the Greek more than in the Latin, except the music of the numbers.

If more help was wanting, he had the poetical translation of Eobanus Hessus, an unwearied writer of Latin verses; he had the French Homers of La Valterie and Dacier, and the English of Chapman, Hobbes, and Ogilby. With Chapman, whose work, though now totally neglected, seems to have been popular almost to the end of the last century, he had very frequent consultations, and perhaps never translated any

* Spence.

passage till he had read his version, which indeed he has been sometimes suspected of using instead of the original.

Notes were likewise to be provided, for the six volumes would have been very little more than six pamphlets without them. What the mere perusal of the text could suggest, Pope wanted no assistance to collect or methodize; but more was necessary; many pages were to be filled, and learning must supply materials to wit and judgment. Something might be gathered from Dacier; but no man loves to be indebted to his contemporaries, and Dacier was accessible to common readers. Eustathius was therefore necessarily consulted. To read Eustathius, of whose work there was then no Latin version, I suspect Pope, if he had been willing, not to have been able; some other was therefore to be found, who had leisure as well as abilities; and he was doubtless most readily employed who would do much work for little money.

The history of the notes has never been traced. Broome, in his preface to his poems, declares himself the commentator "in part upon the Iliad;" and it appears from Fenton's letter, preserved in the Museum, that Broome was at first engaged in consulting Eustathius, but that after a time, whatever was the reason, he desisted; another man, of Cambridge, was then employed, who soon grew weary of the work; and a third, that was recommended by Thirlby, is now discovered to have been Jortin, a man since well known to the learned world, who complained that Pope, having accepted and approved his performance, never testified any curiosity to see him, and who professed to have forgotten the terms on which he worked. The terms which Fenton uses are very mercantile: "I think at first sight that his performance is very commendable, and have sent word for him to finish the 17th book, and to send it with his demands for his trouble. I have here enclosed the specimen; if the rest come before the return, I will keep them till I receive your order."

Broome then offered his service a second time, which was probably accepted, as they had afterwards a closer correspondence. Parnell contributed the life of Homer, which Pope found so harsh, that he took great pains in correcting it; and by his own diligence, with such help as kindness or money could procure him, in somewhat more than five years he completed his version of the "Iliad," with the notes. He began it in 1712, his twenty-fifth year, and concluded it in 1718, his thirtieth year.

When we find him translating fifty lines a day, it is natural to suppose that he would have brought his work to a more speedy conclusion. The "Iliad," containing less than sixteen thousand verses, might have been despatched in less than three hundred and twenty days, by fifty verses in a day. The notes, compiled with the assistance of his mercenaries, could not be supposed to require more time than the text.

According to this calculation, the progress of Pope may seem to have been slow; but the distance is commonly very great between actual performances and speculative possibility. It is natural to suppose, that as much as has been done to-day may be done to-morrow; but on the morrow, some difficulty emerges, or some external impediment obstructs. Indolence, interruption, business, and pleasure, all take their turns of retardation; and every long work is lengthened by a thousand causes that can, and ten thousand that cannot, be recounted. Perhaps no extensive and multifarious performance was ever effected within the term originally fixed in the undertaker's mind. He that runs against time has an antagonist not subject to casualties.

The encouragement given to this translation, though report seems to have overrated it, was such as the world has not often seen. The subscribers were five hundred and seventy-five.—The copies for which subscriptions were given were six hundred and fifty-four; and only six hundred and sixty were printed. For these copies Pope had nothing to pay; he therefore received, including the two hundred pounds a volume, five thousand three hundred and twenty pounds four shillings without deduction, as the books were supplied by Lintot.

By the success of his subscription Pope was relieved from those pecuniary distresses with which, notwithstanding his popularity, he had hitherto struggled. Lord Oxford had often lamented his disqualification for public employment, but never proposed a pension. While the translation of "Homer" was in its progress, Mr. Craggs, then secretary of state, offered to procure him a pension, which, at least during his ministry, might be enjoyed with secrecy. This was not accepted by Pope, who told him, however, that if he should be pressed with want of money, he would send to him for occasional supplies. Craggs was not long in power, and was never solicited for money by Pope, who disdained to beg what he did not want.

With the product of this subscription, which he had too much discretion to squander, he secured his future life from want, by considerable annuities. The estate of the Duke of Buckingham was found to have been charged with five hundred pounds a year, payable to Pope, which doubtless his translation enabled him to purchase.

It cannot be unwelcome to literary curiosity that I deduce thus minutely the history of the English "Iliad." It is certainly the noblest version of poetry which the world has ever seen; and its publication must therefore be considered as one of the great events in the annals of learning.

To those who have skill to estimate the excellence and difficulty of this great work, it must be very desirable to know how it was performed, and by what gradations it advanced to correctness. Of such an intellectual process the knowledge has very rarely been attainable; but happily there remains the original copy of the "Iliad," which being obtained by Bolingbroke as a curiosity, descended from him to Mallet, and is now, by the solicitation of the late Dr. Maty, reposited in the Museum.

Between this manuscript, which is written upon accidental fragments of paper, and the printed edition, there must have been an intermediate copy, that was perhaps destroyed as it returned from the press.

From the first copy I have procured a few transcripts, and shall exhibit first the printed lines, distinguished by inverted commas; then those of the manuscripts, with all their variations. Those words which are given in *italics*

are cancelled in the copy, and the words placed under them adopted in their stead.

The beginning of the first book stands thus:

"The wrath of Peleus' son, the direful spring
Of all the Grecian woes, O Goddess, sing,
That wrath which hurl'd to Pluto's gloomy reign
The souls of mighty chiefs untimely slain."

The stern Pelides' *rage*, O Goddess, sing,
Of all the woes *of Greece* the fatal spring, Grecian
That strew'd with *warriors* dead the Phrygian plain, heroes
And *peopled the dark hell with heroes* slain;
fill'd the shady hell with chiefs untimely

"Whose limbs, unburied on the naked shore,
Devouring dogs and hungry vultures tore,
Since great Achilles and Atrides strove:
Such was the sovereign doom, and such the will of Jove."

Whose limbs, unburied on the hostile shore,
Devouring dogs and greedy vultures tore,
Since first Atrides and Achilles strove:
Such was the sovereign doom, and such the will of Jove.

"Declare, O Muse, in what ill-fated hour,
Sprung the fierce strife, from what offended Pow'r?
Latona's son a dire contagion spread,
And heap'd the camp with mountains of the dead;
The King of men his reverend priest defy'd,
And for the King's offence the people died."

Declare, O Goddess, what offended Pow'r
Inflam'd their *rage*, in that *ill-omen'd* hour; anger fatal, hapless
Phœbus himself the *dire* debate procur'd, fierce
To avenge the wrongs his injur'd priest endur'd;
For this the God a dire infection spread,
And heap'd the camp with millions of the dead;
The King of men the Sacred Sire defy'd,
And for the King's offence the people died.

"For Chryses sought with costly gifts to gain
His captive daughter from the Victor's chain;
Suppliant the venerable Father stands,
Apollo's awful ensigns grace his hands;
By these he begs, and, lowly bending down,
Extends the sceptre and the laurel crown."

For Chryses sought by *presents to regain* costly gifts to gain
His captive daughter from the Victor's chain
Suppliant the venerable Father stands,
Apollo's awful ensigns grac'd his hands.
By these he begs, and lowly bending down
The golden sceptre and the laurel crown,
Presents the sceptre
For these as ensigns of his God he bare,
The God that sends his golden shafts afar;
Then, low on earth, the venerable man,
Suppliant, before the brother kings began.

"He sued to all, but chief implor'd for grace
The brother kings of Atreus' royal race:
Ye Kings and warriors, may your vows be crown'd,
And Troy's proud walls lie level with the ground;
May Jove restore you, when your toils are o'er,
Safe to the pleasures of your native shore."

To all he sued, but chief implored for grace
The brother Kings of Atreus' royal race:
Ye sons of Atreus, may your vows be crown'd, kings and warriors
Your labours, by the Gods be all your labours crown'd,
So may the Gods your arms with conquest bless,
And Troy's proud walls *lie* level with the ground; Till laid
And crown your labours with deserv'd success;
May Jove restore you, when your toils are o'er,
Safe to the pleasures of your native shore.

"But, oh! relieve a wretched parent's pain,
And give Chryseis to these arms again;
If mercy fail, yet let my present move,
And dread avenging Phœbus, son of Jove."

But, oh! relieve a hapless parent's pain,
And give my daughter to these arms again;
Receive my gifts; if mercy fails, *yet* let my present move
And fear *the God that deals his darts around.* avenging Phœbus, son of Jove.

"The Greeks, in shouts, their joint assent declare,
The priest to reverence and release the fair.
Not so Atrides; he, with kingly pride,
Repuls'd the sacred Sire, and thus reply'd."

He said, the Greeks their joint assent declare,
The father said, the generous Greeks relent,
To accept the ransom, and release the fair;
Revere the priest, and speak their joint assent;
Not so *the tyrant*, he, with kingly pride, Atrides
Repulsed the sacred Sire, and thus replied.
[Not so the tyrant. ' *Dryden.*]

Of these lines, and of the whole first book, I am told that there was yet a former copy, more varied, and more deformed with interlineations.

The beginning of the second book varies very little from the printed page, and is therefore set down without a parallel; the few differences do not require to be elaborately displayed.

"Now pleasing sleep had seal'd each mortal eye;
Stretch'd in their tents the Grecian leaders lie;
The immortals slumber'd on their thrones above.
All but the ever-watchful eye of Jove.
To honour Thetis' son he bends his care,
And plunge the Greeks in all the woes of war.
Then bids an empty phantom rise to sight,
And thus *commands* the vision of the night: directs
Fly hence delusive dream, and, light as air,
To Agamemnon's royal tent repair;
Bid him in arms draw forth the embattled train,
March all his legions to the dusty plain.
Now tell the King 'tis given him to destroy
Declare ev'n now
The lofty *walls* of wide-extended Troy; towers
For now no more the Gods with fate contend;
At Juno's suit the heav'nly factions end.
Destruction *hovers* o'er yon devoted wall hangs
And nodding Ilium waits the impending fall."

Invocation to the catalogue of ships.

"Say, Virgins, seated round the throne divine,
All-knowing Goddesses! immortal Nine!
Since Earth's wide regions, Heav'n's unmeasur'd height,
And Hell's abyss, hide nothing from your sight,
(We, wretched mortals! lost in doubts below,
But guess by rumour, and but boast we know,)
Oh! say what heroes, fir'd by thirst of fame,
Or urg'd by wrongs, to Troy's destruction came!
To count them all demands a thousand tongues,
A throat of brass, and adamantine lungs."

Now, Virgin Goddesses, immortal Nine.
That round Olympus' heav'nly summit shine,
Who see through Heav'n and Earth, and Hell profound,
And all things know, and all things can resound!
Relate what armies sought the Trojan land,
What nations follow'd, and what chiefs command;
(For doubtful fame distracts mankind below,
And nothing can we tell and nothing know:)
Without your aid, to count the unnumber'd train,
A thousand mouths, a thousand tongues were vain.

Book v. *v.* 1.

"But Pallas now Tydides' soul inspires,
Fills with her force, and warms with all her fires;
Above the Greeks his deathless fame to raise,
And crown her hero with distinguish'd praise.
High on his helm celestial lightnings play,
His beamy shield emits a living ray;
The unwearied blaze incessant streams supplies,
Like the red star that fires the autumnal skies."

But Pallas now Tydides' soul inspires,
Fills with her *rage*, and warms with all her fires; force

O'er all the Greeks decrees his fame to raise,
Above the Greeks *her warrior's* fame to raise,
his deathless
And crown her hero with *immortal* praise:
distinguish'd
Bright from his beamy *crest* the lightnings play,
High on helm
From his broad buckler flash'd the living ray;
High on his helm celestial lightnings play,
His beamy shield emits a living ray;
The Goddess with her breath the flames supplies,
Bright as the star whose fires in Autumn rise;
Her breath divine thick streaming flames supplies,
Bright as the star that fires the autumnal skies:
The unwearied blaze incessant streams supplies,
Like the red star that fires the autumnal skies:

"When first he rears his radiant orb to sight,
And bath'd in ocean, shoots a keener light.
Such glories Pallas on the chief bestow'd,
Such from his arms the fierce effulgence flow'd;
Onward she drives him, furious to engage,
Where the fight burns, and where the thickest rage."

When fresh he rears his radiant orb to sight,
And gilds old Ocean with a blaze of light.
Bright as the star that fires the autumnal skies,
Fresh from the deep, and gilds the seas and skies;
Such glories Pallas on her chief bestow'd,
Such sparkling rays from her bright armour flow'd:
Such from his arms the fierce effulgence flow'd;
Onward she drives him *headlong* to engage,
furious
Where the *war bleeds*, and where the *fiercest* rage.
fight burns thickest

"The sons of Dares first the combat sought,
A wealthy priest, but rich without a fault;
In Vulcan's fane the father's days were led
The sons to toils of glorious battle bred;"

There lived a Trojan—Dares was his name,
The priest of Vulcan, rich, yet void of blame;
The sons of Dares first the combat sought,
A wealthy priest, but rich without a fault.

Conclusion of Book viii. *v.* 667.

"As when the moon, refulgent lamp of night,
O'er Heav'n's clear azure spreads her sacred light,
When not a breath disturbs the deep serene,
And not a cloud o'ercasts the solemn scene,
Around her throne the vivid planets roll,
And stars unnumber'd gild the glowing pole;
O'er the dark trees a yellower verdure shed,
And tip with silver every mountain's head;
Then shine the vales, the rocks in prospect rise,
A flood of glory bursts from all the skies;
The conscious swains, rejoicing in the sight,
Eye the blue vault, and bless the useful light.
So many flames before proud Ilion blaze,
And lighten glimm'ring Xanthus with their rays;
The long reflections of the distant fires
Gleam on the walls, and tremble on the spires.
A thousand piles the dusky horrors gild,
And shoot a shady lustre o'er the field.
Full fifty guards each flaming pile attend,
Whose umber'd arms by fits thick flashes send;
Loud neigh the coursers o'er the heaps of corn,
And ardent warriors wait the rising morn."

As when in stillness of the silent night,
As when the moon in all her lustre bright;
As when the moon, refulgent lamp of night,
O'er Heav'n's *clear* azure *sheds* her *silver* light;
pure spreads sacred
As still in air the trembling lustre stood,
And o'er its golden border shoots a flood;
When *no loose gale* disturbs the deep serene,
not a breath
And *no dim* cloud o'ercasts the solemn scene;
not a
Around her silver throne the planets glow
And stars unnumber'd trembling beams bestow:
Around her throne the vivid planets roll,
And stars unnumber'd gild the glowing pole;
Clear gleams of light o'er the dark trees are seen,
o'er the dark trees a yellow sheds,
O'er the dark trees a yellower *green* they shed,
gleam
verdure
And tip with silver all the *mountain* heads.
forest
And tip with silver every mountain's head.

The valleys open, and the forests rise,
The vales appear, the rocks in prospect rise,
Then shine the vales, the rocks in prospect rise,
All nature stands reveal'd before our eyes;
A flood of glory bursts from all the skies.
The conscious shepherd, joyful at the sight,
Eyes the blue vault, and numbers every light
The conscious *swains, rejoicing at the sight*,
shepherds, gazing with delight
Eye the blue vault, and bless the *vivid* light,
glorious
useful
So many flames before *the navy* blaze,
proud Ilion
And lighten glimm'ring Xanthus with their rays;
Wide o'er the fields to Troy extend the gleams,
And tip the distant spires with fainter beams;
The long reflections of the distant fires
Gild the high walls, and tremble on the spires;
Gleam on the walls, and tremble on the spires;
A thousand fires, at distant stations, bright,
Gild the dark prospect, and dispel the night.

Of these specimens, every man who has cultivated poetry, or who delights to trace the mind from the rudeness of its first conceptions to the elegance of its last, will naturally desire a greater number; but most other readers are already tired, and I am not writing only to poets and philosophers.

The "Iliad" was published volume by volume, as the translation proceeded; the four first books appeared in 1715. The expectation of this work was undoubtedly high, and every man who had connected his name with criticism or poetry was desirous of such intelligence as might enable him to talk upon the popular topic. Halifax, who, by having been first a poet and then a patron of poetry, had acquired the right of being a judge, was willing to hear some books while they were yet unpublished. Of this rehearsal Pope afterwards gave the following account:*

"The famous Lord Halifax was rather a pretender to taste than really possessed of it. When I had finished the two or three first books of my translation of the 'Iliad,' that lord desired to have the pleasure of hearing them read at his house—Addison, Congreve, and Garth, were there at the reading. In four or five places, Lord Halifax stopped me very civilly, and with a speech each time of much the same kind, 'I beg your pardon, Mr. Pope: but there is something in that passage that does not quite please me. Be so good as to mark the place, and consider it a little at your leisure. I am sure you can give it a little turn.' I returned from Lord Halifax's with Dr. Garth, in his chariot; and, as we were going along, was saying to the doctor, that my lord had laid me under a great deal of difficulty by such loose and general observations; that I had been thinking over the passages almost ever since, and could not guess at what it was that offended his lordship in either of them. Garth laughed heartily at my embarrassment; said, I had not not been long enough acquainted with Lord Halifax to know his way yet; that I need not puzzle myself about looking those places over and over when I got home. 'All you need do (says he) is to leave them just as they are; call on Lord Halifax two or three months hence, thank him for his kind observations on those passages, and then read them to him as altered. I have known him much longer than you have, and will be answerable for the

* Spence.

event.' I followed his advice; waited on Lord Halifax some time after; said, I hoped he would find his objections to those passages removed; read them to him exactly as they were at first; and his lordship was extremely pleased with them, and cried out, 'Ay, now they are perfectly right; nothing can be better.'"

It is seldom that the great or the wise suspect that they are despised or cheated. Halifax, thinking this a lucky opportunity of securing immortality, made some advances of favour and some overtures of advantage to Pope, which he seems to have received with sullen coldness. All our knowledge of this transaction is derived from a single letter, (Dec. 1, 1714,) in which Pope says, "I am obliged to you, both for the favours you have done me, and those you intend me. I distrust neither your will nor your memory, when it is to do good; and if I ever become troublesome or solicitous, it must not be out of expectation, but out of gratitude. Your lordship may cause me to live agreeably in the town, or contentedly in the country, which is really all the difference I set between an easy fortune and a small one. It is indeed a high strain of generosity in you to think of making me easy all my life, only because I have been so happy as to divert you some few hours; but, if I may have leave to add, it is because you think me no enemy to my native country, there will appear a better reason; for I must of consequence be very much (as I sincerely am) yours, &c."

These voluntary offers, and this faint acceptance, ended without effect. The patron was not accustomed to such frigid gratitude; and the poet fed his own pride with the dignity of independence. They probably were suspicious of each other. Pope would not dedicate till he saw at what rate his praise was valued; he would be "troublesome out of gratitude, not expectation." Halifax thought himself entitled to confidence; and would give nothing unless he knew what he should receive. Their commerce had its beginning in hope of praise on one side, and of money on the other, and ended because Pope was less eager of money than Halifax of praise. It is not likely that Halifax had any personal benevolence to Pope; it is evident that Pope looked on Halifax with scorn and hatred.

The reputation of this great work failed in gaining him a patron, but it deprived him of a friend. Addison and he were now at the head of poetry and criticism; and both in such a state of elevation, that, like the two rivals in the Roman state, one could no longer bear an equal, nor the other a superior. Of the gradual abatement of kindness between friends, the beginning is often scarcely discernible to themselves, and the process is continued by petty provocations, and incivilities, sometimes peevishly returned, and sometimes contemptuously neglected, which would escape all attention but that of pride, and drop from any memory but that of resentment. That the quarrel of these two wits should be minutely deduced, is not to be expected from a writer, to whom, as Homer says, "nothing but rumour has reached, and has no personal knowledge."

Pope doubtless approached Addison, when the reputation of their wit first brought them together, with the respect due to a man whose abilities were acknowledged, and who, having attained that eminence to which he was himself aspiring, had in his hands the distribution of literary fame. He paid court with sufficient diligence by his prologue to "Cato," by his abuse of Dennis, and with praise yet more direct, by his poem on the "Dialogues on Medals," of which the immediate publication was then intended. In all this there was no hypocrisy; for he confessed that he found in Addison something more pleasing than in any other man.

It may be supposed, that as Pope saw himself favoured by the world, and more frequently compared his own powers with those of others, his confidence increased and his submission lessened; and that Addison felt no delight from the advances of a young wit, who might soon contend with him for the highest place. Every great man, of whatever kind be his greatness, has among his friends those who officiously or insidiously quicken his attention to offences, heighten his disgust, and stimulate his resentment. Of such adherents Addison doubtless had many; and Pope was now too high to be without them.

From the emission and reception of the proposals for the "Iliad," the kindness of Addison seems to have abated. Jervas the painter once pleased himself, (Aug. 20, 1714,) with imagining that he had re-established their friendship; and wrote to Pope that Addison once suspected him of too close a confederacy with Swift, but was now satisfied with his conduct. To this Pope answered, a week after, that his engagements to Swift were such as his services in regard to the subscription demanded, and that the tories never put him under the necessity of asking leave to be grateful. "But," says he, "as Mr. Addison must be the judge in what regards himself, and seems to have no very just one in regard to me, so I must own to you I expect nothing but civility from him." In the same letter he mentions Philips, as having been busy to kindle animosity between them; but in a letter to Addison he expresses some consciousness of behaviour inattentively deficient in respect.

Of Swift's industry in promoting the subscription, there remains the testimony of Kennet, no friend to either him or Pope.

"Nov. 2, 1713, Dr. Swift came into the coffee-house, and had a bow from every body but me, who, I confess, could not but despise him. When I came to the antichamber to wait, before prayers, Dr. Swift was the principal man of talk and business, and acted as master of requests.—Then he instructed a young nobleman that the *best poet in England* was Mr. Pope, (a papist,) who had begun a translation of Homer into English verse, for which *he must have them all subscribe:* for, says he, the author *shall not* begin to print till *I have* a thousand guineas for him."

About this time it is likely that Steele, who was, with all his political fury, good natured and officious, procured an interview between these angry rivals, which ended in aggravated malevolence. On this occasion, if the reports be true, Pope made his complaint with frankness and spirit, as a man undeservedly neglected or opposed; and Addison affected a contemptuous unconcern, and, in a calm even voice, reproached Pope with his vanity, and telling him of the improvements which his early works had received

from his own remarks and those of Steele, said, that he, being now engaged in public business, had no longer any care for his poetical reputation, nor had any other desire, with regard to Pope, than that he should not, by too much arrogance, alienate the public.

To this Pope is said to have replied with great keenness and severity, upbraiding Addison with perpetual dependence, and with the abuse of those qualifications which he had obtained at the public cost, and charging him with mean endeavours to obstruct the progress of rising merit. The contest rose so high that they parted at last without any interchange of civility.

The first volume of Homer was (1715) in time published; and a rival version of the first "Iliad," for rivals the time of their appearance inevitably made them, was immediately printed, with the name of Tickell. It was soon perceived that among the followers of Addison, Tickell had the preference, and the critics and poets divided into factions. "I," says Pope, "have the town, that is, the mob, on my side; but it is not uncommon for the smaller party to supply by industry what it wants in numbers. I appeal to the people as my rightful judges, and, while they are not inclined to condemn me, shall not fear the high-flyers at Button's." This opposition he immediately imputed to Addison, and complained of it in terms sufficiently resentful to Craggs, their common friend.

When Addison's opinion was asked. he declared the versions to be both good, but Tickell's the best that had ever been written; and sometimes said that they were both good, but that Tickell had more of Homer.

Pope was now sufficiently irritated; his reputation and his interest were at hazard. He once intended to print together the four versions of Dryden, Maynwaring, Pope, and Tickell, that they might be readily compared, and fairly estimated. This design seems to have been defeated by the refusal of Tonson, who was the proprietor of the other three versions.

Pope intended, at another time, a rigorous criticism of Tickell's translation, and had marked a copy, which I have seen, in all places that appeared defective. But, while he was thus meditating defence or revenge, his adversary sunk before him without a blow; the voice of the public was not long divided, and the preference was universally given to Pope's performance.

He was convinced, by adding one circumstance to another, that the other translation was the work of Addison himself; but if he knew it in Addison's life time, it does not appear that he told it. He left his illustrious antagonist to be punished by what has been considered as the most painful of all reflections, the remembrance of a crime perpetrated in vain.

The other circumstances of their quarrel were thus related by Pope:*

"Philips seemed to have been encouraged to abuse me in coffee-houses and conversations; and Gildon wrote a thing about Wycherly, in which he had abused both me and my relations very grossly. Lord Warwick himself told me one day, that it was in vain for me to endeavour to be well with Mr. Addison; that his jealous temper would never admit of a settled friendship between us; and, to convince me of what he had said, assured me that Addison had encouraged Gildon to publish those scandals, and had given him ten guineas after they were published. The next day, while I was heated with what I had heard, I wrote a letter to Mr. Addison, to let him know that I was not unacquainted with this behaviour of his; that, if I was to speak severely of him in return for it, it should be not in such a dirty way; that I should rather tell him, himself, fairly of his faults, and allow his good qualities; and that it should be something in the following manner; I then adjoined the first sketch of what has since been called my satire on Addison. Mr. Addison used me very civilly ever after."*

The verses on Addison, when they were sent to Atterbury, were considered by him as the most excellent of Pope's performances; and the writer was advised, since he knew where his strength lay, not to suffer it to remain unemployed.

This year (1715) being, by the subscription, enabled to live more by choice, having persuaded his father to sell their estate at Binfield, he purchased, I think only for his life, that house at Twickenham, to which his residence afterwards procured so much celebration, and removed thither with his father and mother.

Here he planted the vines and the quincunx which his verses mention; and being under the necessity of making a subterraneous passage to a garden on the other side of the road, he adorned it with fossil bodies, and dignified it with the title of a grotto, a place of silence and retreat, from which he endeavoured to persuade his friends and himself that cares and passions could be excluded.

A grotto is not often the wish or pleasure of an Englishman, who has more frequent need to solicit than exclude the sun; but Pope's excavation was requisite as an entrance to his garden, and as some men try to be proud of their defects, he extracted an ornament from an inconvenience, and vanity produced a grotto where necessity enforced a passage. It may be frequently remarked of the studious and speculative, that they are proud of trifles, and that their amusements seem frivolous and childish; whether it be that men conscious of great reputation think themselves above the reach of censure, and safe in the admission of negligent indulgences, or that mankind expect from elevated genius a uniformity of greatness, and watch its degradation with malicious wonder; like him who, having followed with his eye an eagle into the clouds, should lament that she ever descended to a perch.

While the volumes of his Homer were annually published, he collected his former works (1717) into one quarto volume, to which he prefixed a preface, written with great sprightliness and elegance, which was afterwards reprinted, with some passages subjoined that he at first omitted; other marginal additions of the same kind he made in the later editions of his poems. Waller remarks, that poets lose half their praise, because the reader knows not what they have blotted. Pope's voracity of fame taught him

* Spence.

* See however the Life of Addison in the "Biogrephia Britannica," last edition.—R.

the art of obtaining the accumulated honour, both of what he had published and of what he had suppressed.

In this year his father died suddenly, in his seventy-fifth year, having passed twenty-nine years in privacy. He is not known but by the character which his son has given him. If the money with which he retired was all gotten by himself, he had traded very successfully in times when sudden riches were rarely attainable.

The publication of the "Iliad" was at last completed in 1720. The splendour and success of this work raised Pope many enemies, that endeavoured to depreciate his abilities. Burnet, who was afterwards a judge of no mean reputation, censured him in a piece called "Homerides," before it was published. Ducket likewise endeavoured to make him ridiculous. Dennis was the perpetual persecutor of all his studies. But, whoever his critics were, their writings are lost; and the names which are preserved are preserved in the "Dunciad."

In this disastrous year (1720) of national infatuation, when more riches than Peru can boast were expected from the South Sea, when the contagion of avarice tainted every mind, and even poets panted after wealth, Pope was seized with the universal passion, and ventured some of his money. The stock rose in its price; and for a while he thought himself the lord of thousands. But this dream of happiness did not last long; and he seems to have waked soon enough to get clear with the loss of what he once thought himself to have won, and perhaps not wholly of that.

Next year he published some select poems of his friend Dr. Parnell, with a very elegant dedication to the Earl of Oxford; who, after all his struggles and dangers, then lived in retirement, still under the frown of a victorious faction, who could take no pleasure in hearing his praise.

He gave the same year (1721) an edition of Shakspeare. His name was now of so much authority, that Tonson thought himself entitled, by annexing it, to demand a subscription of six guineas for Shakspeare's plays in six quarto volumes: nor did his expectation much deceive him; for, of seven hundred and fifty which he printed, he dispersed a great number at the price proposed. The reputation of that edition indeed sunk afterwards so low, that one hundred and forty copies were sold at sixteen shillings each.

On this undertaking, to which Pope was induced by a reward of two hundred and seventeen pounds twelve shillings, he seems never to have reflected afterwards without vexation; for Theobald, a man of heavy diligence, with very slender powers, first, in a book called "Shakspeare Restored," and then in a formal edition, detected his deficiences with all the insolence of victory; and, as he was now high enough to be feared and hated, Theobald had from others all the help that could be supplied by the desire of humbling a haughty character.

From this time Pope became an enemy to editors, collators, commentators, and verbal critics; and hoped to persuade the world, that he miscarried in this undertaking only by having a mind too great for such minute employment.

Pope in his edition undoubtedly did many things wrong, and left many things undone; but let him not be defrauded of his due praise. He was the first that knew, at least the first that told, by what helps the text might be improved. If he inspected the early editions negligently, he taught others to be more accurate. In his preface he expanded with great skill and elegance the character which had been given of Shakspeare by Dryden; and he drew the public attention upon his works which, though often mentioned, had been little read.

Soon after the appearance of the "Iliad," resolving not to let the general kindness cool, he published proposals for a translation of the "Odyssey," in five volumes, for five guineas. He was willing, however, now to have associates in his labour, being either weary with toiling upon another's thoughts, or having heard, as Ruffhead relates, that Fenton and Broome had already begun the work, and liking better to have them confederates than rivals.

In the patent, instead of saying that he had "translated" the "Odyssey," as he had said of the "Iliad," he says, that he had "undertaken" a translation; and in the proposals the subscription is said to be not solely for his own use, but for that of "two of his friends who have assisted him in this work."

In 1723, while he was engaged in this new version, he appeared before the Lords at the memorable trial of Bishop Atterbury, with whom he had lived in great familiarity and frequent correspondence. Atterbury had honestly recommended to him the study of the popish controversy, in hope of his conversion; to which Pope answered in a manner that cannot much recommend his principles or his judgment. In questions and projects of learning they agreed better. He was called at the trial to give an account of Atterbury's domestic life and private employment, that it might appear how little time he had left for plots. Pope had but few words to utter, and in those few he made several blunders.

His letters to Atterbury express the utmost esteem, tenderness, and gratitude; "perhaps," says he, "it is not only in this world that I may have cause to remember the Bishop of Rochester." At their last interview in the Tower, Atterbury presented him with a Bible.*

Of the "Odyssey" Pope translated only twelve books; the rest were the work of Broome and Fenton; the notes were written wholly by Broome, who was not over-liberally rewarded. The public was carefully kept ignorant of the several shares; and an account was subjoined at the conclusion which is now known not to be true.

The first copy of Pope's books, with those of Fenton, are to be seen in the Museum. The parts of Pope are less interlined than the "Iliad," and the latter books of the "Iliad" less than the former. He grew dexterous by practice, and every sheet enabled him to write the next with more facility. The books of Fenton have very few alterations by the hand of Pope. Those of Broome have not been found; but Pope complained, as it is reported, that he had much trouble in correcting them.

* The late Mr. Graves of Claverton informs us, that this Bible was afterwards used in the chapel of Prior-park. Dr. Warburton probably presented it to Mr. Allen.—C.

His contract with Lintot was the same as for the "Iliad," except that only one hundred pounds were to be paid him for each volume. The number of subscribers were five hundred and seventy-four, and of copies eight hundred and nineteen; so that his profit, when he had paid his assistants, was still very considerable. The work was finished in 1725; and from that time he resolved to make no more translations.

The sale did not answer Lintot's expectation; and he then pretended to discover something of fraud in Pope, and commenced or threatened a suit in Chancery.

On the English "Odyssey" a criticism was published by Spence, at that time prelector of poetry at Oxford; a man whose learning was not very great, and whose mind was not very powerful. His criticism, however, was commonly just. What he thought, he thought rightly; and his remarks were recommended by his coolness and candour. In him Pope had the first experience of a critic without malevolence, who thought it as much his duty to display beauties as expose faults; who censured with respect and praised with alacrity.

With this criticism Pope was so little offended, that he sought the acquaintance of the writer, who lived with him from that time in great familiarity, attended him in his last hours, and compiled memorials of his conversation. The regard of Pope recommended him to the great and powerful; and he obtained very valuable preferments in the church.

Not long after, Pope was returning home from a visit in a friend's coach, which, in passing a bridge, was overturned into the water: the windows were closed, and being unable to force them open, he was in danger of immediate death, when the postillion snatched him out by breaking the glass, of which the fragments cut two of his fingers in such a manner that he lost their use.

Voltaire, who was then in England, sent him a letter of consolation. He had been entertained by Pope at his table, where he talked with so much grossness, that Mrs. Pope was driven from the room. Pope discovered by a trick that he was a spy for the court, and never considered him as a man worthy of confidence.

He soon afterwards (1727) joined with Swift, who was then in England, to publish three volumes of Miscellanies, in which among other things he inserted the "Memoirs of a Parish Clerk," in ridicule of Burnet's importance in his own History, and a "Debate upon Black and White Horses," written in all the formalities of a legal process, by the assistance, as is said, of Mr. Fortescue, afterwards Master of the Rolls. Before these Miscellanies is a preface signed by Swift and Pope, but apparently written by Pope; in which he makes a ridiculous and romantic complaint of the robberies committed upon authors by the clandestine seizure and sale of their papers. He tells in tragic strains, how "the cabinets of the sick, and the closets of the dead, have been broken open and ransacked;" as if those violences were often committed for papers of uncertain and accidental value which are rarely provoked by real treasures; as if epigrams and essays were in danger where gold and diamonds are safe. A cat hunted for his musk is, according to Pope's account, but the emblem of a wit winded by booksellers.

His complaint, however, received some attestation; for the same year the Letters written by him to Mr. Cromwell in his youth were sold by Mrs. Thomas, to Curll, who printed them.

In these Miscellanies was first published the "Art of Sinking in Poetry," which, by such a train of consequences as usually passes in literary quarrels, gave in a short time, according to Pope's account, occasion to the "Dunciad."

In the following year (1728) he began to put Atterbury's advice in practice: and showed his satirical powers by publishing the "Dunciad," one of his greatest and most elaborate performances, in which he endeavoured to sink into contempt all the writers by whom he had been attacked, and some others whom he thought unable to defend themselves.

At the head of the Dunces he placed poor Theobald, whom he accused of ingratitude; but whose real crime was supposed to be that of having revised "Shakspeare" more happily than himself. This satire had the effect which he intended, by blasting the characters which it touched. Ralph, who, unnecessarily interposing in the quarrel, got a place in a subsequent edition, complained that for a time he was in danger of starving, as the booksellers had no longer any confidence in his capacity.

The prevalence of this poem was gradual and slow; the plan, if not wholly new, was little understood by common readers. Many of the allusions required illustration; the names were often expressed only by the initial and final letters, and, if they had been printed at length, were such as few had known or recollected. The subject itself had nothing generally interesting, for whom did it concern to know that one or another scribbler was a dunce? If, therefore, it had been possible for those who were attacked to conceal their pain and their resentment, the "Dunciad" might have made its way very slowly in the world.

This, however was not to be expected: every man is of importance to himself, and therefore, in his own opinion, to others; and, supposing the world already acquainted with all his pleasures and his pains, is perhaps the first to publish injuries or misfortunes, which had never been known unless related by himself, and at which those that hear them will only laugh; for no man sympathizes with the sorrows of vanity.

The history of the "Dunciad" is very minutely related by Pope himself in a dedication which he wrote to Lord Middlesex, in the name of Savage.

"I will relate the war of the 'Dunces' (for so it has been commonly called) which began in the year 1727, and ended in 1730.

"When Dr. Swift and Mr. Pope thought it proper, for reasons specified in the preface to their Miscellanies, to publish such little pieces of theirs as had casually got abroad, there was added to them the 'Treatise of the Bathos,' or the 'Art of Sinking in Poetry.' It happened that, in one chapter of this piece, the several species of bad poets were ranged in classes, to which were prefixed almost all the letters of the alphabet, (the greatest part of them at random;) but such was the number of poets eminent in that art, that some one or other took every letter to

himself; all fell into so violent a fury that, for half a year or more, the common newspapers (in most of which they had some property, as being hired writers) were filled with the most abusive falsehoods and scurrilities they could possibly devise; a liberty no ways to be wondered at in those people, and in those papers, that, for many years during the uncontrolled license of the press, had aspersed almost all the great characters of the age; and this with impunity, their own persons and names being utterly secret and obscure.

"This gave Mr. Pope the thought, that he had now some opportunity of doing good by detecting and dragging into light these common enemies of mankind; since, to invalidate this universal slander, it sufficed to show what contemptible men were the authors of it. He was not without hopes that by manifesting the dulness of those who had only malice to recommend them, either the booksellers would not find their account in employing them, or the men themselves, when discovered, want courage to proceed in so unlawful an occupation. This it was that gave birth to the 'Dunciad;' and he thought it a happiness, that, by the late flood of slander on himself, he had acquired such a peculiar right over their names as was necessary to this design.

"On the 12th of March, 1729, at St. James's, that poem was presented to the King and Queen (who had before been pleased to read it) by the right honourable Sir Robert Walpole: and, some days after, the whole impression was taken and dispersed by several noblemen and persons of the first distinction.

"It is certainly a true observation, that no people are so impatient of censure as those who are the greatest slanderers, which was wonderfully exemplified on this occasion. On the day the book was first vended, a crowd of authors besieged the shop; entreaties, advices, threats of law and battery, nay, cries of treason, were all employed to hinder the coming out of the 'Dunciad:' on the other side the booksellers and hawkers made as great efforts to procure it. What could a few poor authors do against so great a majority as the public? There was no stopping a current with a finger; so out it came.

"Many ludicrous circumstances attended it. The 'Dunces' (for by this name they were called) held weekly clubs, to consult of hostilities against the author: one wrote a letter to a great minister, assuring him Mr. Pope was the greatest enemy the government had; and another brought his image in clay, to execute him in effigy; with which sad sort of satisfaction the gentlemen were a little comforted.

"Some false editions of the book having an owl in their frontispiece, the true one, to distinguish it, fixed in his stead an ass laden with authors. Then another surreptitious one being printed with the same ass, the new edition in octavo returned for distinction to the owl again. Hence arose a great contest of booksellers against booksellers, and advertisements against advertisements; some recommending the edition of the owl, and others the edition of the ass; by which names they came to be distinguished, to the great honour also of the gentlemen of the 'Dunciad.'"

Pope appears by this narrative to have contemplated his victory over the "Dunces" with great exultation; and such was his delight in the tumult which he had raised, that for a while his natural sensibility was suspended, and he read reproaches and invectives without emotion, considering them only as the necessary effects of that pain which he rejoiced in having given.

It cannot however be concealed, that by his own confession, he was the aggressor, for nobody believes that the letters in the "Bathos" were placed at random; and it may be discovered that, when he thinks himself concealed, he indulges the common vanity of common men, and triumphs in those distinctions which he had affected to despise. He is proud that his book was presented to the King and Queen by the right honourable Sir Robert Walpole; he is proud that they had read it before; he is proud that the edition was taken off by the nobility and persons of the first distinction.

The edition of which he speaks was, I believe, that which, by telling in the text the names, and in the notes the characters, of those whom he had satirised, was made intelligible and diverting. The critics had now declared their approbation of the plan, and the common reader began to like it without fear; those who were strangers to petty literature, and therefore unable to decipher initials and blanks, had now names and persons brought within their view, and delighted in the visible effect of those shafts of malice which they had hitherto contemplated as shot into the air.

Dennis, upon the fresh provocation now given him, renewed the enmity which had for a time been appeased by mutual civilities; and published remarks which he had till then suppressed, upon "The Rape of the Lock." Many more grumbled in secret, or vented their resentment in the newspapers by epigrams or invectives.

Duckét, indeed, being mentioned as loving Burnet with "pious passion," pretended that his moral character was injured, and for some time declared his resolution to take vengeance with a cudgel. But Pope appeased him, by changing "pious passion" to "cordial friendship;" and by a note, in which he vehemently disclaims the malignity of meaning imputed to the first expression.

Aaron Hill, who was represented as diving for the prize, expostulated with Pope in a manner so much superior to all mean solicitation, that Pope was reduced to sneak and shuffle, sometimes to deny, and sometimes to apologize: he first endeavours to wound, and is then afraid to own that he meant a blow.

The "Dunciad," in the complete edition, is addressed to Dr. Swift: of the notes, part were written by Dr. Arbuthnot; and an apologetical letter was prefixed, signed by Cleland, but supposed to have been written by Pope.

After this general war upon dulness, he seems to have indulged himself a while in tranquillity; but his subsequent productions prove that he was not idle. He published (1731) a poem on "Taste," in which he very particularly and severely criticises the house, the furniture, the gardens, and the entertainments of Timon, a man of great wealth and little taste. By Timon he was universally supposed, and by the Earl of Burlington, to whom the poem is addressed, was

privately said, to mean the Duke of Chandos; a man perhaps too much delighted with pomp and show, but of a temper kind and beneficent, and who had consequently the voice of the public in his favour.

A violent outcry was therefore raised against the ingratitude and treachery of Pope, who was said to have been indebted to the patronage of Chandos for a present of a thousand pounds, and who gained the opportunity of insulting him by the kindness of his invitation.

The receipt of the thousand pounds Pope publicly denied; but from the reproach which the attack on a character so amiable brought upon him, he tried all means of escaping. The name of Cleland was again employed in an apology, by which no man was satisfied; and he was at last reduced to shelter his temerity behind dissimulation, and endeavour to make that be disbelieved which he never had confidence openly to deny. He wrote an exculpatory letter to the duke, which was answered with great magnanimity, as by a man who accepted his excuse without believing his professions. He said that to have ridiculed his taste, or his buildings, had been an indifferent action in another man; but that in Pope, after the reciprocal kindness that had been exchanged between them, it had been less easily excused.

Pope, in one of his letters, complaining of the treatment which his poem had found, "owns that such critics can intimidate him, nay almost persuade him to write no more, which is a compliment this age deserves." The man who threatens the world is always ridiculous; for the world can easily go on without him, and in a short time will cease to miss him. I have heard of an idiot, who used to revenge his vexations by lying all night upon the bridge. "There is nothing," says Juvenal, "that a man will not believe in his own favour." Pope had been flattered till he thought himself one of the moving powers in the system of life. When he talked of laying down his pen, those who sat round him entreated and implored; and self-love did not suffer him to suspect that they went away and laughed.

The following year deprived him of Gay, a man whom he had known early, and whom he seemed to love with more tenderness than any other of his literary friends. Pope was now forty-four years old; an age at which the mind begins less easily to admit new confidence, and the will to grow less flexible; and when, therefore, the departnre of an old friend is very accurately felt.

In the next year he lost his mother, not by an unexpected death, for she lasted to the age of ninety-three; but she did not die unlamented. The filial piety of Pope was in the highest degree amiable and exemplary; his parents had the happiness of living till he was at the summit of poetical reputation, till he was at ease in his fortune, and without a rival in his fame, and found no diminution of his respect or tenderness. Whatever was his pride, to them he was obedient; and whatever was his irritability, to them he was gentle. Life has, among its soothing and quiet comforts, few things better to give than such a son.

One of the passages of Pope's life which seems to deserve some inquiry, was a publication of letters between him and many of his friends, which, falling into the hands of Curll, a rapacious bookseller of no good fame, were by him printed and sold. This volume containing some letters from noblemen, Pope incited a prosecution against him in the House of Lords for breach of privilege, and attended himself to stimulate the resentment of his friends. Curll appeared at the bar, and, knowing himself in no great danger, spoke of Pope with very little reverence: "He has," said Curll, "a knack at versifying, but in prose I think myself a match for him." When the orders of the House were examined, none of them appeared to be infringed; Curll went away triumphant, and Pope was left to seek some other remedy.

Curll's account was, that one evening a man in a clergyman's gown, but with a lawyer's band, brought and offered to sale a number of printed volumes, which he found to be Pope's epistolary correspondence; that he asked no name, and was told none, but gave the price demanded, and thought himself authorized to use his purchase to his own advantage.

That Curll gave a true account of the transaction it is reasonable to believe, because no falsehood was ever detected; and when, some years afterwards, I mentioned it to Lintot, the son of Bernard, he declared his opinion to be, that Pope knew better than any body else how Curll obtained the copies, because another was at the same time sent to himself, for which no price had ever been demanded, as he made known his resolution not to pay a porter, and consequently not to deal with a nameless agent.

Such care had been taken to make them public, that they were sent at once to two booksellers; to Curll, who was likely to seize them as prey; and to Lintot, who might be expected to give Pope information of the seeming injury. Lintot, I believe, did nothing; and Curll did what was expected. That to make them public was the only purpose may be reasonably supposed, because the numbers offered to sale by the private messengers showed that hope of gain could not have been the motive of the impression.

It seems that Pope being desirous of printing his Letters, and not knowing how to do, without imputation of vanity, what has in this country been done very rarely, contrived an appearance of compulsion; that, when he could complain that his letters were surreptitiously published, he might decently and defensively publish them himself.

Pope's private correspondence, thus promulgated, filled the nation with praises of his candour, tenderness, and benevolence, the purity of his purposes, and the fidelity of his friendship. There were some letters, which a very good or a very wise man would wish suppressed; but, as they had been already exposed, it was impracticable now to retract them.

From the perusal of those Letters, Mr. Allen first conceived the desire of knowing him; and with so much zeal did he cultivate the friendship which he had newly formed, that when Pope told his purpose of vindicating his own property by a genuine edition, he offered to pay the cost.

This however Pope did not accept; but in time solicited a subscription for a quarto volume,

which appeared, (1737,) I believe, with sufficient profit. In the preface he tells, that his Letters were reposited in a friend's library, said to be the Earl of Oxford's, and that the copy thence stolen was sent to the press. The story was doubtless received with different degrees of credit. It may be suspected that the preface to the Miscellanies was written to prepare the public for such an incident; and to strengthen this opinion, James Worsdale, a painter, who was employed in clandestine negotiations, but whose veracity was very doubtful, declared that he was the messenger who carried, by Pope's direction, the books to Curll.

When they were thus published and avowed, as they had relation to recent facts and persons either then living or not yet forgotten, they may be supposed to have found readers; but as the facts were minute, and the characters, being either private or literary, were little known or little regarded, they awakened no popular kindness or resentment: the book never became much the subject of conversation; some read it as a contemporary history, and some perhaps as a model of epistolary language; but those who read it did not talk of it. Not much therefore was added by it to fame or envy; nor do I remember that it produced either public praise or public censure.

It had however, in some degree, the recommendation of novelty; our language had few letters, except those of statesmen. Howel, indeed, about a century ago, published his Letters, which are commended by Morhoff, and which alone, of his hundred volumes, continue his memory. Loveday's Letters were printed only once; those of Herbert and Suckling are hardly known. Mrs. Phillips' [Orinda's] are equally neglected. And those of Walsh seem written as exercises, and were never sent to any living mistress or friend. Pope's epistolary excellence had an open field; he had no English rival living or dead.

Pope is seen in this collection as connected with the other contemporary wits, and certainly suffers no disgrace in the comparison; but it must be remembered, that he had the power of favouring himself; he might have originally had publication in his mind, and have written with care, or have afterwards selected those which he had most happily conceived or most diligently laboured; and I know not whether there does not appear something more studied and artificial* in his productions than the rest, except one long letter by Bolingbroke, composed with the skill and industry of a professed author. It is indeed not easy to distinguish affectation from habit; he that has once studiously formed a style rarely writes afterwards with complete ease. Pope may be said to write always with his reputation in his head; Swift, perhaps, like a man who remembered he was writing to Pope; but Arbuthnot, like one who lets thoughts drop from his pen as they rise into his mind.

Before these Letters appeared, he published the first part of what he persuaded himself to think a system of ethics, under the title of "An Essay on Man;" which, if his letter to Swift (of Sept. 14, 1725) be rightly explained by the commentator, had been eight years under his consideration, and of which he seems to have desired the success with great solicitude. He had now many open and doubtless many secret enemies. The "Dunces" were yet smarting with the war; and the superiority which he publicly arrogated disposed the world to wish his humiliation.

All this he knew, and against all this he provided. His own name and that of his friend to whom the work is inscribed, were in the first editions carefully suppressed; and the poem being of a new kind, was ascribed to one or another, as favour determined or conjecture wandered; it was given, says Warburton, to every man, except him only who could write it. Those who like only when they like the author, and who are under the dominion of a name, condemned it; and those admired it who are willing to scatter praise at random, which, while it is unappropriated, excites no envy. Those friends of Pope that were trusted with the secret, went about lavishing honours on the new-born poet, and hinting that Pope was never so much in danger from any former rival.

To those authors whom he had personally offended, and to those whose opinion the world considered as decisive, and whom he suspected of envy or malevolence, he sent his essay as a present before publication, that they might defeat their own enmity by praises which they could not afterwards decently retract.

With these precautions, 1733, was published the first part of the "Essay on Man." There had been for some time a report that Pope was busy on a system of morality; but this design was not discovered in the new poem, which had a form and a title with which its readers were unacquainted. Its reception was not uniform; some thought it a very imperfect piece, though not without good lines. When the author was unknown, some, as will always happen, favoured him as an adventurer, and some censured him as an intruder; but all thought him above neglect; the sale increased and editions were multiplied.

The subsequent editions of the first epistle, exhibited two memorable corrections. At first, the poet and his friend

> Expatiate freely o'er the scene of man,
> A mighty maze *of walks without a plan;*

for which he wrote afterwards,

> A mighty maze, *but not without a plan:*

for, if there were no plan, it were in vain to describe or to trace the maze.

The other alteration was of these lines:

> And spite of pride, *and in thy reason's spite,*
> One truth is clear, whatever is, is right;

but having afterwards discovered, or been shown, that the "truth," which subsisted "in spite of reason" could not be very "clear," he substituted

> And spite of pride, *in erring reason's spite.*

To such oversights will the most vigorous mind be liable when it is employed at once upon argument and poetry.

The second and third epistles were published: and Pope was, I believe, more and more sen-

* These Letters were evidently prepared for the press by Pope himself. Some of the originals, lately discovered, will prove this beyond all dispute.—C.

pected of writing them; at last, in 1734, he avowed the fourth, and claimed the honour of a moral poet.

In the conclusion it is sufficiently acknowledged, that the doctrine of the "Essay on Man" was received from Bolingbroke, who is said to have ridiculed Pope, among those who enjoyed his confidence, as having adopted and advanced principles of which he did not perceive the consequence, and as blindly propagating opinions contrary to his own. That those communications had been consolidated into a scheme regularly drawn, and delivered to Pope, from whom it returned only transformed from prose to verse, has been reported, but can hardly be true. The Essay plainly appears the fabric of a poet; what Bolingbroke supplied could be only the first principles; the order, illustration, and embellishments, must all be Pope's.

These principles it is not my business to clear from obscurity, dogmatism, or falsehood; but they were not immediately examined; philosophy and poetry have not often the same readers; and the Essay abounded in splendid amplifications and sparkling sentences, which were read and admired with no great attention to their ultimate purpose; its flowers caught the eye, which did not see what the gay foliage concealed, and for a time flourished in the sunshine of universal approbation. So little was any evil tendency discovered, that, as innocence is unsuspicious, many read it for a manual of piety.

Its reputation soon invited a translator. It was first turned into French prose, and afterwards by Resnel into verse. Both translations fell into the hands of Crousaz, who first, when he had the version in prose, wrote a general censure, and afterwards reprinted Resnel's version, with particular remarks upon every paragraph.

Crousaz was a professor of Switzerland, eminent for his treatise of Logic and his "Examen de Pyrrhonisme;" and, however little known or regarded here, was no mean antagonist. His mind was one of those in which philosophy and piety are happily united. He was accustomed to argument and disquisition, and perhaps was grown too desirous of detecting faults; but his intentions were always right, his opinions were solid, and his religion pure.

His incessant vigilance for the promotion of piety disposed him too look with distrust upon all metaphysical systems of theology, and all schemes of virtue and happiness purely rational; and therefore it was not long before he was persuaded that the positions of Pope, as they terminated for the most part in natural religion, were intended to draw mankind away from revelation, and to represent the whole course of things as a necessary concatenation of indissoluble fatality; and it is undeniable, that in many passages a religious eye may easily discover expressions not very favourable to morals or to liberty.

About this time Warburton began to make his appearance in the first ranks of learning. He was a man of vigorous faculties, a mind fervid and vehement, supplied by incessant and unlimited inquiry, with wonderful extent and variety of knowledge, which yet had not oppressed his imagination nor clouded his perspicacity. To every work he brought a memory full fraught, together with a fancy fertile of original combinations, and at once exerted the powers of the scholar, the reasoner, and the wit. But his knowledge was too multifarious to be always exact, and his pursuits too eager to be always cautious. His abilities gave him a haughty confidence, which he disdained to conceal or mollify; and his impatience of opposition disposed him to treat his adversaries with such contemptuous superiority as made his readers commonly his enemies, and excited against the advocate the wishes of some who favoured the cause. He seems to have adopted the Roman emperor's determination, *oderint dum metuant;* he used no allurements of gentle language, but wished to compel rather than persuade.

His style is copious without selection, and forcible without neatness; he took the words that presented themselves; his diction is coarse and impure; and his sentences are unmeasured.

He had, in the early part of his life, pleased himself with the notice of inferior wits, and corresponded with the enemies of Pope. A letter* was produced, when he had perhaps himself forgotten it, in which he tells Concanen, "Dryden, I observe, borrows for want of leisure, and Pope for want of genius; Milton out of pride, and Addison out of modesty." And when Theobald published "Shakspeare," in opposition to Pope, the best notes were supplied by Warburton.

But the time was now come when Warburton was to change his opinion; and Pope was to find a defender in him who had contributed so much to the exaltation of his rival.

The arrogance of Warburton excited against him every artifice of offence, and therefore it may be supposed that his union with Pope was censured as hypocritical inconstancy; but surely to think differently at different times, of poetical merit, may be easily allowed. Such opinions are often admitted, and dismissed, without nice examination. Who is there that has not found reason for changing his mind about questions of greater importance?

Warburton, whatever was his motive, undertook, without solicitation, to rescue Pope from the talons of Crousaz, by freeing him from the imputation of favouring fatality, or rejecting revelation, and from month to month continued a vindication of the "Essay on Man," in the literary journal of that time, called "The Republic of Letters."

Pope, who probably began to doubt the tendency of his own work, was glad that the positions, of which he perceived himself not to know the full meaning, could by any mode of interpretation be made to mean well. How much he was pleased with his gratuitous defender, the following letter evidently shows:

"SIR, "*April* 11, 1732.

"I have just received from Mr. R. two more of your letters. It is in the greatest hurry imaginable that I write this; but I cannot help thanking you in particular for your third letter, which is so extremely clear, short, and full, that I think Mr. Crousaz ought never to have another

* This letter is in Mr. Malone's Supplement to Shakspeare, vol. i. p. 223.—C.

answer, and deserved not so good a one. I can only say, you do him too much honour, and me too much right, so odd as the expression seems; for you have made my system as clear as I ought to have done, and could not. It is indeed the same system as mine, but illustrated with a ray of your own, as they say our natural body is the same still when it is glorified. I am sure I like it better than I did before, and so will every man else. I know I meant just what you explain; but I did not explain my own meaning so well as you. You understand me as well as I do myself; but you express me better than I could express myself. Pray accept the sincerest acknowledgments. I cannot but wish these letters were put together in one book, and intend (with your leave) to procure a translation of part at least, or of all of them, into French: but I shall not proceed a step without your consent and opinion," &c.

By this fond and eager acceptance of an exculpatory comment, Pope testified that, whatever might be the seeming or real import of the principles which he had received from Bolingbroke, he had not intentionally attacked religion; and Bolingbroke, if he meant to make him, without his own consent, an instrument of mischief, found him now engaged, with his eyes open, on the side of truth.

It is known that Bolingbroke concealed from Pope his real opinions. He once discovered them to Mr. Hooke, who related them again to Pope, and was told by him that he must have mistaken the meaning of what he heard; and Bolingbroke, when Pope's uneasiness incited him to desire an explanation, declared that Hooke had misunderstood him.

Bolingbroke hated Warburton, who had drawn his pupil from him; and a little before Pope's death, they had a dispute, from which they parted with mutual aversion.

From this time Pope lived in the closest intimacy with his commentator, and amply rewarded his kindness and his zeal; for he introduced him to Mr. Murray, by whose interest he became preacher at Lincoln's-Inn; and to Mr. Allen, who gave him his niece and his estate, and by consequence a bishopric. When he died, he left him the property of his works; a legacy which may be reasonably estimated at four thousand pounds.

Pope's fondness for the "Essay on Man" appeared by his desire of its propagation. Dobson, who had gained reputation by his version of Prior's "Solomon," was employed by him to translate it into Latin verse, and was for that purpose some time at Twickenham; but he left his work, whatever was the reason, unfinished, and, by Benson's invitation, undertook the longer task of "Paradise Lost." Pope then desired his friend to find a scholar who should turn his Essay into Latin prose; but no such performance has ever appeared.

Pope lived at this time *among the great*, with that reception and respect to which his works entitled him, and which he had not impaired by any private misconduct or factious partiality.—Though Bolingbroke was his friend, Walpole was not his enemy; but treated him with so much consideration, as, at his request, to solicit and obtain from the French minister an abbey for Mr. Southcot, whom he considered himself as obliged to reward, by this exertion of his interest, for the benefit which he had received from his attendance in a long illness.

It was said, that, when the court was at Richmond, Queen Caroline had declared her intention to visit him. This may have been only a careless effusion, thought on no more: the report of such notice, however, was soon in many mouths; and, if I do not forget or misapprehend Savage's account, Pope, pretending to decline what was not yet offered, left his house for a time, not, I suppose, for any other reason than lest he should be thought to stay at home in expectation of an honour which would not be conferred. He was therefore angry at Swift, who represents him as "refusing the visits of a queen," because he knew that what had never been offered had never been refused.

Besides the general system of morality, supposed to be contained in the "Essay on Man," it was his intention to write distinct poems upon the different duties or conditions of life; one of which is the Epistle to Lord Bathurst (1733) "On the Use of Riches," a piece on which he declared great labour to have been bestowed.*

Into this poem some hints are historically thrown, and some known characters are introduced, with others of which it is difficult to say how far they are real or fictitious; but the praise of Kyrl, the Man of Ross, deserves particular examination, who, after a long and pompous enumeration of his public works and private charities, is said to have diffused all those blessings from *five hundred a-year*. Wonders are willingly told and willingly heard. The truth is, that Kyrl was a man of known integrity and active benevolence, by whose solicitation the wealthy were persuaded to pay contributions to his charitable schemes; this influence he obtained by an example of liberality exerted to the utmost extent of his power, and was thus enabled to give more than he had. This account Mr. Victor received from the minister of the place; and I have preserved it, that the praise of a good man, being made more credible, may be more solid. Narrations of romantic and impracticable virtue will be read with wonder, but that which is unattainable is recommended in vain; that good may be endeavoured, it must be shown to be possible.

This is the only piece in which the author has given a hint of his religion, by ridiculing the ceremony of burning the pope; and by mentioning with some indignation the inscription on the Monument.

When this poem was first published, the dialogue, having no letters of direction, was perplexed and obscure. Pope seems to have written with no very distinct idea; for he calls that an "Epistle to Bathurst," in which Bathurst is introduced as speaking.

He afterwards (1734) inscribed to Lord Cobham his "Characters of Men," written with close attention to the operations of the mind and modifications of life. In this poem he has endeavoured to establish and exemplify his favourite theory of the *ruling passion*, by which he means an original direction of desire to some particular object; an innate affection, which gives all action a determinate and invariable ten-

* Spence.

dency, and operates upon the whole system of life, either openly, or more secretly by the intervention of some accidental or subordinate propension.

Of any passion, thus innate and irresistible, the existence may reasonably be doubted. Human characters are by no means constant; men change by change of place, of fortune, of acquaintance; he who is at one time a lover of pleasure, is at another a lover of money. Those indeed who attain any excellence commonly spend life in one pursuit; for excellence is not often gained upon easier terms. But to the particular species of excellence men are directed, not by an ascendant planet or predominating humour, but by the first book which they read, some early conversation which they heard, or some accident which excited ardour and emulation.

It must at least be allowed that this *ruling passion*, antecedent to reason and observation, must have an object independent on human contrivance; for there can be no natural desire of artificial good. No man therefore can be born, in the strict acceptation, a lover of money; for he may be born where money does not exist; nor can he be born, in a moral sense, a lover of his country; for society, politically regulated, is a state contradistinguished from a state of nature; and any attention to that coalition of interests which makes the happiness of a country is possible only to those whom inquiry and reflection have enabled to comprehend it.

This doctrine is in itself pernicious as well as false; its tendency is to produce the belief of a kind of moral predestination, or overruling principle which cannot be resisted; he that admits it is prepared to comply with every desire that caprice or opportunity shall excite, and to flatter himself that he submits only to the lawful dominion of Nature, in obeying the resistless authority of his *ruling passion*.

Pope has formed his theory with so little skill, that, in the examples by which he illustrates and confirms it, he has confounded passions, appetites, and habits.

To the "Characters of Men," he added soon after, in an epistle supposed to have been addressed to Martha Blount, but which the last edition has taken from her, the "Characters of Women." This poem, which was laboured with great diligence, and in the author's opinion with great success, was neglected at its first publication, as the commentator supposes, because the public was informed by an advertisement, that it contained *no character drawn from the life;* an assertion which Pope probably did not expect, nor wish to have been believed, and which he soon gave his readers sufficient reason to distrust, by telling them in a note that the work was imperfect, because part of his subject was *vice too high* to be yet exposed.

The time however soon came in which it was safe to display the Dutchess of Marlborough under the name of Alossa; and her character was inserted with no great honour to the writer's gratitude.

He published from time to time (between 1730 and 1740) imitations of different poems of Horace, generally with his name, and once, as was suspected, without it. What he was upon moral principles ashamed to own, he ought to have suppressed. Of these pieces it is useless to settle the dates, as they had seldom much relation to the times, and perhaps had been long in his hands.

This mode of imitation, in which the ancients are familiarized, by adapting their sentiments to modern topics, by making Horace say of Shakpeare what he originally said of Ennius, and accommodating his satires on Pantolabus and Nomentanus to the flatterers and prodigals of our time, was first practised in the reign of Charles the Second by Oldham and Rochester; at least I remember no instances more ancient. It is a kind of middle composition between translation and original design, which pleases when the thoughts are unexpectedly applicable, and the parallels lucky. It seems to have been Pope's favourite amusement; for he has carried it farther than any former poet.

He published likewise a revival, in smoother numbers, of Dr. Donne's "Satires," which was recommended to him by the Duke of Shrewsbury and the Earl of Oxford. They made no great impression on the public. Pope seems to have known their imbecility, and therefore suppressed them while he was yet contending to rise in reputation, but ventured them when he thought their deficiencies more likely to be imputed to Donne than to himself.

The epistle to Dr. Arbuthnot, which seems to be derived in its first design from "Boileau's Address *à son Esprit*," was published in January, 1735, about a month before the death of him to whom it is inscribed. It is to be regretted, that either honour or pleasure should have been missed by Arbuthnot; a man estimable for his learning, amiable for his life, and venerable for his piety.

Arbuthnot was a man of great comprehension, skilful in his profession, versed in the sciences, acquainted with ancient literature, and able to animate his mass of knowledge by a bright and active imagination; a scholar with great brilliance of wit; a wit who, in the crowd of life, retained and discovered a noble ardour of religious zeal.

In this poem Pope seems to reckon with the public. He vindicates himself from censures; and, with dignity, rather than arrogance, enforces his own claims to kindness and respect.

Into this poem are interwoven several paragraphs which had been before printed as a fragment, and among them the satirical lines upon Addison, of which the last couplet has been twice corrected. It was at first,

> Who would not smile if such a man there be?
> Who would not laugh if Addison were he?

Then,

> Who would not grieve if such a man there be?
> Who would not laugh if Addison were he?

At last it is,

> Who but must laugh if such a man there be?
> Who would not weep if Atticus were he?

He was at this time at open war with Lord Hervey, who had distinguished himself as a steady adherent to the ministry; and, being offended with a contemptuous answer to one of his pamphlets,* had summoned Pulteney to a

* Intituled, "Sedition and Defamation displayed." 8vo. 1733.—R.

duel. Whether he or Pope made the first attack, perhaps cannot now be easily known: he had written an invective against Pope, whom he calls "Hard as thy heart, and as thy birth obscure;" and hints that his father was a *hatter*.* To this Pope wrote a reply in verse and prose; the verses are in this poem; and the prose, though it was never sent, is printed among his letters, but to a cool reader of the present time exhibits nothing but tedious malignity.

His last satires of the general kind were two dialogues, named, from the year in which they were published, "Seventeen Hundred and Thirty-eight." In these poems many are praised and many reproached. Pope was then entangled in the opposition; a follower of the Prince of Wales, who dined at his house, and the friend of many who obstructed and censured the conduct of the ministers. His political partiality was too plainly shown; he forgot the prudence with which he passed, in his earlier years, uninjured and unoffending, through much more violent conflicts of faction.

In the first dialogue, having an opportunity of praising Allen of Bath, he asked his leave to mention him as a man not illustrious by any merit of his ancestors, and called him in his verses, "low-born Allen." Men are seldom satisfied with praise introduced or followed by any mention of defect. Allen seems not to have taken any pleasure in his epithet, which was afterwards softened† into "humble Allen."

In the second dialogue he took some liberty with one of the Foxes, among others; which Fox, in a reply to Lyttleton, took an opportunity of repaying, by reproaching him with the friendship of a lampooner, who scattered his ink without fear or decency, and against whom he hoped the resentment of the legislature would quickly be discharged.

About this time Paul Whitehead, a small poet, was summoned before the Lords for a poem called "Manners," together with Dodsley his publisher. Whitehead, who hung loose upon society, skulked and escaped; but Dodsley's shop and family made his appearance necessary. He was, however, soon dismissed; and the whole process was probably intended rather to intimidate Pope than to punish Whitehead.

Pope never afterwards attempted to join the patriot with the poet, nor drew his pen upon statesmen. That he desisted from his attempts of reformation, is imputed, by his commentator, to his despair of prevailing over the corruption of the time. He was not likely to have been ever of opinion, that the dread of his satire would countervail the love of power or of money; he pleased himself with being important and formidable, and gratified sometimes his pride, and sometimes his resentment; till at last he began to think he should be more safe, if he were less busy.

The "Memoirs of Scriblerus," published about this time, extend only to the first book of a work projected in concert by Pope, Swift, and Arbuthnot, who used to meet in the time of Queen Anne, and denominated themselves the "Scriblerus Club." Their purpose was to censure the abuses of learning by a fictitious life of an infatuated scholar. They were dispersed, the design was never completed; and Warburton laments his miscarriage, as an event very disastrous to polite letters.

If the whole may be estimated by this specimen, which seems to be the production of Arbuthnot, with a few touches perhaps by Pope, the want of more will not be much lamented; for the follies which the writer ridicules are so little practised, that they are not known; nor can the satire be understood but by the learned: he raises phantoms of absurdity, and then drives them away. He cures diseases that were never felt.

For this reason this joint production of three great writers has never obtained any notice from mankind: it has been little read, or when read, has been forgotten, as no man could be wiser, better, or merrier, by remembering it.

The design cannot boast of much originality, for, besides its general resemblance to "Don Quixote," there will be found in it particular imitations of the "History of Mr. Ouffle."

Swift carried so much of it into Ireland as supplied him with hints for his "Travels;" and with those the world might have been contented, though the rest had been suppressed.

Pope had sought for images and sentiments in a region not known to have been explored by many other of the English writers; he had consulted the modern writers of Latin poetry, a class of authors whom Boileau endeavoured to bring into contempt, and who are too generally neglected. Pope, however, was not ashamed of their acquaintance, nor ungrateful for the advantages which he might have derived from it. A small selection from the Italians who wrote in Latin had been published at London, about the latter end of the last century, by a man‡ who concealed his name, but whom his preface shows to have been well qualified for his undertaking. This collection Pope amplified by more than half, and (1740) published it in two volumes, but injuriously omitted his predecessor's preface. To these books, which had nothing but the mere text, no regard was paid; the authors were still neglected, and the editor was neither praised nor censured.

He did not sink into idleness; he had planned a work, which he considered as subsequent to his "Essay on Man," of which he has given this account to Dr. Swift:

"*March* 25, 1736.

"If ever I write any more epistles in verse, one of them shall be addressed to you. I have long concerted it, and begun it; but I would make what bears your name as finished as my last work ought to be, that is to say, more finished than any of the rest. The subject is large, and will divide into four epistles, which naturally follow the 'Essay on Man;' viz. 1. Of the Extent and Limits of Human Reason and Science. 2. A View of the Useful and therefore Attain-

* Among many MSS. letters, &c. relating to Pope, which I have lately seen, is a lampoon in the Bible-style, of much humour, but irreverent, in which Pope is ridiculed as the son of a *hatter*.—C.

† On a hint from Warburton. There is however reason to think, from the appearance of the house in which Allen was born at St. Blaise, that he was not of a *low*, but of a *decayed* family.—C.

‡ Since discovered to have been Atterbury, afterwards Bishop of Rochester.—See the Collection of that Prelate's Epistolary Correspondence, vol. iv. p. 6.—N.

able, and of the Unuseful and therefore Unattainable, Arts. 3. Of the Nature, Ends, Application, and Use, of different Capacities. 4. Of the Use of Learning, of the Science of the World, and of Wit. It will conclude with a satire against the misapplication of all these, exemplified by pictures, characters, and examples."

This work, in its full extent, (being now afflicted with an asthma, and finding the powers of life gradually declining,) he had no longer courage to undertake; but from the materials which he had provided, he added, at Warburton's request, another book to the "Dunciad," of which the design is to ridicule such studies as are either hopeless or useless, as either pursue what is unattainable, or what, if it be attained, is of no use.

When this book was printed, (1742,) the laurel had been for some time upon the head of Cibber; a man whom it cannot be supposed that Pope could regard with much kindness or esteem, though in one of the imitations of Horace he has liberally enough praised the "Careless Husband." In the "Dunciad," among other worthless scribblers, he had mentioned Cibber; who, in his "Apology," complains of the great Poet's unkindness as more injurious, "because," says he, "I never have offended him."

It might have been expected that Pope should have been, in some degree, mollified by this submissive gentleness, but no such consequence appeared. Though he condescended to commend Cibber once, he mentioned him afterwards contemptuously in one of his satires, and again in his epistle to Arbuthnot; and in the fourth book of the "Dunciad" attacked him with acrimony, to which the provocation is not easily discoverable. Perhaps he imagined that, in ridiculing the Laureat, he satirised those by whom the laurel had been given, and gratified that ambitious petulance with which he affected to insult the great.

The severity of this satire left Cibber no longer any patience. He had confidence enough in his own powers to believe that he could disturb the quiet of his adversary, and doubtless did not want instigators, who, without any care about the victory, desired to amuse themselves by looking on the contest. He therefore gave the town a pamphlet, in which he declares his resolution from that time never to bear another blow without returning it, and to tire out his adversary by perseverance, if he cannot conquer him by strength.

The incessant and unappeasable malignity of Pope he imputes to a very distant cause. After the "Three Hours after Marriage" had been driven off the stage, by the offence which the mummy and crocodile gave the audience, while the exploded scene was yet fresh in memory, it happened that Cibber played Bayes in the "Rehearsal;" and, as it had been usual to enliven the part by the mention of any recent theatrical transactions, he said, that he once thought to have introduced his lovers disguised in a mummy and a crocodile. "This," says he, "was received with loud claps, which indicated contempt of the play." Pope, who was behind the scenes, meeting him as he left the stage, "attacked him," as he says, "with all the virulence of a wit out of his senses;" to which he replied, "that he would take no other notice of what was said by so particular a man, than to declare, that as often as he played that part, he would repeat the same provocation."

He shows his opinion to be, that Pope was one of the authors of the play which he so zealously defended; and adds an idle story of Pope's behaviour at a tavern.

The pamphlet was written with little power of thought or language, and, if suffered to remain without notice, would have been very soon forgotten. Pope had now been enough acquainted with human life to know, if his passion had not been too powerful for his understanding, that, from a contention like his with Cibber, the world seeks nothing but diversion, which is given at the expense of the higher character. When Cibber lampooned Pope, curiosity was excited; what Pope could say of Cibber nobody inquired, but in hope that Pope's asperity might betray his pain and lessen his dignity.

He should therefore have suffered the pamphlet to flutter and die, without confessing that it stung him. The dishonour of being shown as Cibber's antagonist could never be compensated by the victory. Cibber had nothing to lose; when Pope had exhausted all his malignity upon him, he would rise in the esteem both of his friends and his enemies. Silence only could have made him despicable; the blow which did not appear to be felt would have been struck in vain.

But Pope's irascibility prevailed, and he resolved to tell the whole English world that he was at war with Cibber; and, to show that he thought him no common adversary, he prepared no common vengeance; he published a new edition of the "Dunciad,"* in which he degraded Theobald from his painful pre-eminence, and enthroned Cibber in his stead. Unhappily, the two heroes were of opposite characters, and Pope was unwilling to lose what he had already written; he has therefore depraved his poem, by giving to Cibber the old books, the old pedantry, and the sluggish pertinacity of Theobald.

Pope was ignorant enough of his own interest to make another change, and introduced Osborne contending for the prize among the booksellers. Osborne was a man entirely destitute of shame, without sense of any disgrace but that of poverty. He told me, when he was doing that which raised Pope's resentment, that he should be put into the "Dunciad;" but he had the fate of "Cassandra." I gave no credit to his prediction, till in time I saw it accomplished. The shafts of satire were directed equally in vain against Cibber and Osborne; being repelled by the impenetrable impudence of one, and deadened by the impassive dulness of the other. Pope confessed his own pain by his anger; but he gave no pain to those who had provoked him. He was able to hurt none but himself; by transferring the same ridicule from one to another, he reduced himself to the insignificance of his own magpie, who from his cage calls cuckold at a venture.

Cibber, according to his engagement, repaid "The Dunciad" with another pamphlet,† which Pope said, "would be as good as a dose of hartshorn to him;" but his tongue and his heart were at variance. I have heard Mr. Richardson relate, that he attended his father, the painter, on

* In 1742. † In 1744.

a visit, when one of Cibber's pamphlets came into the hands of Pope, who said, "These things are my diversion." They sat by him while he perused it, and saw his features writhing with anguish; and young Richardson said to his father, when they returned, that he hoped to be preserved from such diversion as had been that day the lot of Pope.

From this time, finding his diseases more oppressive, and his vital powers gradually declining, he no longer strained his faculties with any original composition, nor proposed any other employment for his remaining life than the revisal and correction of his former works; in which he received advice and assistance from Warburton, whom he appears to have trusted and honoured in the highest degree.

He laid aside his epic poem, perhaps without much loss to mankind; for his hero was Brutus the Trojan, who, according to a ridiculous fiction, established a colony in Britain. The subject therefore was of the fabulous age; the actors were a race upon whom imagination has been exhausted, and attention wearied, and to whom the mind will not easily be recalled, when it is invited in blank verse, which Pope had adopted with great imprudence, and, I think, without due consideration of the nature of our language. The sketch is, at least in part, preserved by Ruffhead; by which it appears, that Pope was thoughtless enough to model the names of his heroes with terminations not consistent with the time or country in which he places them.

He lingered through the next year, but perceived himself, as he expresses it, "going down the hill." He had for at least five years been afflicted with an asthma, and other disorders, which his physicians were unable to relieve. Towards the end of his life he consulted Dr. Thomson, a man who had, by large promises, and free censures of the common practice of physic, forced himself up into sudden reputation. Thomson declared his distemper to be a dropsy, and evacuated part of the water by tincture of jalap; but confessed that his belly did not subside. Thomson had many enemies, and Pope was persuaded to dismiss him.

While he was yet capable of amusement and conversation, as he was one day sitting in the air with Lord Bolingbroke and Lord Marchmont, he saw his favourite Martha Blount at the bottom of the terrace, and asked Lord Bolingbroke to go and hand her up. Bolingbroke, not liking his errand, crossed his legs and sat still; but Lord Marchmont, who was younger and less captious, waited on the lady, who, when he came to her, asked, "What, is he not dead yet?" She is said to have neglected him, with shameful unkindness, in the latter time of his decay; yet, of the little which he had to leave, she had a very great part. Their acquaintance began early; the life of each was pictured on the other's mind; their conversation therefore was endearing, for when they met, there was an immediate coalition of congenial notions. Perhaps he considered her unwillingness to approach the chamber of sickness as female weakness, or human frailty; perhaps he was conscious to himself of peevishness and impatience, or, though he was offended by her inattention, might yet consider her merit as overbalancing her fault; and, if he had suffered his heart to be alienated from her, he could have found nothing that might fill her place; he could only have shrunk within himself; it was too late to transfer his confidence or fondness.

In May, 1744, his death was approaching;* on the 6th, he was all day delirious, which he mentioned four days afterwards as a sufficient humiliation of the vanity of man; he afterwards complained of seeing things as through a curtain, and in false colours, and one day, in the presence of Dodsley, asked what arm it was that came out of the wall. He said that his greatest inconvenience was inability to think.

Bolingbroke sometimes wept over him in this state of helpless decay; and being told by Spence, that Pope, at the intermission of his deliriousness, was always saying something kind either of his present or his absent friends, and that his humanity seemed to have survived his understanding, answered, "It has so:" and added, "I never in my life knew a man that had so tender a heart for his particular friends, or more general friendship for mankind." At another time he said, "I have known Pope these thirty years, and value myself more in his friendship than"—His grief then suppressed his voice.

Pope expressed undoubting confidence of a future state. Being asked by his friend, Mr. Hooke, a papist, whether he would not die like his father and mother, and whether a priest should not be called; he answered, "I do not think it is essential, but it will be very right, and I thank you for putting me in mind of it."

In the morning after the priest had given him the last sacraments, he said, "There is nothing that is meritorious but virtue and friendship, and indeed friendship itself is only a part of virtue."

He died in the evening of the 30th day of May, 1744, so placidly, that the attendants did not discern the exact time of his expiration.—He was buried at Twickenham, near his father and mother, where a monument has been erected to him by his commentator, the Bishop of Gloucester.

He left the care of his papers to his executors; first to Lord Bolingbroke;† and, if he should not be living, to the Earl of Marchmont; undoubtedly expecting them to be proud of the trust, and eager to extend his fame. But let no man dream of influence beyond his life. After a decent time, Dodsley the bookseller went to solicit preference as the publisher, and was told that the parcel had not been yet inspected: and, whatever was the reason, the world has been disappointed of what was "reserved for the next age."

He lost indeed the favour of Bolingbroke, by a kind of posthumous offence. The political pamphlet, called "The Patriot King," had been put into his hands that he might procure the impression of a very few copies, to be distributed, according to the author's direction, among his friends, and Pope assured him that no more had been printed than were allowed; but, soon after

* Spence.

† This is somewhat inaccurately expressed. Lord Bolingbroke was not an executor; Pope's papers were left to him specifically, or, in case of his death, to Lord Marchmont.—C.

his death, the printer brought and resigned a complete edition of fifteen hundred copies, which Pope had ordered him to print, and retain in secret. He kept, as was observed, his engagement to Pope, better than Pope had kept it to his friend; and nothing was known of the transaction, till, upon the death of his employer, he thought himself obliged to deliver the books to the right owner, who with great indignation, made a fire in his yard, and delivered the whole impression to the flames.

Hitherto nothing had been done which was not naturally dictated by resentment of violated faith; resentment more acrimonious, as the violator had been more loved or more trusted. But here the anger might have stopped; the injury was private; and there was little danger from the example.

Bolingbroke, however, was not yet satisfied; his thirst of vengeance incited him to blast the memory of the man over whom he had wept in his last struggles; and he employed Mallet, another friend of Pope, to tell the tale to the public with all its aggravations. Warburton, whose heart was warm with his legacy, and tender by the recent separation, thought it proper for him to interpose; and undertook, not indeed to vindicate the action, for breach of trust has always something criminal, but to extenuate it by an apology. Having advanced, what cannot be denied, that moral obliquity is made more or less excusable by the motives that produce it, he inquires what evil purpose could have induced Pope to break his promise. He could not delight his vanity by usurping the work, which, though not sold in shops, had been shown to a number more than sufficient to preserve the author's claim; he could not gratify his avarice, for he could not sell his plunder till Bolingbroke was dead; and even then, if the copy was left to another, his fraud would be defeated, and, if left to himself, would be useless.

Warburton therefore supposes, with great appearance of reason, that the irregularity of his conduct proceeded wholly from his zeal for Bolingbroke, who might perhaps have destroyed the pamphlet, which Pope thought it his duty to preserve, even without its author's approbation. To this apology an answer was written in "A Letter to the most Impudent Man living."

He brought some reproach upon his own memory by the petulant and contemptuous mention made in his will of Mr. Allen, and an affected repayment of his benefactions. Mrs. Blount, as the known friend and favourite of Pope, had been invited to the house of Allen, where she comported herself with such indecent arrogance, that she parted from Mrs. Allen in a state of irreconcileable dislike, and the door was for ever barred against her. This exclusion she resented with so much bitterness as to refuse any legacy from Pope, unless he left the world with a disavowal of obligation to Allen. Having been long under her dominion, now tottering in the decline of life, and unable to resist the violence of her temper, or, perhaps, with the prejudice of a lover, persuaded that she had suffered improper treatment, he complied with her demand, and polluted his will with female resentment. Allen accepted the legacy, which he gave to the hospital at Bath, observing, that Pope was always a bad accountant, and that, if to 150*l.* he had put a cipher more, he had come nearer to the truth.*

The person of Pope is well known not to have been formed by the nicest model. He has, in his account of the "Little Club," compared himself to a spider, and by another is described as protuberant behind and before. He is said to have been beautiful in his infancy; but he was of a constitution originally feeble and weak; and, as bodies of a tender frame are easily distorted, his deformity was probably in part the effect of his application. His stature was so low, that to bring him to a level with common tables, it was necessary to raise his seat. But his face was not displeasing, and his eyes were animated and vivid.

By natural deformity, or accidental distortion, his vital functions were so much disordered, that his life was a "long disease." His most frequent assailment was the headache, which he used to relieve by inhaling the steam of coffee, which he very frequently required.

Most of what can be told concerning his petty peculiarities was communicated by a female domestic of the Earl of Oxford, who knew him perhaps after the middle of life. He was then so weak as to stand in perpetual need of female attendance; extremely sensible of cold, so that he wore a kind of fur doublet, under a shirt of a very coarse warm linen with fine sleeves. When he rose, he was invested in bodice made of stiff canvass, being scarcely able to hold himself erect, till they were laced, and he then put on a flannel waistcoat. One side was contracted. His legs were so slender, that he enlarged their bulk with three pair of stockings, which were drawn on and off by the maid; for he was not able to dress or undress himself, and neither went to bed nor rose without help. His weakness made it very difficult for him to be clean.

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* This account of the difference between Pope and Mr. Allen is not so circumstantial as it was in Johnson's power to have made it. The particulars communicated to him concerning it he was too indolent to commit to writing; the business of this note is to supply his omissions.

Upon an invitation, in which Mrs. Blount was included, Mr. Pope made a visit to Mr. Allen, at Prior-Park; and having occasion to go to Bristol for a few days, left Mrs. Blount behind him. In his absence Mrs. Blount, who was of the Romish persuasion, signified an inclination to go to the popish chapel at Bath, and desired of Mr. Allen the use of his chariot for the purpose; but he being at that time mayor of the city, suggested the impropriety of having his carriage seen at the door of a place of worship, to which, as a magistrate, he was at least restrained from giving a sanction, and might be required to suppress, and therefore desired to be excused. Mrs. Blount resented this refusal, and told Pope of it at his return, and so infected him with her rage, that they both left the house abruptly.†

An instance of the like negligence may be noted in his relation of Pope's love of painting, which differs much from the information I gave him on that head. A picture of Betterton, certainly copied from Kneller, by Pope,‡ Lord Mansfield once showed me at Kenwood-house, adding that it was the only one he ever finished, for that the weakness of his eyes was an obstruction to his use of the pencil.—H.

† This is altogether wrong; Pope kept up his friendship with Mr. Allen to the last, as appears by his letters, and Mrs. Blount remained in Mr. Allen's house some time after the coolness took place between her and Mrs. Allen. Allen's conversation with Pope on this subject, and his letters to Mrs. Blount, all whose quarrels he was obliged to share, will appear in Mr. Bowles's edition of Pope's works.—C.

‡ See p. 229.

His hair had fallen almost all away; and he used to dine sometimes with Lord Oxford, privately, in a velvet cap. His dress of ceremony was black, with a tiewig, and a little sword.

The indulgence and accommodation which his sickness required, had taught him all the unpleasing and unsocial qualities of a valetudinary man. He expected that every thing should give way to his ease or humour; as a child, whose parents will not hear her cry, has an unresisted dominion in the nursery.

C'est que l'enfant toujours est homme,
C'est que l'homme est toujours enfant.

When he wanted to sleep, he "nodded in company;" and once slumbered at his own table while the Prince of Wales was talking of poetry.

The reputation which his friendship gave procured him many invitations; but he was a very troublesome inmate. He brought no servant, and had so many wants, that a numerous attendance was scarcely able to supply them. Wherever he was, he left no room for another, because he exacted the attention, and employed the activity of the whole family. His errands were so frequent and frivolous, that the footmen in time avoided and neglected him; and the Earl of Oxford discharged some of the servants for their resolute refusal of his messages. The maids, when they had neglected their business, alleged that they had been employed by Mr. Pope. One of his constant demands was of coffee in the night, and to the woman that waited on him in his chamber he was very burdensome; but he was careful to recompense her want of sleep; and Lord Oxford's servant declared, that in the house where her business was to answer his call, she would not ask for wages.

He had another fault easily incident to those who, suffering much pain, think themselves entitled to whatever pleasures they can snatch. He was too indulgent to his appetite; he loved meat highly seasoned and of strong taste; and, at the intervals of the table, amused himself with biscuits and dry conserves. If he sat down to a variety of dishes, he would oppress his stomach with repletion; and, though he seemed angry when a dram was offered him, did not forbear to drink it. His friends, who knew the avenues to his heart, pampered him with presents of luxury, which he did not suffer to stand neglected. The death of great men is not always proportioned to the lustre of their lives. Hannibal, says Juvenal, did not perish by the javelin or the sword; the slaughters of Cannæ were revenged by a ring. The death of Pope was imputed, by some of his friends, to a silver saucepan, in which it was his delight to heat potted lampreys.

That he loved too well to eat is certain; but that his sensuality shortened his life will not be hastily concluded, when it is remembered that a conformation so irregular lasted six-and-fifty years, notwithstanding such pertinacious diligence of study and meditation.

In all his intercourse with mankind, he had great delight in artifice, and endeavoured to attain all his purposes by indirect and unsuspected methods. "He hardly drank tea without a stratagem." If, at the house of his friends, he wanted any accommodation, he was not willing to ask for it in plain terms, but would mention it remotely as something convenient; though, when it was procured, he soon made it appear for whose sake it had been recommended. Thus he teased Lord Orrery till he obtained a screen. He practised his arts on such small occasions, that Lady Bolingbroke used to say, in a French phrase, that "he played the politician about cabbages and turnips." His unjustifiable impression of "The Patriot King," as it can be imputed to no particular motive, must have proceeded from his general habit of secrecy and cunning: he caught an opportunity of a sly trick, and pleased himself with the thought of outwitting Bolingbroke.

In familiar or convivial conversation, it does not appear that he excelled. He may be said to have resembled Dryden, as being not one that was distinguished by vivacity in company. It is remarkable, that so near his time, so much should be known of what he has written, and so little of what he has said: traditional memory retains no sallies of raillery, nor sentences of observation; nothing either pointed or solid, either wise or merry. One apophthegm only stands upon record. When an objection, raised against his inscription for Shakspeare, was defended by the authority of "Patrick," he replied—"horresco referens"—that "he would allow the publisher of a dictionary to know the meaning of a single word, but not of two words put together."

He was fretful and easily displeased, and allowed himself to be capriciously resentful. He would sometimes leave Lord Oxford silently, no one could tell why, and was to be courted back by more letters and messages than the footmen were willing to carry. The table was indeed infested by Lady Mary Wortley, who was the friend of Lady Oxford, and who, knowing his peevishness, could by no entreaties be restrained from contradicting him, till their disputes were sharpened to such asperity, that one or the other quitted the house.

He sometimes condescended to be jocular with servants or inferiors; but by no merriment, either of others or his own, was he ever seen excited to laughter.

Of his domestic character, frugality was a part eminently remarkable. Having determined not to be dependent, he determined not to be in want, and therefore wisely and magnanimously rejected all temptations to expense unsuitable to his fortune. This general care must be universally approved: but it sometimes appeared in petty artifices of parsimony, such as the practice of writing his compositions on the back of letters, as may be seen in the remaining copy of the "Iliad," by which perhaps in five years five shillings were saved; or in a niggardly reception of his friends, and scantiness of entertainment, as, when he had two guests in his house, he would set at supper a single pint upon the table; and, having himself taken two small glasses, would retire, and say, "Gentlemen, I leave you to your wine." Yet he tells his friends, that "he has a heart for all, a house for all, and, whatever they may think, a fortune for all."

He sometimes, however, made a splendid dinner, and is said to have wanted no part of the skill or elegance which such performances require. That this magnificence should be often

displayed, that obstinate prudence with which he conducted his affairs would not permit, for his revenue, certain and casual, amounted only to about eight hundred pounds a year, of which however he declares himself able to assign one hundred to charity.*

Of this fortune, which, as it arose from public approbation, was very honourably obtained, his imagination seems to have been too full: it would be hard to find a man, so well entitled to notice by his wit, that ever delighted so much in talking of his money. In his letters and his poems, his garden and his grotto, his quincunx and his vines, or some hints of his opulence, are always to be found. The great topic of his ridicule is poverty; the crimes with which he reproaches his antagonists are their debts, their habitation in the Mint, and their want of a dinner. He seems to be of an opinion, not very uncommon in the world, that to want money is to want every thing.

Next to the pleasure of contemplating his possessions, seems to be that of enumerating the men of high rank with whom he was acquainted, and whose notice he loudly proclaims not to have been obtained by any practices of meanness or servility; a boast which was never denied to be true, and to which very few poets have ever aspired. Pope never set his genius to sale, he never flattered those whom he did not love, or praised those whom he did not esteem. Savage, however, remarked, that he began a little to relax his dignity, when he wrote a distich for his "Highness's dog."

His admiration of the great seems to have increased in the advance of life. He passed over peers and statesmen to inscribe his "Iliad" to Congreve, with a magnanimity of which the praise had been complete, had his friend's virtue been equal to his wit. Why he was chosen for so great an honour, it is not now possible to know; there is no trace in literary history of any particular intimacy between them. The name of Congreve appears in the letters among those of his other friends, but without any observable distinction or consequence.

To his latter works, however, he took care to annex names dignified with titles, but was not very happy in his choice; for, except Lord Bathurst, none of his noble friends were such as that a good man would wish to have his intimacy with them known to posterity: he can derive little honour from the notice of Cobham, Burlington, or Bolingbroke.

Of his social qualities, if an estimate be made from his letters, an opinion too favourable cannot easily be formed: they exhibit a perpetual and unclouded effulgence of general benevolence and particular fondness. There is nothing but liberality, gratitude, constancy, and tenderness. It has been so long said as to be commonly believed, that the true characters of men may be found in their letters, and that he who writes to his friend lays his heart open before him. But the truth is, that such were the simple friendships of the Golden Age, and are now the friendships only of children. Very few can boast of hearts which they dare lay open to themselves, and of which, by whatever accident exposed, they do not shun a distinct and continued view; and, certainly, what we hide from ourselves we do not show to our friends. There is, indeed, no transaction which offers stronger temptation to fallacy and sophistication than epistolary intercourse. In the eagerness of conversation the first emotions of the mind often burst out before they are considered; in the tumult of business, interest and passion have their genuine effect; but a friendly letter is a calm and deliberate performance in the cool of leisure, in the stillness of solitude, and surely no man sits down to depreciate by design his own character.

Friendship has no tendency to secure veracity; for by whom can a man so much wish to be thought better than he is, as by him whose kindness he desires to gain or keep! Even in writing to the world there is less constraint; the author is not confronted with his reader, and takes his chance of approbation among the different dispositions of mankind; but a letter is addressed to a single mind, of which the prejudices and partialities are known; and must therefore please, if not by favouring them, by forbearing to oppose them.

To charge those favourable representations, which men give of their own minds, with the guilt of hypocritical falsehood, would show more severity than knowledge. The writer commonly believes himself. Almost every man's thoughts, while they are general, are right; and most hearts are pure while temptation is away. It is easy to awaken generous sentiments in privacy; to despise death when there is no danger; to glow with benevolence when there is nothing to be given. While such ideas are formed, they are felt; and self-love does not suspect the gleam of virtue to be the meteor of fancy.

If the letters of Pope are considered merely as compositions, they seem to be premeditated and artificial. It is one thing to write, because there is something which the mind wishes to discharge; and another, to solicit the imagination, because ceremony or vanity require something to be written. Pope confesses his early letters to be vitiated with *affectation and ambition*: to know whether he disentangled himself from these perverters of epistolary integrity, his book and his life must be set in comparison.

One of his favourite topics is contempt of his own poetry. For this, if it had been real, he would deserve no commendation: and in this he was certainly not sincere, for his high value of himself was sufficiently observed; and of what could he be proud but of his poetry? He writes, he says, when "he has just nothing else to do;" yet Swift complains that he was never at leisure for conversation, because he had "always some poetical scheme in his head." It was punctually required that his writing-box should be set upon his bed before he rose; and Lord Oxford's domestic related, that in the dreadful winter of forty, she was called from her bed by him four times in one night, to supply him with paper, lest he should lose a thought.

He pretends insensibility to censure and criticism, though it was observed by all who knew him that every pamphlet disturbed his quiet, and that his extreme irritability laid him open to

* Part of it arose from an annuity of two hundred pounds a year, which he had purchased either of the late Duke of Buckinghamshire, or the Duchess his mother, and which was charged on some estate of that family. [See p. 231.] The deed by which it was granted was some years in my custody.—H.

perpetual vexation; but he wished to despise his critics, and therefore hoped that he did despise them.

As he happened to live in two reigns when the court paid little attention to poetry, he nursed in his mind a foolish disesteem of kings, and proclaims that "he never sees courts." Yet a little regard shown him by the Prince of Wales melted his obduracy; and he had not much to say, when he was asked by his Royal Highness, "how he could love a prince while he disliked kings?"

He very frequently professes contempt of the world, and represents himself as looking on mankind, sometimes with gay indifference, as on emmets of a hillock, below his serious attention, and sometimes with gloomy indignation, as on monsters more worthy of hatred than of pity. These were dispositions apparently counterfeited. How could he despise those whom he lived by pleasing, and on whose approbation his esteem of himself was superstructed? Why should he hate those to whose favour he owed his honour and his ease? Of things that terminate in human life, the world is the proper judge; to despise its sentence, if it were possible, is not just; and if it were just, is not possible. Pope was far enough from this unreasonable temper: he was sufficiently *a fool to fame*, and his fault was that he pretended to neglect it. His levity and his sullenness were only in his letters; he passed through common life, sometimes vexed, and sometimes pleased, with the natural emotions of common men.

His scorn of the great is too often repeated to be real; no man thinks much of that which he despises; and as falsehood is always in danger of inconsistency, he makes it his boast at another time that he lives among them.

It is evident that his own importance swells often in his mind. He is afraid of writing, lest the clerks at the Post-office should know his secrets; he has many enemies; he considers himself as surrounded by universal jealousy; "after many deaths, and many dispersions, two or three of us," says he, "may still be brought together, not to plot, but to divert ourselves, and the world too, if it pleases;" and they can live together, and "show what friends wits may be, in spite of all the fools in the world." All this while it was likely that the clerks did not know his hand; he certainly had no more enemies than a public character like his inevitably excites; and with what degree of friendship the wits might live, very few were so much fools as ever to inquire.

Some part of this pretended discontent he learned from Swift, and expresses it, I think, most frequently in his correspondence with him. Swift's resentment was unreasonable, but it was sincere; Pope's was the mere mimicry of his friend, a fictitious part which he began to play before it became him. When he was only twenty-five years old, he related that "a glut of study and retirement had thrown him on the world," and that there was danger lest "a glut of the world should throw him back upon study and retirement." To this Swift answered with great propriety, that Pope had not yet acted or suffered enough in the world to have become weary of it. And, indeed, it must have been some very powerful reason that can drive back to solitude him who has once enjoyed the pleasures of society.

In the Letters both of Swift and Pope there appears such narrowness of mind, as makes them insensible of any excellence that has not some affinity with their own, and confines their esteem and approbation to so small a number, that whoever should form his opinion of the age from their representation, would suppose them to have lived amidst ignorance and barbarity, unable to find among their contemporaries either virtue or intelligence, and persecuted by those that could not understand them.

When Pope murmurs at the world, when he professes contempt of fame, when he speaks of riches and poverty, of success and disappointment, with negligent indifference, he certainly does not express his habitual and settled sentiments, but either wilfully disguises his own character, or, what is more likely, invests himself with temporary qualities, and sallies out in the colours of the present moment. His hopes and fears, his joys and sorrows, acted strongly upon his mind; and, if he differed from others, it was not by carelessness; he was irritable and resentful. His malignity to Philips, whom he had first made ridiculous, and then hated for being angry, continued too long. Of his vain desire to make Bentley contemptible, I never heard any adequate reason. He was sometimes wanton in his attacks; and before Chandos, Lady Wortley, and Hill, was mean in his retreat.

The virtues which seem to have had most of his affection were liberality and fidelity of friendship, in which it does not appear that he was other than he describes himself. His fortune did not suffer his charity to be splendid and conspicuous; but he assisted Dodsley with a hundred pounds, that he might open a shop; and of the subscription of forty pounds a year that he raised for Savage, twenty were paid by himself. He was accused of loving money; but his love was eagerness to gain, not solicitude to keep it.

In the duties of friendship he was zealous and constant; his early maturity of mind commonly united him with men older than himself, and, therefore, without attaining any considerable length of life, he saw many companions of his youth sink into the grave; but it does not appear that he lost a single friend by coldness or by injury; those who loved him once, continued their kindness. His ungrateful mention of Allen in his will was the effect of his adherence to one whom he had known much longer, and whom he naturally loved with greater fondness. His violation of the trust reposed in him by Bolingbroke could have no motive inconsistent with the warmest affection; he either thought the action so near to indifferent that he forgot it, or so laudable that he expected his friend to approve it.

It was reported, with such confidence as almost to enforce belief, that in the papers intrusted to his executors was found a defamatory life of Swift, which he had prepared as an instrument of vengeance, to be used if any provocation should be ever given. About this I inquired of the Earl of Marchmont, who assured me that no such piece was among his remains.

The religion in which he lived and died was

that of the church of Rome, to which, in his correspondence with Racine, he professes himself a sincere adherent. That he was not scrupulously pious in some part of his life, is known by many idle and indecent applications of sentences taken from the Scriptures; a mode of merriment which a good man dreads for its profaneness, and a witty man disdains for its easiness and vulgarity. But to whatever levities he has been betrayed, it does not appear that his principles were ever corrupted, or that he ever lost his belief of revelation. The positions which he transmitted from Bolingbroke he seems not to have understood, and was pleased with an interpretation that made them orthodox.

A man of such exalted superiority, and so little moderation, would naturally have all his delinquencies observed and aggravated; those who could not deny that he was excellent, would rejoice to find that he was not perfect.

Perhaps it may be imputed to the unwillingness with which the same man is allowed to possess many advantages, that his learning has been depreciated. He certainly was, in his early life, a man of great literary curiosity; and, when he wrote his "Essay on Criticism," had, for his age, a very wide acquaintance with books. When he entered into the living world, it seems to have happened to him, as to many others, that he was less attentive to dead masters; he studied in the academy of Paracelsus, and made the universe his favourite volume. He gathered his notions fresh from reality, not from the copies of authors, but the originals of nature. Yet there is no reason to believe that literature ever lost his esteem; he always professed to love reading; and Dobson, who spent some time at his house translating his "Essay on Man," when I asked him what learning he found him to possess, answered, "More than I expected." His frequent references to history, his allusions to various kinds of knowledge, and his images selected from art and nature, with his observations on the operations of the mind and the modes of life, show an intelligence perpetually on the wing, excursive, vigorous, and diligent, eager to pursue knowledge, and attentive to retain it.

From this curiosity arose the desire of travelling, to which he alludes in his verses to Jervas, and which, though he never found an opportunity to gratify it, did not leave him till his life declined.

Of his intellectual character, the constituent and fundamental principle was good sense, a prompt and intuitive perception of consonance and propriety. He saw immediately, of his own conceptions, what was to be chosen, and what to be rejected; and, in the works of others, what was to be shunned, and what was to be copied.

But good sense alone is a sedate and quiescent quality, which manages its possessions well, but does not increase them; it collects few materials for its own operations, and preserves safety, but never gains supremacy. Pope had likewise genius; a mind active, ambitious, and adventurous, always investigating, always aspiring; in its widest searches still longing to go forward, in its highest flights still wishing to be higher; always imagining something greater than it knows, always endeavouring more than it can do.

To assist these powers, he is said to have had great strength and exactness of memory. That which he had heard or read was not easily lost; and he had before him not only what his own meditation suggested, but what he had found in other writers that might be accommodated to his present purpose.

These benefits of nature he improved by incessant and unwearied diligence; he had recourse to every source of intelligence, and lost no opportunity of information; he consulted the living as well as the dead; he read his compositions to his friends, and was never contented with mediocrity when excellence could be attained. He considered poetry as the business of his life; and, however he might seem to lament his occupation, he followed it with constancy; to make verses was his first labour, and to mend them was his last.

From his attention to poetry he was never diverted. If conversation offered any thing that could be improved, he committed it to paper; if a thought, or perhaps an expression more happy than was common, rose to his mind, he was careful to write it; an independent distich was preserved for an opportunity of insertion; and some little fragments have been found containing lines, or parts of lines, to be wrought upon at some other time.

He was one of those few whose labour is their pleasure: he was never elevated to negligence, nor wearied to impatience; he never passed a fault unamended by indifference, nor quitted it by despair. He laboured his works, first to gain reputation, and afterwards to keep it.

Of composition there are different methods. Some employ at once memory and invention, and, with little intermediate use of the pen, form and polish large masses by continued meditation, and write their productions only when, in their own opinion, they have completed them. It is related of Virgil, that his custom was to pour out a great number of verses in the morning, and pass the day in retrenching exuberances, and correcting inaccuracies. The method of Pope, as may be collected from his translation, was to write his first thoughts in his first words, and gradually to amplify, decorate, rectify, and refine them.

With such faculties, and such dispositions, he excelled every other writer in poetical prudence: he wrote in such a manner as might expose him to few hazards. He used almost always the same fabric of verse: and, indeed, by those few essays which he made of any other, he did not enlarge his reputation. Of this uniformity the certain consequence was readiness and dexterity. By perpetual practice, language had, in his mind, a systematical arrangement; having always the same use for words, he had words so selected and combined as to be ready at his call. This increase of facility he confessed himself to have perceived in the progress of his translation.

But what was yet of more importance, his effusions were always voluntary, and his subjects chosen by himself. His independence secured him from drudging at a task, and labouring upon a barren topic; he never exchanged praise for money, nor opened a shop of condolence or congratulation. His poems, therefore,

were scarcely ever temporary. He suffered coronations and royal marriages to pass without a song; and derived no opportunities from recent events, or any popularity from the accidental disposition of his readers. He was never reduced to the necessity of soliciting the sun to shine upon a birthday, of calling the Graces and Virtues to a wedding, or of saying what multitudes have said before him. When he could produce nothing new, he was at liberty to be silent.

His publications were for the same reason never hasty. He is said to have sent nothing to the press till it had lain two years under his inspection; it is at least certain, that he ventured nothing without nice examination. He suffered the tumult of imagination to subside, and the novelties of invention to grow familiar. He knew that the mind is always enamoured of its own productions, and did not trust his first fondness. He consulted his friends, and listened with great willingness to criticism; and, what was of more importance, he consulted himself, and let nothing pass against his own judgment.

He professed to have learned his poetry from Dryden, whom, whenever an opportunity was presented, he praised through his whole life with unvaried liberality; and perhaps his character may receive some illustration, if he be compared with his master.

Integrity of understanding and nicety of discernment were not allotted in a less proportion to Dryden than to Pope. The rectitude of Dryden's mind was sufficiently shown by the dismission of his poetical prejudices, and the rejection of unnatural thoughts and rugged numbers. But Dryden never desired to apply all the judgment that he had. He wrote, and professed to write, merely for the people; and when he pleased others, he contented himself. He spent no time in struggles to rouse latent powers; he never attempted to make that better which was already good, nor often to mend what he must have known to be faulty. He wrote, as he tells us, with very little consideration; when occasion or necessity called upon him, he poured out what the present moment happened to supply, and, when once it had passed the press, ejected it from his mind; for, when he had no pecuniary interest, he had no further solicitude.

Pope was not content to satisfy, he desired to excel; and therefore always endeavoured to do his best; he did not court the candour, but dared the judgment, of his reader, and, expecting no indulgence from others, he showed none to himself. He examined lines and words with minute and punctilious observation, and retouched every part with indefatigable diligence, till he had left nothing to be forgiven.

For this reason he kept his pieces very long in his hands, while he considered and reconsidered them. The only poems which can be supposed to have been written with such regard to the times as might hasten their publication, were the two satires of "Thirty-eight;" of which Dodsley told me that they were brought to him by the author, that they might be fairly copied. "Almost every line," he said, "was then written twice over; I gave him a clean transcript, which he sent some time afterwards to me for the press, with almost every line written twice over a second time."

His declaration, that his care for his works ceased at their publication, was not strictly true. His parental attention never abandoned them; what he found amiss in the first edition, he silently corrected in those that followed. He appears to have revised the "Iliad," and freed it from some of its imperfections; and the "Essay on Criticism" received many improvements after its first appearance. It will seldom be found that he altered without adding clearness, elegance, or vigour. Pope had perhaps the judgment of Dryden; but Dryden certainly wanted the diligence of Pope.

In acquired knowledge, the superiority must be allowed to Dryden, whose education was more scholastic, and who, before he became an author, had been allowed more time for study, with better means of information. His mind has a larger range, and he collects his images and illustrations from a more extensive circumference of science. Dryden knew more of man in his general nature, and Pope in his local manners. The notions of Dryden were formed by comprehensive speculation; and those of Pope by minute attention. There is more dignity in the knowledge of Dryden, and more certainty in that of Pope.

Poetry was not the sole praise of either; for both excelled likewise in prose; but Pope did not borrow his prose from his predecessor. The style of Dryden is capricious and varied; that of Pope is cautious and uniform. Dryden observes the motions of his own mind; Pope constrains his mind to his own rules of composition. Dryden is sometimes vehement and rapid; Pope is always smooth, uniform, and gentle. Dryden's page is a natural field, rising into inequalities, and diversified by the varied exuberance of abundant vegetation; Pope's is a velvet lawn, shaven by the scythe, and levelled by the roller.

Of genius, that power which constitutes a poet; that quality without which judgment is cold, and knowledge is inert; that energy which collects, combines, amplifies, and animates; the superiority must, with some hesitation, be allowed to Dryden. It is not to be inferred, that of this poetical vigour Pope had only a little, because Dryden had more; for every other writer since Milton must give place to Pope; and even of Dryden it must be said, that, if he has brighter paragraphs, he has not better poems. Dryden's performances were always hasty, either excited by some external occasion, or extorted by domestic necessity; he composed without consideration, and published without correction. What his mind could supply at call, or gather in one excursion, was all that he sought, and all that he gave. The dilatory caution of Pope enabled him to condense his sentiments, to multiply his images, and to accumulate all that study might produce, or chance might supply. If the flights of Dryden, therefore, are higher, Pope continues longer on the wing. If of Dryden's fire the blaze is brighter, of Pope's the heat is more regular and constant. Dryden often surpasses expectation, and Pope never falls below it. Dryden is read with frequent astonishment, and Pope with perpetual delight.

This parallel will, I hope, when it is well considered, be found just; and if the reader should suspect me, as I suspect myself, of some partial fondness for the memory of Dryden, let him not

too hastily condemn me: for meditation and inquiry may, perhaps, show him the reasonableness of my determination.

The works of Pope are now to be distinctly examined, not so much with attention to slight faults or petty beauties, as to the general character and effect of each performance.

It seems natural for a young poet to initiate himself by pastorals, which, not professing to imitate real life, require no experience; and, exhibiting only the simple operation of unmingled passions, admit no subtle reasoning or deep inquiry. Pope's Pastorals are not however composed but with close thought; they have reference to the times of the day, the seasons of the year, and the periods of human life. The last, that which turns the attention upon age and death, was the Author's favourite. To tell of disappointment and misery, to thicken the darkness of futurity, and perplex the labyrinth of uncertainty, has been always a delicious employment of the poets. His preference was probably just. I wish, however, that his fondness had not overlooked a line in which the *Zephyrs* are made *to lament in silence.*

To charge these Pastorals with want of invention, is to require what was never intended. The imitations are so ambitiously frequent, that the writer evidently means rather to show his literature than his wit. It is surely sufficient for an author of sixteen, not only to be able to copy the poems of antiquity with judicious selection, but to have obtained sufficient power of language, and skill in metre, to exhibit a series of versification, which had in English poetry no precedent, nor has since had an imitation.

The design of "Windsor Forest" is evidently derived from "Cooper's Hill," with some attention to Waller's poem on "The Park;" but Pope cannot be denied to excel his masters in variety and elegance, and the art of interchanging description, narrative, and morality. The objection made by Dennis is the want of plan, of a regular subordination of parts terminating in the principal and original design. There is this want in most descriptive poems, because, as the scenes which they must exhibit successively are all subsisting at the same time, the order in which they are shown must by necessity be arbitrary, and more is not to be expected from the last part than from the first. The attention, therefore, which cannot be detained by suspense, must be excited by diversity, such as his poem offers to its reader.

But the desire of diversity may be too much indulged; the parts of "Windsor Forest" which deserve least praise are those which were added to enliven the stillness of the scene, the appearance of Father Thames and the transformation of Lodona. Addison had, in his "Campaign," derided the rivers that "rise from their oozy beds" to tell stories of heroes; and it is therefore strange that Pope should adopt a fiction not only unnatural but lately censured. The story of Lodona is told with sweetness; but a new metamorphosis is a ready and puerile expedient; nothing is easier than to tell how a flower was once a blooming virgin, or a rock an obdurate tyrant.

The "Temple of Fame" has, as Steele warmly declared, "a thousand beauties." Every part is splendid; there is great luxuriance of ornaments; the original vision of Chaucer was never denied to be much improved; the allegory is very skilfully continued; the imagery is properly selected, and learnedly displayed; yet, with all this comprehension of excellence, as its scene is laid in remote ages, and its sentiments, if the concluding paragraph be excepted, have little relation to general manners or common life, it never obtained much notice, but is turned silently over, and seldom quoted or mentioned with either praise or blame.

That "The Messiah" excels the "Pollio" is no great praise, if it be considered from what original the improvements are derived.

The "Verses on the Unfortunate Lady" have drawn much attention by the illaudable singularity of treating suicide with respect; and they must be allowed to be written in some parts with vigorous animation, and in others with gentle tenderness; nor has Pope produced any poem in which the sense predominates more over the diction. But the tale is not skilfully told; it is not easy to discover the character of either the Lady or her Guardian. History relates that she was about to disparage herself by a marriage with an inferior; Pope praises her for the dignity of ambition, and yet condemns the uncle to detestation for his pride; the ambitious love of a niece may be opposed by the interest, malice, or envy, of an uncle, but never by his pride.—On such an occasion a poet may be allowed to be obscure, but inconsistency never can be right.*

The "Ode for St. Cecilia's Day" was undertaken at the desire of Steele. In this the author is generally confessed to have miscarried; yet he has miscarried only as compared with Dryden, for he has far outgone other competitors.—Dryden's plan is better chosen; history will always take stronger hold of the attention than fable: the passions excited by Dryden are the pleasures and pains of real life; the scene of Pope is laid in imaginary existence: Pope is read with calm acquiescence, Dryden with turbulent delight; Pope hangs upon the ear, and Dryden finds the passes of the mind.

Both the odes want the essential constituent of metrical compositions, the stated recurrence of settled numbers. It may be alleged that Pindar is said by Horace to have written *numeris lege solutis;* but, as no such lax performances have been transmitted to us, the meaning of that expression cannot be fixed; and perhaps the like return might properly be made to a modern Pindarist, as Mr. Cobb received from Bentley, who, when he found his criticisms upon a Greek Exercise, which Cobb had presented, refuted one after another by Pindar's authority, cried

* The account hereinbefore given of this lady and her catastrophe, cited by Johnson from Ruffhead with a kind of acquiescence in the truth thereof, seems no other than might have been extracted from the verses themselves. I have in my possession a letter to Dr. Johnson containing the name of the lady; and a reference to a gentleman well known in the literary world for her history. Him I have seen; and, from a memorandum of some particulars to the purpose, communicated to him by a lady of quality, he informs me, that the unfortunate lady's name was Wkhinbury, corruptly pronounced Winbury; that she was in love with Pope, and would have married him; that her guardian, though she was deformed in person, looking upon such a match as beneath her, sent her to a convent; and that a noose, and not a sword, put an end to her life.—H.

out at last—"Pindar was a bold fellow, but thou art an impudent one."

If Pope's ode be particularly inspected, it will be found that the first stanza consists of sounds, well chosen indeed, but only sounds.

The second consists of hyperbolical commonplaces, easily to be found, and perhaps without much difficulty to be as well expressed.

In the third, however, there are numbers, images, harmony, and vigour, not unworthy the antagonist of Dryden. Had all been like this—but every part cannot be the best.

The next stanzas place and detain us in the dark and dismal regions of mythology, where neither hope nor fear, neither joy nor sorrow, can be found: the poet however faithfully attends us: we have all that can be performed by elegance of diotion, or sweetness of versification; but what can form avail without better matter?

The last stanza recurs again to commonplaces. The conclusion is too evidently modelled by that of Dryden; and it may be remarked that both end with the same fault; the comparison of each is literal on one side, and metaphorical on the other.

Poets do not always express their own thoughts; Pope, with all this labour in the praise of Music, was ignorant of its principles, and insensible of its effects.

One of his greatest, though of his earliest works, is the "Essay on Criticism;" which, if he had written nothing else, would have placed him among the first critics and the first poets, as it exhibits every mode of excellence that can embellish or dignify didactic composition, selection of matter, novelty of arrangement, justness of precept, splendour of illustration, and propriety of digression. I know not whether it be pleasing to consider that he produced this piece at twenty, and never afterwards excelled it: he that delights himself with observing that such powers may be soon attained, cannot but grieve to think that life was ever at a stand.

To mention the particular beauties of the Essay would be unprofitably tedious; but I cannot forbear to observe, that the comparison of a student's progress in the sciences with the journey of a traveller in the Alps, is perhaps the best that English poetry can show. A simile, to be perfect, must both illustrate and ennoble the subject; must show it to the understanding in a clearer view, and display it to the fancy with greater dignity; but either of these qualities may be sufficient to recommend it. In didactic poetry, of which the great purpose is instruction, a simile may be praised which illustrates, though it does not ennoble; in heroics, that may be admitted which ennobles, though it does not illustrate. That it may be complete it is required to exhibit, independently of its references, a pleasing image; for a simile is said to be a short episode. To this antiquity was so attentive, that circumstances were sometimes added, which, having no parallels, served only to fill the imagination, and produced what Perrault ludicrously called "comparisons with a long tail." In their similes the greatest writers have sometimes failed; the ship-race, compared with the chariot-race, is neither illustrated nor aggrandized; land and water make all the difference: when Apollo, running after Daphne, is likened to a greyhound chasing a hare, there is nothing gained; the ideas of pursuit and flight are too plain to be made plainer; and a god, and the daughter of a god, are not represented much to their advantage by a hare and dog. The simile of the Alps has no useless parts, yet affords a striking picture by itself; it makes the foregoing position better understood, and enables it to take faster hold on the attention; it assists the apprehension, and elevates the fancy.

Let me likewise dwell a little on the celebrated paragraph, in which it is directed that "the sound should seem an echo to the sense;" a precept which Pope is allowed to have observed beyond any other English poet.

This notion of representative metre, and the desire of discovering frequent adaptations of the sound to the sense, have produced, in my opinion, many wild conceits and imaginary beauties. All that can furnish this representation are the sounds of the words considered singly, and the time in which they are pronounced.—Every language has some words framed to exhibit the noises which they express, as *thump, rattle, growl, hiss.* These, however, are but few, and the poet cannot make them more, nor can they be of any use but when sound is to be mentioned. The time of pronunciation was in the dactylic measures of the learned languages capable of considerable variety; but that variety could be accommodated only to motion or duration, and different degrees of motion were perhaps expressed by verses rapid or slow, without much attention of the writer, when the image had full possession of his fancy; but our language having little flexibility, our verses can differ very little in their cadence. The fancied resemblances, I fear, arise sometimes merely from the ambiguity of words; there is supposed to be some relation between a *soft* line and a *soft* couch, or between *hard* syllables and *hard* fortune.

Motion, however, may be in some sort exemplified; and yet it may be suspected that, in such resemblances, the mind often governs the ear, and the sounds are estimated by their meaning. One of their most successful attempts has been to describe the labour of Sisyphus:

With many a weary step, and many a groan,
Up a high hill he heaves a huge round stone;
The huge round stone resulting with a bound,
Thunders impetuous down, and smokes along the ground.

Who does not perceive the stone to move slowly upward, and roll violently back? But set the same numbers to another sense:

While many a merry tale, and many a song,
Cheer'd the rough road, we wish'd the rough road long.
The rough road then returning in a round,
Mock'd our impatient steps, for all was fairy ground.

We have now surely lost much of the delay, and much of the rapidity.

But, to show how little the greatest master of numbers can fix the principles of representative harmony, it will be sufficient to remark that the poet who tells us, that

When Ajax strives some rock's vast weight to throw,
The line too labours, and the words move slow:
Not so when swift Camilla scours the plain,
Flies o'er the unbending corn, and skims along the main:

when he had enjoyed for about thirty years the praise of Camilla's lightness of foot, he tried another experiment upon *sound* and *time*, and produced this memorable triplet:

Waller was smooth; but Dryden taught to join
The varying verse, the full resounding line,
The long majestic march, and energy divine.

Here are the swiftness of the rapid race, and the march of slow-paced majesty, exhibited by the same poet in the same sequence of syllables, except that the exact prosodist will find the line of *swiftness* by one time longer than that of *tardiness*.

Beauties of this kind are commonly fancied; and, when real, are technical and nugatory, not to be rejected, and not to be solicited.

To the praises which have been accumulated on "The Rape of the Lock," by readers of every class, from the critic to the waiting-maid, it is difficult to make any addition. Of that which is universally allowed to be the most attractive of all ludicrous compositions, let it rather be now inquired from what sources the power of pleasing is derived.

Dr. Warburton, who excelled in critical perspicacity, has remarked, that the preternatural agents are very happily adapted to the purposes of the poem. The heathen deities can no longer gain attention; we should have turned away from a contest between Venus and Diana. The employment of allegorical persons always excites conviction of its own absurdity; they may produce effects, but cannot conduct actions: when the phantom is put in motion, it dissolves: thus Discord may raise a mutiny; but Discord cannot conduct a march, nor besiege a town.—Pope brought into view a new race of beings, with powers and passions proportionate to their operation. The Sylphs and Gnomes act at the toilet and the tea-table, what more terrific and more powerful phantoms perform on the stormy ocean or the field of battle; they give their proper help, and do their proper mischief.

Pope is said, by an objector, not to have been the inventor of this petty nation; a charge which might, with more justice, have been brought against the author of the "Iliad," who doubtless adopted the religious system of his country; for what is there but the names of his agents, which Pope has not invented? Has he not assigned them characters and operations never heard of before? Has he not, at least, given them their first poetical existence? If this is not sufficient to denominate his work original, nothing original ever can be written.

In this work are exhibited, in a very high degree, the two most engaging powers of an author. New things are made familiar, and familiar things are made new. A race of aerial people, never heard of before, is presented to us in a manner so clear and easy, that the reader seeks for no further information, but immediately mingles with his new acquaintance, adopts their interests, and attends their pursuits; loves a Sylph, and detests a Gnome.

That familiar things are made new, every paragraph will prove. The subject of the poem is an event below the common incidents of common life; nothing real is introduced that is not seen so often as to be no longer regarded; yet the whole detail of a female day is here brought before us, invested with so much art of decoration, that, though nothing is disguised, every thing is striking, and we feel all the appetite of curiosity for that from which we have a thousand times turned fastidiously away.

The purpose of the poet is, as he tells us, to laugh at "the little unguarded follies of the female sex." It is therefore without justice that Dennis charges "The Rape of the Lock" with the want of a moral, and for that reason sets it below the "Lutrin," which exposes the pride and discord of the clergy. Perhaps neither Pope nor Boileau has made the world much better than he found it; but if they had both succeeded, it were easy to tell who would have deserved most from public gratitude. The freaks, and humours, and spleen, and vanity, of women, as they embroil families in discord, and fill houses with disquiet, do more to obstruct the happiness of life in a year than the ambition of the clergy in many centuries. It has been well observed, that the misery of man proceeds not from any single crush of overwhelming evil, but from small vexations continually repeated.

It is remarked by Dennis, likewise, that the machinery is superfluous; that, by all the bustle of preternatural operation, the main event is neither hastened nor retarded. To this charge an efficacious answer is not easily made. The Sylphs cannot be said to help or to oppose; and it must be allowed to imply some want of art, that their power has not been sufficiently intermingled with the action. Other parts may likewise be charged with want of connexion; the game at *ombre* might be spared; but, if the lady had lost her hair while she was intent upon her cards, it might have been inferred, that those who are too fond of play will be in danger of neglecting more important interests. Those perhaps are faults; but what are such faults to so much excellence!

The Epistle of *Eloise to Abelard* is one of the most happy productions of human wit: the subject is so judiciously chosen, that it would be difficult, in turning over the annals of the world, to find another which so many circumstances concur to recommend. We regularly interest ourselves most in the fortune of those who most deserve our notice. Abelard and Eloise were conspicuous in their days for eminence of merit. The heart naturally loves truth. The adventures and misfortunes of this illustrious pair are known from undisputed history. Their fate does not leave the mind in hopeless dejection; for they both found quiet and consolation in retirement and piety. So new and so affecting is their story, that it supersedes invention; and imagination ranges at full liberty without straggling into scenes of fable.

The story thus skilfully adopted, has been diligently improved. Pope has left nothing behind him which seems more the effect of studious perseverance and laborious revisal. Here is particularly observable the *curiosa felicitas*, a fruitful soil and careful cultivation. Here is no crudeness of sense, nor asperity of language.

The sources from which sentiments which have so much vigour and efficacy have been drawn are shown to be the mystic writers, by the learned author of the "Essay on the Life and Writings of Pope;" a book which teaches how the brow of Criticism may be smoothed, and how she may be enabled, with all her severity, to attract and to delight.

The train of my disquisition has now conducted me to that poetical wonder, the translation of the "Iliad," a performance which no age or na-

tion can pretend to equal. To the Greeks translation was almost unknown; it was totally unknown to the inhabitants of Greece. They had no recourse to the barbarians for poetical beauties, but sought for every thing in Homer, where, indeed, there is but little which they might not find.

The Italians have been very diligent translators; but I can hear of no version, unless perhaps Anguilara's Ovid may be excepted, which is read with eagerness. The "Iliad" of Salvini every reader may discover to be punctiliously exact; but it seems to be the work of a linguist skilfully pedantic; and his countrymen, the proper judges of its power to please, reject it with disgust.

Their predecessors, the Romans, have left some specimens of translations behind them, and that employment must have had some credit in which Tully and Germanicus engaged; but, unless we suppose, what is perhaps true, that the plays of Terence were versions of Menander, nothing translated seems ever to have risen to high reputation. The French, in the meridian hour of their learning, were very laudably industrious to enrich their own language with the wisdom of the ancients; but found themselves reduced, by whatever necessity, to turn the Greek and Roman poetry into prose. Whoever could read an author could translate him. From such rivals little can be feared.

The chief help of Pope in this arduous undertaking was drawn from the versions of Dryden. Virgil had borrowed much of his imagery from Homer, and part of the debt was now paid by his translator. Pope searched the pages of Dryden for happy combinations of heroic diction; but it will not be denied that he added much to what he found. He cultivated our language with so much diligence and art, that he has left in his Homer a treasure of poetical elegances to posterity. His version may be said to have tuned the English tongue; for since its appearance no writer, however deficient in other powers, has wanted melody. Such a series of lines, so elaborately corrected, and so sweetly modulated, took possession of the public ear; the vulgar was enamoured of the poem, and the learned wondered at the translation.

But, in the most general applause, discordant voices will always be heard. It has been objected by some, who wish to be numbered among the sons of learning, that Pope's version of Homer is not Homerical; that it exhibits no resemblance of the original and characteristic manner of the Father of Poetry, as it wants his awful simplicity, his artless grandeur,* his unaffected majesty. This cannot be totally denied; but it must be remembered, that *necessitas quod cogit defendit;* that may be lawfully done which cannot be forborne. Time and place will always enforce regard. In estimating this translation, consideration must be had of the nature of our language, the form of our metre, and, above all, of the change which two thousand years have made in the modes of life and the habits of thought. Virgil wrote in a language of the same general fabric with that of Homer, in verses of the same measure, and in an age nearer to Homer's time by eighteen hundred years; yet he found, even then, the state of the world so much altered, and the demand for elegance so much increased, that mere nature would be endured no longer; and perhaps in the multitude of borrowed passages, very few can be shown which he has not embellished.

There is a time when nations, emerging from barbarity, and falling into regular subordination, gain leisure to grow wise, and feel the shame of ignorance and the craving pain of unsatisfied curiosity. To this hunger of the mind plain sense is grateful; that which fills the void removes uneasiness, and to be free from pain for a while is pleasure; but repletion generates fastidiousness; a saturated intellect soon becomes luxurious, and knowledge finds no willing reception till it is recommended by artificial diction. Thus it will be found, in the progress of learning, that in all nations the first writers are simple, and that every age improves in elegance. One refinement always makes way for another; and what was expedient to Virgil was necessary to Pope.

I suppose many readers of the English "Iliad," when they have been touched with some unexpected beauty of the lighter kind, have tried to enjoy it in the original, where, alas! it was not to be found. Homer doubtless owes to his translator many Ovidian graces not exactly suitable to his character; but to have added can be no great crime, if nothing be taken away. Elegance is surely to be desired, if it be not gained at the expense of dignity. A hero would wish to be loved, as well as to be reverenced.

To a thousand cavils one answer is sufficient; the purpose of a writer is to be read, and the criticism which would destroy the power of pleasing must be blown aside. Pope wrote for his own age and his own nation: he knew that it was necessary to colour the images and point the sentiments of his author; he therefore made him graceful, but lost him some of his sublimity.

The copious notes with which the version is accompanied, and by which it is recommended to many readers, though they were undoubtedly written to swell the volumes, ought not to pass without praise: commentaries which attract the reader by the pleasure of perusal have not often appeared; the notes of others are read to clear difficulties, those of Pope to vary entertainment.

It has however been objected with sufficient reason, that there is in the commentary too much of unseasonable levity and affected gayety; that too many appeals are made to the ladies, and the ease which is so carefully preserved is sometimes the ease of a trifler. Every art has its terms, and every kind of instruction its proper style; the gravity of common critics may be tedious, but is less despicable than childish merriment.

Of the "Odyssey" nothing remains to be observed; the same general praise may be given to both translations, and a particular examination of either would require a large volume.

* Bentley was one of these. He and Pope, soon after the publication of Homer, met at Dr. Mead's at dinner; when Pope, desirous of his opinion of the translation, addressed him thus: "Dr. Bentley, I ordered my bookseller to send you your books; I hope you received them." Bentley, who had purposely avoided saying any thing about Homer, pretended not to understand him, and asked, "Books! books! what books?"—"My Homer," replied Pope, "which you did me the honour to subscribe for."—"Oh," said Bentley, "ay, now I recollect—your translation:—it is a pretty poem, Mr. Pope; but you must not call it Homer." H.

The notes were written by Broome, who endeavoured, not unsuccessfully, to imitate his master.

Of the "Dunciad" the hint is confessedly taken from Dryden's "Mac Flecknoe;" but the plan is so enlarged and diversified as justly to claim the praise of an original, and affords the best specimen that has yet appeared of personal satire ludicrously pompous.

That the design was moral, whatever the author might tell either his readers or himself, I am not convinced. The first motive was the desire of revenging the contempt in which Theobald had treated his Shakspeare, and regaining the honour which he had lost, by crushing his opponent. Theobald was not of bulk enough to fill a poem, and therefore it was necessary to find other enemies with other names, at whose expense he might divert the public.

In this design there was petulance and malignity enough; but I cannot think it very criminal. An author places himself uncalled before the tribunal of criticism, and solicits fame at the hazard of disgrace. Dulness or deformity are not culpable in themselves, but may be very justly reproached when they pretend to the honour of wit or the influence of beauty. If bad writers were to pass without reprehension, what should restrain them? *impune diem consumpserit ingens Telephus;* and upon bad writers only will censure have much effect. The satire which brought Theobald and Moore into contempt dropped impotent from Bentley, like the javelin of Priam.

All truth is valuable, and satirical criticism may be considered as useful when it rectifies error and improves judgment: he that refines the public taste is a public benefactor.

The beauties of this poem are well known; its chief fault is the grossness of its images. Pope and Swift had an unnatural delight in ideas physically impure, such as every other tongue utters with unwillingness, and of which every ear shrinks from the mention.

But even this fault, offensive as it is, may be forgiven for the excellence of other passages; such as the formation and dissolution of Moore, the account of the traveller, the misfortune of the florist, and the crowded thoughts and stately numbers which dignify the concluding paragraph.

The alterations which have been made in the "Dunciad," not always for the better, require that it should be published, with all its variations.

The "Essay on Man" was a work of great labour and long consideration, but certainly not the happiest of Pope's performances. The subject is perhaps not very proper for poetry, and the poet was not sufficiently master of his subject; metaphysical morality was to him a new study: he was proud of his acquisitions, and, supposing himself master of great secrets, was in haste to teach what he had not learned. Thus he tells us, in the first epistle, that from the nature of the supreme Being may be deduced an order of beings such as mankind, because infinite excellence can do only what is best. He finds out that these beings must be "somewhere;" and that "all the question is, whether man be in a wrong place." Surely if, according to the poet's Leibnitian reasoning, we may infer that man ought to be, only because he is; we may allow that this place is the right place, because he has it. Supreme Wisdom is not less infallible in disposing than in creating. But what is meant by *somewhere* and *place*, and *wrong place*, it had been vain to ask Pope, who probably had never asked himself.

Having exalted himself into the chair of wisdom, he tells us much that every man knows, and much that he does not know himself; that we see but little, and that the order of the universe is beyond our comprehension; an opinion not very uncommon; and that there is a chain of subordinate beings "from infinite to nothing," of which himself and his readers are equally ignorant. But he gives us one comfort, which without his help he supposes unattainable, in the position, "that though we are fools, yet God is wise."

The Essay affords an egregious instance of the predominance of genius, the dazzling splendour of imagery, and the seductive powers of eloquence. Never were penury of knowledge and vulgarity of sentiment so happily disguised. The reader feels his mind full, though he learns nothing; and, when he meets it in its new array, no longer knows the talk of his mother and his nurse. When these wonder-working sounds sink into sense, and the doctrine of the Essay, disrobed of its ornaments, is left to the powers of its naked excellence, what shall we discover?—That we are, in comparison with our Creator, very weak and ignorant; that we do not uphold the chain of existence, and that we could not make one another with more skill than we are made. We may learn yet more; that the arts of human life were copied from the instinctive operations of other animals; that, if the world be made for man, it may be said that man was made for geese. To those profound principles of natural knowledge are added some moral instructions equally new: that self-interest, well understood, will produce social concord; that men are mutual gainers by mutual benefits; that evil is sometimes balanced by good; that human advantages are unstable and fallacious, of uncertain duration and doubtful effect; that our true honour is, not to have a great part, but to act it well; that virtue only is our own; and that happiness is always in our power.

Surely a man of no very comprehensive search may venture to say that he has heard all this before; but it was never till now recommended by such a blaze of embellishments, or such sweetness of melody. The vigorous contraction of some thoughts, the luxuriant amplification of others, the incidental illustrations, and sometimes the dignity, sometimes the softness, of the verses, enchain philosophy, suspend criticism, and oppress judgment by overpowering pleasure.

This is true of many paragraphs; yet, if I had undertaken to exemplify Pope's felicity of composition before a rigid critic, I should not select the "Essay on Man;" for it contains more lines unsuccessfully laboured, more harshness of diction, more thoughts imperfectly expressed, more levity without elegance, and more heaviness without strength, than will easily be found in all his other works.

The *Characters of Men and Women* are the product of diligent speculation upon human life; much labour has been bestowed upon them, and

Pope very seldom laboured in vain. That his excellence may be properly estimated, I recommend a comparison of his *Characters of Women* with Boileau's satire; it will then be seen with how much more perspicacity female nature is investigated and female excellence selected; and he surely is no mean writer to whom Boileau should be found inferior. The *Characters of Men*, however, are written with more, if not with deeper thought, and exhibit many passages exquisitely beautiful. The "Gem and the Flower" will not easily be equalled. In the women's part are some defects; the character of Atossa is not so neatly finished as that of Clodio; and some of the female characters may be found perhaps more frequently among men; what is said of Philomede was true of Prior.

In the Epistles to Lord Bathurst and Lord Burlington, Dr. Warburton has endeavoured to find a train of thought which was never in the writer's head, and to support his hypothesis, has printed that first which was published last. In one, the most valuable passage is perhaps the Elegy on "Good Sense;" and the other, the "End of the Duke of Buckingham."

The epistle to Arbuthnot, now arbitrarily called "The Prologue to the Satires," is a performance consisting, as it seems, of many fragments wrought into one design, which by this union of scattered beauties contains more striking paragraphs than could probably have been brought together into an occasional work. As there is no stronger motive to exertion than self-defence, no part has more elegance, spirit, or dignity, than the poet's vindication of his own character. The meanest passage is the satire upon Sporus.

Of the two poems which derived their names from the year, and which are called "The Epilogue to the Satires," it was very justly remarked by Savage, that the second was in the whole more strongly conceived, and more equally supported, but that it had no single passage equal to the contention in the first for the dignity of vice and the celebration of the triumph of corruption.

The imitations of Horace seem to have been written as relaxations of his genius. This employment became his favourite by its facility; the plan was ready to his hand, and nothing was required but to accommodate as he could the sentiments of an old author to recent facts or familiar images; but what is easy is seldom excellent: such imitations cannot give pleasure to common readers: the man of learning may be sometimes surprised and delighted by an unexpected parallel; but the comparison requires knowledge of the original, which will likewise often detect strained applications. Between Roman images and English manners, there will be an irreconcileable dissimilitude, and the work will be generally uncouth and party-coloured, neither original nor translated, neither ancient nor modern.*

Pope had, in proportions very nicely adjusted to each other, all the qualities that constitute genius. He had invention, by which new trains of events are formed, and new scenes of imagery displayed, as in the "Rape of the Lock;" and by which extrinsic and adventitious embellishments and illustrations are connected with a known subject, as in the "Essay on Criticism." He had imagination which strongly impresses on the writer's mind, and enables him to convey to the reader, the various forms of nature, incidents of life, and energies of passion, as in his "Eloisa," "Windsor Forest," and the "Ethic Epistles." He had judgment which selects from life or nature what the present purpose requires, and, by separating the essence of things from its concomitants, often makes the representation more powerful than the reality; and he had colours of language always before him, ready to decorate his matter with every grace of elegant expression, as when he accommodates his diction to the wonderful multiplicity of Homer's sentiments and descriptions.

Poetical expression includes sound as well as meaning: "Music," says Dryden, "is inarticulate poetry;" among the excellences of Pope, therefore, must be mentioned the melody of his metre. By perusing the works of Dryden he discovered the most perfect fabric of English verse, and habituated himself to that only which he found the best; in consequence of which restraint, his poetry has been censured as too uniformly musical, and as glutting the ear with unvaried sweetness. I suspect this objection to be the cant of those who judge by principles rather than perception; and who would even themselves have less pleasure in his works, if he had tried to relieve attention by studied discords, or affected to break his lines and vary his pauses.

But though he was thus careful of his versification, he did not oppress his powers with superfluous rigour. He seems to have thought with Boileau, that the practice of writing might be refined till the difficulty should overbalance the advantage. The construction of his language is not always strictly grammatical: with those rhymes which prescription had conjoined, he contented himself, without regard to Swift's remonstrances, though there was no striking consonance; nor was he very careful to vary his terminations, or to refuse admission, at a small distance, to the same rhymes.

To Swift's edict for the exclusion of Alexandrines and triplets he paid little regard; he admitted them, but, in the opinion of Fenton, too rarely; he uses them more liberally in his translation than his poems.

He has a few double rhymes; and always, I think, unsuccessfully, except once in the "Rape of the Lock."

Expletives he very early ejected from his verses; but he now and then admits an epithet rather commodious than important. Each of

* In one of these poems is a couplet, to which belongs a story that I once heard the Reverend Dr. Ridley relate:

"Slander or poison dread from Delia's rage;
Harsh words, or hanging, if your judge be ****."

Sir Francis Page, a judge well known in his time, conceiving that his name was meant to fill up the blank, sent his clerk to Mr. Pope, to complain of the insult. Pope told the young man that the blank might be supplied by many monosyllables other than the judge's name:—"But, sir," said the clerk, "the judge says that no other word will make sense of the passage." "So then it seems," says Pope, "your master is not only a judge, but a poet: as that is the case, the odds are against me. Give my respects to the judge, and tell him, I will not contend with one that has the advantage of me, and he may fill up the blank as he pleases."—H.

the six first lines of the "Iliad" might lose two syllables with very little diminution of the meaning; and sometimes, after all his art and labour, one verse seems to be made for the sake of another. In his latter productions the diction is sometimes vitiated by French idioms, with which Bolingbroke had perhaps infected him.

I have been told that the couplet by which he declared his own ear to be most gratified was this:

> Lo, where Mæotis sleeps, and hardly flows
> The freezing Tanais through a waste of snows.

But the reason of this preference I cannot discover.

It is remarked by Watts, that there is scarcely a happy combination of words, or a phrase poetically elegant in the English language, which Pope has not inserted into his version of Homer. How he obtained possession of so many beauties of speech, it were desirable to know. That he gleaned from authors, obscure as well as eminent, what he thought brilliant or useful, and preserved it all in a regular collection, is not unlikely. When, in his last years, Hall's Satires were shown him, he wished that he had seen them sooner.

New sentiments and new images others may produce; but to attempt any further improvement of versification will be dangerous. Art and diligence have now done their best, and what shall be added will be the effort of tedious toil and needless curiosity.

After all this, it is surely superfluous to answer the question that has once been asked, Whether Pope was a poet? otherwise than by asking, in return, If Pope be not a poet, where is poetry to be found? To circumscribe poetry by a definition will only show the narrowness of the definer, though a definition which shall exclude Pope will not easily be made. Let us look round upon the present time, and back upon the past; let us inquire to whom the voice of mankind has decreed the wreath of poetry; let their productions be examined, and their claims stated, and the pretensions of Pope will be no more disputed. Had he given the world only his version, the name of poet must have been allowed him; if the writer of the "Iliad" were to class his successors, he would assign a very high place to his translator, without requiring any other evidence of genius.

The following letter, of which the original is in the hands of Lord Hardwicke, was communicated to me by the kindness of Mr. Jodrell.

"To Mr. Bridges, at the Bishop of London's, at Fulham.

"Sir,

"The favour of your letter, with your remark, can never be enough acknowledged; and the speed with which you discharged so troublesome a task doubles the obligation.

"I must own, you have pleased me very much by commendations so ill bestowed upon me; but, I assure you, much more by the frankness of your censure, which I ought to take the more kindly of the two, as it is more advantageous to a scribbler to be improved in his judgment than to be soothed in his vanity. The greater part of those deviations from the Greek which you have observed, I was led into by Chapman and Hobbes; who are, it seems, as much celebrated for their knowledge of the original, as they are decried for the badness of their translations. Chapman pretends to have restored the genuine sense of the author, from the mistakes of all former explainers, in several hundred places; and the Cambridge editors of the large Homer, in Greek and Latin, attributed so much to Hobbes, that they confess they have corrected the old Latin interpretation very often by his version. For my part, I generally took the author's meaning to be as you have explained it; yet their authority, joined to the knowledge of my own imperfectness in the language, overruled me. However, sir, you may be confident I think you in the right, because you happen to be of my opinion; for men (let them say what they will) never approve any other's sense, but as it squares with their own. But you have made me much more proud of, and positive in my judgment, since it is strengthened by yours. I think your criticisms which regard the expression very just, and shall make my profit of them; to give you some proof that I am in earnest, I will alter three verses on your bare objection, though I have Mr. Dryden's example for each of them. And this, I hope, you will account no small piece of obedience from one who values the authority of one true poet above that of twenty critics or commentators. But, though I speak thus of commentators, I will continue to read carefully all I can procure, to make up, that way, for my own want of critical understanding in the original beauties of Homer. Though the greatest of them are certainly those of invention and design, which are not at all confined to the language; for the distinguishing excellences of Homer are (by the consent of the best critics of all nations) first in the manners, (which include all the speeches, as being no other than the representations of each person's manners by his words;) and then in that rapture and fire which carries you away with him, with that wonderful force, that no man who has a true poetical spirit is master of himself while he reads him. Homer makes you interested and concerned before you are aware, all at once; whereas Virgil does it by soft degrees. This, I believe, is what a translator of Homer ought principally to imitate; and it is very hard for any translator to come up to it, because the chief reason why all translations fall short of their originals is, that the very constraint they are obliged to renders them heavy and dispirited.

"The great beauty of Homer's language, as I take it, consists in that noble simplicity which runs through all his works; (and yet his diction, contrary to what one would imagine consistent with simplicity, is at the same time very copious.) I don't know how I have run into this pedantry in a letter, but I find I have said too much, as well as spoken too inconsiderately: what farther thoughts I have upon this subject I shall be glad to communicate to you (for my own improvement) when we meet; which is a happiness I very earnestly desire, as I do likewise some opportunity of proving how much I think myself obliged to your friendship, and how truly I am, sir,

"Your most faithful, humble servant,

"A. Pope."

The criticism upon Pope's Epitaphs, which was printed in "The Universal Visitor," is placed here, being too minute and particular to be inserted in the Life.

Every art is best taught by example. Nothing contributes more to the cultivation of propriety than remarks on the works of those who have most excelled. I shall therefore endeavour, at this *visit*, to entertain the young students in poetry with an examination of Pope's Epitaphs.

To define an epitaph is useless; every one knows that it is an inscription on a tomb. An epitaph, therefore, implies no particular character of writing, but may be composed in verse or prose. It is indeed commonly panegyrical; because we are seldom distinguished with a stone but by our friends; but it has no rule to restrain or modify it, except this, that it ought not to be longer than common beholders may be expected to have leisure and patience to peruse.

I.

On Charles *Earl of* Dorset, *in the Church of Wythyham in Sussex.*

Dorset, the grace of courts, the muse's pride,
Patron of arts, and judge of nature, died—
The scourge of pride, though sanctified or great;
Of fops in learning, and of knaves in state;
Yet soft his nature, though severe his lay,
His anger moral, and his wisdom gay.
Blest satirist! who touch'd the means so true,
As show'd Vice had his hate and pity too.
Blest courtier! who could king and country please,
Yet sacred kept his friendships and his ease.
Blest peer! his great forefather's every grace
Reflecting, and reflected on his race;
Where other Buckhursts, other Dorsets shine,
And patriots still, or poets, deck the line.

The first distich of this epitaph contains a kind of information which few would want, that the man for whom the tomb was erected died. There are indeed some qualities worthy of praise ascribed to the dead, but none that were likely to exempt him from the lot of man, or incline us much to wonder that he should die. What is meant by "judge of nature," is not easy to say. Nature is not the object of human judgment; for it is vain to judge where we cannot alter. If by nature is meant what is commonly called nature by the critics, a just representation of things really existing and actions really performed, nature cannot be properly opposed to art; nature being, in this sense, only the best effect of art.

The scourge of pride—

Of this couplet, the second line is not, what is intended, an illustration of the former. Pride in the great is indeed well enough connected with knaves in state, though knaves is a word rather too ludicrous and light; but the mention of sanctified pride will not lead the thoughts to fops in learning, but rather to some species of tyranny or oppression, something more gloomy and more formidable than foppery.

Yet soft his nature—

This is a high compliment, but was not first bestowed on Dorset by Pope. The next verse is extremely beautiful.

Blest satirist!—

In this distich is another line of which Pope was not the author. I do not mean to blame these imitations with much harshness; in long performances they are scarcely to be avoided, and in shorter they may be indulged, because the train of the composition may naturally involve them, or the scantiness of the subject allow little choice. However, what is borrowed is not to be enjoyed as our own; and it is the business of critical justice to give every bird of the muses his proper feather.

Blest courtier!

Whether a courtier can properly be commended for keeping his *ease sacred*, may perhaps be disputable. To please king and country, without sacrificing friendship to any change of times, was a very uncommon instance of prudence or felicity, and deserved to be kept separate from so poor a commendation as care of his ease. I wish our poets would attend a little more accurately to the use of the word sacred, which surely should never be applied in a serious composition but where some reference may be made to a higher Being, or where some duty is exacted or implied. A man may keep his friendship sacred, because promises of friendship are very awful ties; but methinks he cannot, but in a burlesque sense, be said to keep his ease sacred.

Blest peer!

The blessing ascribed to the peer has no connexion with his peerage; they might happen to any other man whose ancestors were remembered, or whose posterity are likely to be regarded.

I know not whether this epitaph be worthy either of the writer or the man entombed.

II.

On Sir William Trumbull, *one of the principal Secretaries of State to* King William III. *who, having resigned his place, died in his retirement at Easthamstead in Berkshire*, 1716.

A pleasing form; a firm, yet cautious mind;
Sincere, though prudent, constant, yet resign'd;
Honour unchang'd, a principle profest,
Fix'd to one side, but moderate to the rest;
An honest courtier, yet a patriot too;
Just to his prince, and to his country true;
Fill'd with the sense of age, the fire of youth,
A scorn of wrangling, yet a zeal for truth;
A generous faith, from superstition free;
A love to peace, and hate of tyranny;
Such this man was; who, now from earth remov'd,
At length enjoys that liberty he lov'd.

In this epitaph, as in many others, there appears, at the first view, a fault which I think scarcely any beauty can compensate. The name is omitted. The end of an epitaph is to convey some account of the dead; and to what purpose is any thing told of him whose name is concealed? An epitaph, and a history of a nameless hero, are equally absurd, since the virtues and qualities so recounted in either are scattered at the mercy of fortune to be appropriated by guess. The name, it is true, may be read upon the stone; but what obligation has it to the poet, whose verses wander over the earth and leave their subject behind them, and who is forced, like an unskilful painter, to make his purpose known by adventitious help?

This epitaph is wholly without elevation, and contains nothing striking or particular; but the poet is not to be blamed for the defects of his subject. He said, perhaps, the best that could

be said. There are, however, some defects which were not made necessary by the character in which he was employed. There is no opposition between an *honest courtier* and a *patriot;* for, an *honest courtier* cannot but be a *patriot*.

It was unsuitable to the nicety required in short compositions to close his verse with the word *too:* every rhyme should be a word of emphasis; nor can this rule be safely neglected, except where the length of the poem makes slight inaccuracies excusable, or allows room for beauties sufficient to overpower the effects of petty faults.

At the beginning of the seventh line the word *filled* is weak and prosaic, having no particular adaptation to any of the words that follow it.

The thought in the last line is impertinent, having no connexion with the foregoing character, nor with the condition of the man described. Had the epitaph been written on the poor conspirator* who died lately in prison after a confinement of more than forty years, without any crime proved against him, the sentiment had been just and pathetical; but why should Trumbull be congratulated upon his liberty, who had never known restraint?

III.

On the Hon. Simon Harcourt, *only Son of the Lord Chancellor* Harcourt, *at the Church of Stanton-Harcourt in Oxfordshire*, 1720.

To this sad shrine, whoe'er thou art, draw near;
Here lies the friend most lov'd, the son most dear:
Who ne'er knew joy, but friendship might divide,
Or gave his father grief but when he died.
How vain is reason! eloquence how weak!
If Pope must tell what Harcourt cannot speak.
Oh! let thy once-lov'd friend inscribe thy stone,
And with a father's sorrows mix his own!

This epitaph is principally remarkable for the artful introduction of the name, which is inserted with a peculiar felicity, to which chance must concur with genius, which no man can hope to attain twice, and which cannot be copied but with servile imitation.

I cannot but wish that of this inscription the two last lines had been omitted, as they take away from the energy what they do not add to the sense.

IV.

On James Craggs, Esq.
In Westminster Abbey.

JACOBVS CRAGGS,
REGI MAGNÆ BRITANNIÆ A SECRETIS
ET CONSILIIS SANCTIORIBVS
PRINCIPIS PARITER AC POPVLI AMOR ET DELICIÆ:
VIXIT TITVLIS ET INVIDIA MAJOR
ANNOS HEV PAVCOS, XXXV.
OB. FEB. XVI. MDCCXX.

Statesman, yet friend to truth! of soul sincere,
In action faithful, and in honour clear!
Who broke no promise, serv'd no private end,
Who gain'd no title, and who lost no friend!
Ennobled by himself, by all approv'd,
Prais'd, wept, and honour'd by the Muse he lov'd!

The lines on Craggs were not originally intended for an epitaph; and therefore some faults are to be imputed to the violence with which they are torn from the poem that first contained them. We may, however, observe some defects. There is a redundancy of words in the first couplet: it is superfluous to tell of him who was *sincere, true,* and *faithful,* that he was *in honour clear.*

There seems to be an opposition intended in the fourth line, which is not very obvious: where is the relation between the two positions, that he *gained no title,* and *lost no friend?*

It may be proper here to remark the absurdity of joining in the same inscription Latin and English, or verse and prose. If either language be preferable to the other, let that only be used; for no reason can be given why part of the information should be given in one tongue, and part in another, on a tomb more than in any other place, or any other occasion; and to tell all that can be conveniently told in verse, and then to call in the help of prose, has always the appearance of a very artless expedient, or of an attempt unaccomplished. Such an epitaph resembles the conversation of a foreigner, who tells part of his meaning by words, and conveys part by signs.

V.

Intended for Mr. Rowe.
*In Westminster Abbey.**

Thy relics, Rowe, to this fair urn we trust,
And, sacred, place by Dryden's awful dust;
Beneath a rude and nameless stone he lies,
To which thy tomb shall guide inquiring eyes.
Peace to thy gentle shade, and endless rest!
Blest in thy genius, in thy love too blest!
One grateful woman to thy fame supplies
What a whole thankless land to his denies.

Of this inscription the chief fault is, that it belongs less to Rowe, for whom it is written, than to Dryden, who was buried near him; and indeed gives very little information concerning either.

To wish *Peace to thy shade* is too mythological to be admitted into a Christian temple: the ancient worship has infected almost all our other compositions, and might therefore be contented to spare our epitaphs. Let fiction at least cease with life, and let us be serious over the grave.

VI.

On Mrs. Corbet,
Who died of a Cancer in her Breast.†

Here rests a woman, good without pretence,
Blest with plain reason and with sober sense;
No conquest she, but o'er herself, desir'd:
No arts essay'd, but not to be admir'd.
Passion and pride were to her soul unknown,
Convinc'd that virtue only is our own.
So unaffected, so compos'd a mind,
So firm, yet soft, so strong, yet so refin'd,
Heav'n, as its purest gold, by tortures tried;
The saint sustain'd it, but the woman died.

I have always considered this as the most valuable of all Pope's epitaphs; the subject of it is a character not discriminated by any shining or eminent peculiarities; yet that which really makes, though not the splendour, the felicity of life, and that which every wise man will choose for his final and lasting companion in the languor of age, in the quiet of privacy, when he

* Major Bernardi, who died in Newgate, Sept. 20, 1726. See Gent. Mag vol. 1. p. 126.—N.

* This was altered much for the better as it now stands on the monument in the Abbey, erected to Rowe and his daughter.—*Warb.*

† In the north aisle of the parish church of St. Margaret, Westminster.—H.

departs weary and disgusted from the ostentatious, the volatile, and the vain. Of such a character, which the dull overlook, and the gay despise, it was fit that the value should be made known, and the dignity established. Domestic virtue, as it is exerted without great occasions, or conspicuous consequences, in an even unnoted tenor, required the genius of Pope to display it in such a manner as might attract regard, and enforce reverence. Who can forbear to lament that this amiable woman has no name in the verses?

If the particular lines of this inscription be examined, it will appear less faulty than the rest. There is scarcely one line taken from common-places, unless it be that in which *only virtue* is said to be *our own*. I once heard a lady of great beauty and elegance object to the fourth line, that it contained an unnatural and incredible panegyric. Of this let the ladies judge.

VII.

On the Monument of the Hon. Robert Digby, *and of his Sister* Mary, *erected by their Father, the* Lord Digby, *in the Church of Sherborne in Dorsetshire*, 1727.

Go! fair example of untainted youth,
Of modest wisdom and pacific truth:
Compos'd in sufferings, and in joy sedate,
Good without noise, without pretension great:
Just of thy word, in every thought sincere,
Who knew no wish but what the world might hear:
Of softest manners, unaffected mind,
Lover of peace, and friend of human kind:
Go, live! for heav'n's eternal year is thine,
Go, and exalt thy moral to divine.
And thou, blest maid! attendant on his doom,
Pensive hast follow'd to the silent tomb;
Steer'd the same course to the same quiet shore,
Not parted long, and now to part no more!
Go, then, where only bliss sincere is known!
Go, where to love and to enjoy are one!
Yet take these tears, Mortality's relief,
And, till we share your joys, forgive our grief:
These little rites, a stone, a verse receive,
'Tis all a father, all a friend can give!

This epitaph contains of the brother only a general indiscriminate character, and of the sister tells nothing but that she died. The difficulty in writing epitaphs is to give a particular and appropriate praise. This, however, is not always to be performed, whatever be the diligence or ability of the writer; for the greater part of mankind *have no character at all*, have little that distinguishes them from others, equally good or bad, and therefore nothing can be said of them which may not be applied with equal propriety to a thousand more. It is indeed no great panegyric, that there is inclosed in this tomb one who was born in one year and died in another; yet many useful and amiable lives have been spent which yet leave little materials for any other memorial. These are however not the proper subjects of poetry; and whenever friendship, or any other motive, obliges a poet to write on such subjects, he must be forgiven if he sometimes wanders in generalities, and utters the same praises over different tombs.

The scantiness of human praises can scarcely be made more apparent, than by remarking how often Pope has, in the few epitaphs which he composed, found it necessary to borrow from himself. The fourteen epitaphs which he has written, comprise about a hundred and forty lines, in which there are more repetitions than will easily be found in all the rest of his works. In the eight lines which make the character of Digby, there is scarce any thought, or word, which may not be found in the other epitaphs.

The ninth line, which is far the strongest and most elegant, is borrowed from Dryden. The conclusion is the same with that on Harcourt, but is here more elegant and better connected.

VIII.

On Sir Godfrey Kneller.
In Westminster Abbey, 1723.

Kneller, by Heav'n, and not a master taught,
Whose art was nature and whose pictures thought,
Now for two ages, having snatch'd from fate
Whate'er was beauteous or whate'er was great,
Lies crown'd with prince's honours, poet's lays,
Due to his merit and brave thirst of praise.
Living, great nature fear'd he might outvie
Her works; and dying, fears herself may die.

Of this epitaph the first couplet is good, the second not bad, the third is deformed with a broken metaphor, the word *crowned* not being applicable to the *honours* or the *lays*; and the fourth is not only borrowed from the epitaph on Raphael, but of a very harsh construction.

IX.

On General Henry Withers.
In Westminster Abbey, 1729.

Here, Withers, rest! thou bravest, gentlest mind!
Thy country's friend, but more of human kind.
O! born to arms! O! worth in youth approv'd!
O! soft humanity in age belov'd!
For thee the hardy vet'ran drops a tear,
And the gay courtier feels the sigh sincere.
Withers, adieu! yet not with thee remove
Thy martial spirit or thy social love!
Amidst corruption, luxury, and rage,
Still leave some ancient virtues to our age;
Nor let us say (those English glories gone)
The last true Briton lies beneath this stone.

The epitaph on Withers affords another instance of common-places, though somewhat diversified by mingled qualities and the peculiarity of a profession.

The second couplet is abrupt, general, and unpleasing; exclamation seldom succeeds in our language; and, I think, it may be observed that the particle O! used at the beginning of the sentence, always offends.

The third couplet is more happy; the value expressed for him, by different sorts of men, raises him to esteem: there is yet something of the common cant of superficial satirists, who suppose that the insincerity of the courtier destroys all his sensations, and that he is equally a dissembler to the living and the dead.

At the third couplet I should wish the epitaph to close, but that I should be unwilling to lose the two next lines, which yet are dearly bought if they cannot be retained without the four that follow them.

X.

On Mr. Elijah Fenton.
At Easthamstead in Berkshire, 1730.

This modest stone, what few vain marbles can,
May truly say, Here lies an honest man;
A poet, blest beyond the poet's fate,
Whom Heav'n kept sacred from the proud and great;
Foe to loud praise, and friend to learned ease,
Content with science in the vale of peace.
Calmly he look'd on either life, and here
Saw nothing to regret, or there to fear;
From Nature's temp'rate feast rose satisfied,
Thank'd Heaven that he liv'd, and that he died.

The first couplet of this epitaph is borrowed from Crashaw. The four next lines contain a species of praise peculiar, original, and just.—Here, therefore, the inscription should have ended, the latter part containing nothing but what is common to every man who is wise and good. The character of Fenton was so amiable, that I cannot forbear to wish for some poet or biographer to display it more fully for the advantage of posterity. If he did not stand in the first rank of genius, he may claim a place in the second; and, whatever criticism may object to his writings, censure could find very little to blame in his life.

XI.

On Mr. Gay.
In Westminster Abbey, 1732.

Of manners gentle, of affections mild;
In wit, a man; simplicity, a child;
With native humour temp'ring virtuous rage,
Form'd to delight at once and lash the age;
Above temptation in a low estate,
And uncorrupted, e'en among the great;
A safe companion and an easy friend,
Unblam'd through life, lamented in thy end,
These are thy honours! not that here thy bust
Is mix'd with heroes, or with kings thy dust;
But that the worthy and the good shall say,
Striking their pensive bosoms—Here lies Gay.

As Gay was the favourite of our author, this epitaph was probably written with an uncommon degree of attention; yet it is not more successfully executed than the rest, for it will not always happen that the success of a poet is proportionate to his labour. The same observation may be extended to all works of imagination, which are often influenced by causes wholly out of the performer's power, by hints of which he perceives not the origin, by sudden elevations of mind which he cannot produce himself, and which sometimes rise when he expects them least.

The two parts of the first line are only echoes of each other; *gentle manners* and *mild affections*, if they mean any thing, must mean the same.

That Gay was a *man in wit* is a very frigid commendation; to have the wit of a man is not much for a poet. The *wit of man*,* and the *simplicity of a child*, make a poor and vulgar contrast, and raise no ideas of excellence either intellectual or moral.

In the next couplet *rage* is less properly introduced after the mention of *mildness* and *gentleness*, which are made the constituents of his character; for a man so *mild* and *gentle to temper* his *rage* was not difficult.

The next line is inharmonious in its sound and mean in its conception; the opposition is obvious, and the word *lash*, used absolutely, and without any modification, is gross and improper.

To be *above temptation* in poverty, and *free from corruption among the great*, is indeed such a peculiarity as deserved notice. But to be a *safe companion* is a praise merely negative, arising not from possession of virtue, but the absence of vice, and that one of the most odious.

As little can be added to his character by asserting that he was *lamented in his end*. Every man that dies is, at least by the writer of his epitaph, supposed to be lamented; and therefore this general lamentation does no honour to Gay.

The first eight lines have no grammar; the adjectives are without any substantive, and the epithets without a subject.

The thought in the last line, that Gay is buried in the bosoms of the *worthy* and the *good*, who are distinguished only to lengthen the line, is so dark that few understand it; and so harsh when it is explained, that still fewer approve.

XII.

Intended for Sir Isaac Newton.
In Westminster Abbey.

ISAACUS NEWTONIUS:

Quem Immortalem
Testantur, *Tempus*, *Natura*, *Cœlum*,
Mortalem
Hoc marmor fatetur.
Nature and Nature's laws, lay hid in night,
God said, *Let Newton be!* And all was light.

Of this epitaph, short as it is, the faults seem not to be very few. Why part should be Latin, and part English, it is not easy to discover. In the Latin the opposition of *Immortalis* and *Mortalis* is a mere sound or a mere quibble; he is not *immortal* in any sense contrary to that in which he is *mortal*.

In the verses the thought is obvious, and the words *night* and *light* are too nearly allied.

XIII.

On Edmund Duke *of* Buckingham, *who died in the* 19*th Year of his Age*, 1735.

If modest youth with cool reflection crown'd,
And every opening virtue blooming round,
Could save a parent's justest pride from fate,
Or add one patriot to a sinking state;
This weeping marble had not ask'd thy tear,
Or sadly told how many hopes lie here!
The living virtue now had shone approv'd,
The senate heard him, and his country lov'd.
Yet softer honours, and less noisy fame,
Attend the shade of gentle Buckingham:
In whom a race, for courage fam'd and art,
Ends in the milder merit of the heart:
And, chiefs or sages long to Britain giv'n,
Pays the last tribute of a saint to Heav'n.

This epitaph Mr. Warburton prefers to the rest; but I know not for what reason. To *crown* with *reflection* is surely a mode of speech approaching to nonsense. *Opening virtues blooming round* is something like tautology; the six following lines are poor and prosaic. *Art* is another couplet used for *arts*, that a rhyme may be had to *heart*. The six last lines are the best, but not excellent.

The rest of his sepulchral performances hardly deserve the notice of criticism. The contemptible "Dialogue" between He and She should have been suppressed for the author's sake.

In his last epitaph on himself, in which he attempts to be jocular upon one of the few things that make wise men serious, he confounds the living man with the dead:

Under this stone, or under this sill,
Or under this turf, &c.

When a man is once buried, the question, under what he is buried, is easily decided. He forgot that, though he wrote the epitaph in a state of uncertainty, yet it could not be laid over him till his grave was made. Such is the folly of wit when it is ill employed.

The world has but little new; even this

* "Her *wit* was more than *man*, her *innocence* a *child*."
Dryden on Mrs. Killigrew.—C.

wretchedness seems to have been borrowed from the following tuneless lines:

Ludovici Areosti humantur ossa
Sub hoc marmore, vel sub hac humo, seu
Sub quicquid voluit benignus hæres
Sive hærede benignior comes, seu
Opportunius incidens Viator:
Nam scire haud potuit futura, sed nec
Tanti erat vacuum sibi cadaver
Ut urnam cuperet parare vivens,
Vivens ista tamen sibi paravit.
Quæ inscribi voluit suo sepulchro
Olim siquod haberet is sepulchrum.

Surely Ariosto did not venture to expect that his trifle would have ever had such an illustrious imitator.

PITT.

CHRISTOPHER PITT, of whom, whatever I shall relate, more than has been already published, I owe to the kind communication of Dr. Warton, was born in 1699, at Blandford, the son of a physician much esteemed.

He was, in 1714, received as a scholar into Winchester College, where he was distinguished by exercises of uncommon elegance, and, at his removal to New College, in 1719, presented to the electors, as the product of his private and voluntary studies, a complete version of Lucan's poem, which he did not then know to have been translated by Rowe.

This is an instance of early diligence, which well deserves to be recorded. The suppression of such a work, recommended by such uncommon circumstances, is to be regretted. It is indeed culpable to load libraries with superfluous books; but incitements to early excellence are never superfluous, and from this example the danger is not great of many imitations.

When he had resided at his college three years, he was presented to the rectory of Pimpern, in Dorsetshire, (1722,) by his relation, Mr. Pitt, of Stratfield Say, in Hampshire; and, resigning his fellowship, continued at Oxford two years longer, till he became master of arts, (1724.)

He probably about this time translated Vida's "Art of Poetry," which Tristram's splendid edition had then made popular. In this translation he distinguished himself, both by its general elegance, and by the skilful adaptation of his numbers to the images expressed; a beauty which Vida has with great ardour enforced and exemplified.

He then retired to his living, a place very pleasing by its situation, and therefore likely to excite the imagination of a poet; where he passed the rest of his life, reverenced for his virtue, and beloved for the softness of his temper, and the easiness of his manners. Before strangers he had something of the scholar's timidity or distrust; but, when he became familiar, he was, in a very high degree, cheerful and entertaining. His general benevolence procured general respect; and he passed a life placid and honourable, neither too great for the kindness of the low, nor too low for the notice of the great.

AT what time he composed his "Miscellany," published in 1727, it is not easy or necessary to know: those which have dates appear to have been very early productions; and I have not observed that any rise above mediocrity.

The success of his "Vida" animated him to a higher undertaking; and in his thirtieth year he published a version of the first book of the "Æneid." This being, I suppose, commended by his friends, he some time afterwards added three or four more, with an advertisement, in which he represents himself as translating with great indifference, and with a progress of which himself was hardly conscious. This can hardly be true, and, if true, is nothing to the reader.

At last, without any further contention with his modesty, or any awe of the name of Dryden, he gave us a complete English "Æneid," which I am sorry not to see joined in this publication with his other poems.* It would have been pleasing to have an opportunity of comparing the two best translations that perhaps were ever produced by one nation of the same author.

Pitt, engaging as a rival with Dryden, naturally observed his failures, and avoided them; and, as he wrote after Pope's "Iliad," he had an example of an exact, equable, and splendid versification. With these advantages, seconded by great diligence, he might successfully labour particular passages and escape many errors. If the two versions are compared, perhaps the result would be, that Dryden leads the reader forward by his general vigour and sprightliness, and Pitt often stops him to contemplate the excellence of a single couplet: that Dryden's faults are forgotten in the hurry of delight, and that Pitt's beauties are neglected in the languor of a cold and listless perusal; that Pitt pleases the critics, and Dryden the people; that Pitt is quoted, and Dryden read.

He did not long enjoy the reputation which this great work deservedly conferred; for he left the world in 1748, and lies buried under a stone at Blandford, on which is this inscription:—

In Memory of
CHR. PITT, clerk, M. A.
Very eminent
for his talents in poetry;
and yet more
For the universal candour of
his mind, and the primitive
simplicity of his manners.
He lived innocent;
and died beloved,
Apr. 13. 1748.
Aged 48.

* It has since been added to the collection

THOMSON.

James Thomson, the son of a minister well esteemed for his piety and diligence, was born September 7, 1700, at Ednam, in the shire of Roxburgh, of which his father was pastor. His mother, whose name was Hume,* inherited as co-heiress a portion of a small estate. The revenue of a parish in Scotland is seldom large; and it was probably in commiseration of the difficulty with which Mr. Thomson supported his family, having nine children, that Mr. Riccarton, a neighbouring minister, discovering in James uncommon promises of future excellence, undertook to superintend his education and provide him books.

He was taught the common rudiments of learning at the school of Jedburg, a place which he delights to recollect in his poem of "Autumn;" but was not considered by his master as superior to common boys, though in those early days he amused his patron and his friends with poetical compositions; with which, however, he so little pleased himself, that on every new-year's day he threw into the fire all the productions of the foregoing year.

From the school he was removed to Edinburgh, where he had not resided two years when his father died, and left all his children to the care of their mother, who raised upon her little estate what money a mortgage could afford, and removing with her family to Edinburgh, lived to see her son rising into eminence.

The design of Thomson's friends was to breed him a minister. He lived at Edinburgh, as at school, without distinction or expectation, till, at the usual time, he performed a probationary exercise by explaining a psalm. His diction was so poetically splendid, that Mr. Hamilton, the Professor of Divinity, reproved him for speaking language unintelligible to a popular audience; and he censured one of his expressions as indecent, if not profane.

This rebuke is reported to have repressed his thoughts of an ecclesiastical character, and he probably cultivated with new diligence his blossoms of poetry, which, however, were in some danger of a blast; for, submitting his productions to some who thought themselves qualified to criticise, he heard of nothing but faults; but finding other judges more favourable, he did not suffer himself to sink into despondence.

He easily discovered that the only stage on which a poet could appear with any hope of advantage was London; a place too wide for the operation of petty competition and private malignity, where merit might soon become conspicuous, and would find friends as soon as it became reputable to befriend it. A lady who was acquainted with his mother advised him to the journey, and promised some countenance or assistance, which at last he never received; however, he justified his adventure by her encouragement, and came to seek in London patronage and fame.

At his arrival he found his way to Mr. Mallet, then tutor to the sons of the Duke of Montrose. He had recommendations to several persons of consequence, which he had tied up carefully in his handkerchief; but as he passed along the street, with the gaping curiosity of a new-comer, his attention was upon every thing rather than his pocket, and his magazine of credentials was stolen from him.

His first want was a pair of shoes. For the supply of all his necessities, his whole fund was his "Winter," which for a time could find no purchaser; till, at last, Mr. Millan was persuaded to buy it at a low price; and this low price he had for some time reason to regret; but by accident, Mr. Whatley, a man not wholly unknown among authors, happening to turn his eye upon it, was so delighted that he ran from place to place celebrating its excellence. Thomson obtained likewise the notice of Aaron Hill, whom, being friendless and indigent, and glad of kindness, he courted with every expression of servile adulation.

"Winter" was dedicated to Sir Spencer Compton, but attracted no regard from him to the author, till Aaron Hill awakened his attention by some verses addressed to Thomson, and published in one of the newspapers, which censured the great for their neglect of ingenious men. Thomson then received a present of twenty guineas, of which he gives this account to Mr. Hill:

"I hinted to you in my last, that on Saturday morning I was with Sir Spencer Compton. A certain gentleman without my desire spoke to him concerning me: his answer was, that I had never come near him. Then the gentleman put the question, If he desired that I should wait on him? He returned, he did. On this, the gentleman gave me an introductory letter to him. He received me in what they commonly call a civil manner; asked me some commonplace questions, and made me a present of twenty guineas. I am very ready to own that the present was larger than my performance deserved; and shall ascribe it to his generosity, or any other cause, rather than the merit of the address."

The poem, which being of a new kind, few would venture at first to like, by degrees gained upon the public; and one edition was very speedily succeeded by another.

Thomson's credit was now high, and every day brought him new friends; among others Dr. Rundle, a man afterwards unfortunately famous, sought his acquaintance, and found his qualities such, that he recommended him to the Lord Chancellor Talbot.

"Winter" was accompanied, in many editions, not only with a preface and dedication, but with poetical praises by Mr. Hill, Mr. Mallet, (then Malloch,) and Mira, the fictitious name

* His mother's name was Beatrix Trotter. His grandmother's name was Hume.—C.

of a lady once too-well known. Why the dedications are, to "Winter" and the other Seasons, contrarily to custom, left out in the collected works, the reader may inquire.

The next year (1727) he distinguished himself by three publications: of "Summer," in pursuance of his plan; of "A Poem on the Death of Sir Isaac Newton," which he was enabled to perform as an exact philosopher by the instruction of Mr. Gray; and of "Britannia," a kind of poetical invective against the ministry, whom the nation then thought not forward enough in resenting the depredations of the Spaniards. By this piece he declared himself an adherent to the opposition, and had therefore no favour to expect from the court.

Thomson, having been some time entertained in the family of the Lord Binning, was desirous of testifying his gratitude by making him the patron of his "Summer;" but the same kindness which had first disposed Lord Binning to encourage him determined him to refuse the dedication, which was by his advice addressed to Mr. Doddington, a man who had more power to advance the reputation and fortune of a poet.

"Spring" was published next year, with a dedication to the Countess of Hertford; whose practice it was to invite every summer some poet into the country, to hear her verses and assist her studies. This honour was one summer conferred on Thomson, who took more delight in carousing with Lord Hertford and his friends than assisting her ladyship's poetical operations, and therefore never received another summons.

"Autumn," the season to which the "Spring" and "Summer" are preparatory, still remained unsung, and was delayed till he published (1730) his works collected.

He produced in 1727 the tragedy of "Sophonisba," which raised such expectation, that every rehearsal was dignified with a splendid audience, collected to anticipate the delight that was preparing for the public. It was observed, however, that nobody was much affected, and that the company rose as from a moral lecture.

It had upon the stage no unusual degree of success. Slight accidents will operate upon the taste of pleasure. There is a feeble line in the play:

O Sophonisba, Sophonisba, O!

This gave occasion to a waggish parody—

O Jemmy Thomson, Jemmy Thomson, O!

which for a while was echoed through the town.

I have been told by Savage, that of the prologue to "Sophonisba" the first part was written by Pope, who could not be persuaded to finish it, and that the concluding lines were added by Mallet.

Thomson was not long afterwards, by the influence of Dr. Rundle, sent to travel with Mr. Charles Talbot, the eldest son of the Chancellor. He was yet young enough to receive new impressions, to have his opinions rectified, and his views enlarged; nor can he be supposed to have wanted that curiosity which is inseparable from an active and comprehensive mind. He may therefore now be supposed to have revelled in all the joys of intellectual luxury; he was every day feasted with instructive novelties; he lived splendidly without expense; and might expect when he returned home a certain establishment.

At this time a long course of opposition to Sir Robert Walpole had filled the nation with clamours for liberty of which no man felt the want; and with care for liberty, which was not in danger. Thomson, in his travels on the Continent, found or fancied so many evils arising from the tyranny of other governments, that he resolved to write a very long poem, in five parts, upon Liberty.

While he was busy on the first book, Mr. Talbot died; and Thomson, who had been rewarded for his attendance by the place of secretary of the briefs, pays in the initial lines a decent tribute to his memory.

Upon this great poem two years were spent, and the author congratulated himself upon it, as his noblest work; but an author and his reader are not always of a mind. Liberty called in vain upon her votaries to read her praises and reward her encomiast; her praises were condemned to harbour spiders and to gather dust; none of Thomson's performances were so little regarded.

The judgment of the public was not erroneous; the recurrence of the same images must tire in time; an enumeration of examples to prove a position which nobody denied, as it was from the beginning superfluous, must quickly grow disgusting.

The poem of "Liberty" does not now appear in its original state; but, when the author's works were collected after his death, was shortened by Sir George Lyttleton, with a liberty which, as it has a manifest tendency to lessen the confidence of society, and to confound the characters of authors, by making one man write by the judgment of another, cannot be justified by any supposed propriety of the alteration, or kindness of the friend.—I wish to see it exhibited as its author left it.

Thomson now lived in ease and plenty, and seems for a while to have suspended his poetry; but he was soon called back to labour by the death of the Chancellor, for his place then became vacant; and though the Lord Hardwicke delayed for some time to give it away, Thomson's bashfulness or pride, or some other motive perhaps not more laudable, withheld him from soliciting; and the new Chancellor would not give him what he would not ask.

He now relapsed to his former indigence; but the Prince of Wales was at that time struggling for popularity, and by the influence of Mr. Lyttleton professed himself the patron of wit: to him Thomson was introduced, and being gayly interrogated about the state of his affairs, said, "that they were in a more poetical posture than formerly;" and had a pension allowed him of one hundred pounds a year.

Being now obliged to write, he produced (1738*) the tragedy of "Agamemnon," which was much shortened in the representation. It had the fate which most commonly attends mythological stories, and was only endured, but not favoured. It struggled with such difficulty through the first night, that Thomson, coming

* It is not generally known that in this year an edition of Milton's "Areopagitica" was published by Millar, to which Thomson wrote a preface.—C.

late to his friends with whom he was to sup, excused his delay by telling them how the sweat of his distress had so disordered his wig, that he could not come till he had been refitted by a barber.

He so interested himself in his own drama, that, if I remember right, as he sat in the upper gallery, he accompanied the players by audible recitation, till a friendly hint frighted him to silence. Pope countenanced "Agamemnon," by coming to it the first night, and was welcomed to the theatre by a general clap; he had much regard for Thomson, and once expressed it in a poetical epistle sent to Italy, of which however he abated the value, by translating some of the lines into his epistle to Arbuthnot.

About this time the act was passed for licensing plays, of which the first operation was the prohibition of "Gustavus Vasa," a tragedy of Mr. Brooke, whom the public recompensed by a very liberal subscription; the next was the refusal of "Edward and Eleonora," offered by Thomson. It is hard to discover why either play should have been obstructed. Thomson likewise endeavoured to repair his loss by a subscription, of which I cannot now tell the success.

When the public murmured at the unkind treatment of Thomson, one of the ministerial writers remarked, that "he had taken a *liberty* which was not agreeable to *Britannia* in any *season*."

He was soon after employed, in conjunction with Mr. Mallet, to write the mask of "Alfred," which was acted before the Prince at Cliefden-House.

His next work (1745) was "Tancred and Sigismunda," the most successful of all his tragedies, for it still keeps its turn upon the stage. It may be doubted whether he was, either by the bent of nature or habits of study, much qualified for tragedy. It does not appear that he had much sense of the pathetic; and his diffusive and descriptive style produced declamation rather than dialogue.

His friend Mr. Lyttleton was now in power, and conferred upon him the office of surveyor-general of the Leeward Islands; from which, when his deputy was paid, he received about three hundred pounds a year.

The last piece that he lived to publish was the "Castle of Indolence," which was many years under his hand, but was at last finished with great accuracy. The first canto opens a scene of lazy luxury that fills the imagination.

He was now at ease, but was not long to enjoy it; for, by taking cold on the water between London and Kew, he caught a disorder, which, with some careless exasperation, ended in a fever that put an end to his life, August 27, 1748. He was buried in the church of Richmond, without an inscription; but a monument has been erected to his memory in Westminster Abbey.

Thomson was of a stature above the middle size, and "more fat than bard beseems," of a dull countenance, and a gross, unanimated, uninviting appearance; silent in mingled company, but cheerful among select friends, and by his friends very tenderly and warmly beloved.

He left behind him the tragedy of "Coriolanus," which was, by the zeal of his patron, Sir George Lyttleton, brought upon the stage for the benefit of his family, and recommended by a prologue, which Quin, who had long lived with Thomson in fond intimacy, spoke in such a manner as showed him "to be," on that occasion, "no actor." The commencement of this benevolence is very honourable to Quin; who is reported to have delivered Thomson, then known to him only for his genius, from an arrest by a very considerable present; and its continuance is honourable to both, for friendship is not always the sequel of obligation. By this tragedy a considerable sum was raised, of which part discharged his debts, and the rest was remitted to his sisters, whom, however removed from them by place or condition, he regarded with great tenderness, as will appear by the following letter, which I communicate with much pleasure, as it gives me at once an opportunity of recording the fraternal kindness of Thomson, and reflecting on the friendly assistance of Mr. Boswell, from whom I received it.

"Hagely, in Worcestershire,
"October the 4th, 1747.

"My dear Sister,

"I thought you had known me better than to interpret my silence into a decay of affection, especially as your behaviour has always been such as rather to increase than to diminish it. Don't imagine, because I am a bad correspondent, that I can ever prove an unkind friend and brother. I must do myself the justice to tell you, that my affections are naturally very fixed and constant; and if I had ever reason of complaint against you, (of which by-the-by I have not the least shadow,) I am conscious of so many defects in myself, as dispose me to be not a little charitable and forgiving.

"It gives me the truest heartfelt satisfaction to hear you have a good, kind husband, and are in easy, contented circumstances; but were they otherwise, that would only awaken and heighten my tenderness towards you. As our good and tender-hearted parents did not live to receive any material testimonies of that highest human gratitude I owed them, (than which nothing could have given me equal pleasure,) the only return I can make them now is by kindness to those they left behind them. Would to God poor Lizy had lived longer, to have been a farther witness of the truth of what I say, and that I might have had the pleasure of seeing once more a sister who so truly deserved my esteem and love! But she is happy, while we must toil a little longer here below; let us, however, do it cheerfully and gratefully, supported by the pleasing hope of meeting yet again on a safer shore, where to recollect the storms and difficulties of life will not perhaps be inconsistent with that blissful state. You did right to call your daughter by her name; for you must needs have had a particular tender friendship for one another, endeared as you were by nature, by having passed the affectionate years of your youth together, and by that great softener and engager of hearts, mutual hardship. That it was in my power to ease it a little, I account one of the most exquisite pleasures of my life.—But enough of this melancholy, though not unpleasing strain.

"I esteem you for your sensible and disinterested advice to Mr. Bell, as you will see by my letter to him; as I approve entirely of his marrying again, you may readily ask me why I don't

marry at all. My circumstances have hitherto been so variable and uncertain in this fluctuating world, as induce to keep me from engaging in such a state; and now, though they are more settled, and of late (which you will be glad to hear) considerably improved, I begin to think myself too far advanced in life for such youthful undertakings, not to mention some other petty reasons that are apt to startle the delicacy of difficult old bachelors. I am, however, not a little suspicious that, was I to pay a visit to Scotland, (which I have some thoughts of doing soon,) I might possibly be tempted to think of a thing not easily repaired if done amiss. I have always been of opinion, that none make better wives than the ladies of Scotland; and yet, who more forsaken than they, while the gentlemen are continually running abroad all the world over? Some of them, it is true, are wise enough to return for a wife. You see I am beginning to make interest already with the Scots ladies. But no more of this infectious subject.—Pray let me hear from you now and then; and though I am not a regular correspondent, yet perhaps I may mend in that respect. Remember me kindly to your husband, and believe me to be

"Your most affectionate brother,
"JAMES THOMSON."

Addressed "To Mrs. Thomson in Lanark."

The benevolence of Thomson was fervid, but not active; he would give on all occasions what assistance his purse would supply; but the offices of intervention or solicitation he could not conquer his sluggishness sufficiently to perform. The affairs of others, however, were not more neglected than his own. He had often felt the inconveniences of idleness, but he never cured it; and was so conscious of his own character, that he talked of writing an eastern tale "of the Man who loved to be in Distress."

Among his peculiarities was a very unskilful and inarticulate manner of pronouncing any lofty or solemn composition. He was once reading to Dodington, who, being himself a reader eminently elegant, was so much provoked by his odd utterance, that he snatched the paper from his hands, and told him that he did not understand his own verses.

The biographer of Thomson has remarked, that an author's life is best read in his works: his observation was not well-timed. Savage, who lived much with Thomson, once told me, he heard a lady remarking that she could gather from his works three parts of his character, that he was "a great lover, a great swimmer, and rigorously abstinent;" but, said Savage, he knows not any love but that of the sex; he was perhaps never in cold water in his life; and he indulges himself in all the luxury that comes within his reach. Yet Savage always spoke with the most eager praise of his social qualities, his warmth and constancy of friendship, and his adherence to his first acquaintance when the advancement of his reputation had left them behind him.

As a writer, he is entitled to one praise of the highest kind: his mode of thinking, and of expressing his thoughts, is original. His blank verse is no more the blank verse of Milton, or of any other poet, than the rhymes of Prior are the rhymes of Cowley. His numbers, his pauses, his diction, are of his own growth, without transcription, without imitation. He thinks in a peculiar train, and he thinks always as a man of genius: he looks round on Nature and on Life with the eye which Nature bestows only on a poet; the eye that distinguishes, in every thing presented to its view, whatever there is on which imagination can delight to be detained, and with a mind that at once comprehends the vast and attends to the minute. The reader of "The Seasons" wonders that he never saw before what Thomson shows him, and that he never yet has felt what Thomson impresses.

His is one of the works in which blank verse seems properly used. Thomson's wide expansion of general views, and his enumeration of circumstantial varieties, would have been obstructed and embarrassed by the frequent intersections of the sense which are the necessary effects of rhyme.

His descriptions of extended scenes and general effects bring before us the whole magnificence of Nature, whether pleasing or dreadful. The gayety of Spring, the splendour of Summer, the tranquillity of Autumn, and the horror of Winter, take in their turns possession of the mind. The poet leads us through the appearances of things as they are successively varied by the vicissitudes of the year, and imparts to us so much of his own enthusiasm, that our thoughts expand with his imagery and kindle with his sentiments. Nor is the naturalist without his part in the entertainment; for he is assisted to recollect and to combine, to range his discoveries and to amplify the sphere of his contemplation.

The great defect of "The Seasons" is want of method; but for this I know not that there was any remedy. Of many appearances subsisting all at once, no rule can be given why one should be mentioned before another; yet the memory wants the help of order, and the curiosity is not excited by suspense or expectation.

His diction is in the highest degree florid and luxuriant, such as may be said to be to his images and thoughts "both their lustre and their shade;" such as invest them with splendour, through which perhaps they are not always easily discerned. It is too exuberant, and sometimes may be charged with filling the ear more than the mind.

These poems, with which I was acquainted at their first appearance, I have since found altered and enlarged by subsequent revisals, as the Author supposed his judgment to grow more exact, and as books or conversation extended his knowledge and opened his prospects. They are, I think, improved in general; yet I know not whether they have not lost part of what Temple calls their "race;" a word which, applied to wines in its primitive sense, means the flavour of the soil.

"Liberty," when it first appeared, I tried to read, and soon desisted. I have never tried again, and therefore will not hazard either praise or censure.

The highest praise which he has received ought not to be suppressed: it is said by Lord Lyttleton, in the prologue to his posthumous play, that his works contained

No line which, dying, he could wish to blot.

WATTS.

The poems of Dr. Watts were by my recommendation inserted in the late Collection; the readers of which are to impute to me whatever pleasure or weariness they may find in the perusal of Blackmore, Watts, Pomfret, and Yalden.

Isaac Watts was born July 17, 1674, at Southampton, where his father, of the same name, kept a boarding-school for young gentlemen, though common report makes him a shoemaker. He appears, from the narrative of Dr. Gibbon, to have been neither indigent nor illiterate.

Isaac, the eldest of nine children, was given to books from his infancy; and began, we are told, to learn Latin when he was four years old; I suppose, at home. He was afterwards taught Latin, Greek, and Hebrew, by Mr. Pinhorn, a clergyman, master of the free-school at Southampton, to whom the gratitude of his scholar afterwards inscribed a Latin ode.

His proficiency at school was so conspicuous, that a subscription was proposed for his support at the university; but he declared his resolution of taking his lot with the dissenters. Such he was as every Christian church would rejoice to have adopted.

He therefore repaired, in 1690, to an academy taught by Mr. Rowe, where he had for his companions and fellow-students Mr. Hughes the poet, and Dr. Horte, afterwards archbishop of Tuam. Some Latin essays, supposed to have been written as exercises at this academy, show a degree of knowledge both philosophical and theological, such as very few attain by a much longer course of study.

He was, as he hints in his Miscellanies, a maker of verses from fifteen to fifty, and in his youth he appears to have paid attention to Latin poetry. His verses to his brother, in the *glyconick* measure, written when he was seventeen, are remarkably easy and elegant. Some of his other odes are deformed by the Pindaric folly then prevailing, and are written with such neglect of all metrical rules, as is without example among the ancients; but his diction, though perhaps not always exactly pure, has such copiousness and splendour, as shows that he was but a very little distance from excellence.

His method of study was to impress the contents of his books upon his memory by abridging them, and by interleaving them to amplify one system with supplements from another.

With the congregation of his tutor, Mr. Rowe, who were, I believe, independents, he communicated in his nineteenth year.

At the age of twenty he left the academy, and spent two years in study and devotion at the house of his father, who treated him with great tenderness; and had the happiness, indulged to few parents, of living to see his son eminent for literature, and venerable for piety.

He was then entertained by Sir John Hartopp five years, as domestic tutor to his son; and in that time particularly devoted himself to the study of the Holy Scriptures; and, being chosen assistant to Dr. Chauncey, preached the first time on the birth-day that completed his twenty-fourth year; probably considering that as the day of a second nativity, by which he entered on a new period of existence.

In about three years he succeeded Dr. Chauncey; but soon after his entrance on his charge, he was seized by a dangerous illness, which sunk him to such weakness, that the congregation thought an assistant necessary, and appointed Mr. Price. His health then returned gradually; and he performed his duty till (1712) he was seized by a fever of such violence and continuance, that from the feebleness which it brought upon him he never perfectly recovered.

This calamitous state made the compassion of his friends necessary, and drew upon him the attention of Sir Thomas Abney, who received him into his house; where, with a constancy of friendship and uniformity of conduct not often to be found, he was treated for thirty-six years with all the kindness that friendship could prompt, and all the attention that respect could dictate. Sir Thomas died about eight years afterwards; but he continued with the lady and her daughters to the end of his life. The lady died about a year after him.

A coalition like this, a state in which the notions of patronage and dependence were overpowered by the perception of reciprocal benefits, deserves a particular memorial; and I will not withhold from the reader Dr. Gibbon's representation; to which regard is to be paid, as to the narrative of one who writes what he knows, and what is known likewise to multitudes besides.

"Our next observation shall be made upon that remarkably kind Providence which brought the Doctor into Sir Thomas Abney's family, and continued him there till his death, a period of no less than thirty-six years. In the midst of his sacred labours for the glory of God, and good of his generation, he is seized with a most violent and threatening fever, which leaves him oppressed with great weakness, and puts a stop at least to his public services for four years. In this distressing season, doubly so to his active and pious spirit, he is invited to Sir Thomas Abney's family, nor ever removes from it till he has finished his days. Here he enjoyed the uninterrupted demonstrations of the truest friendship. Here, without any care of his own, he had every thing which could contribute to the enjoyment of life, and favour the unwearied pursuits of his studies. Here he dwelt in a family, which for piety, order, harmony, and every virtue, was an house of God. Here he had the privilege of a country recess, the fragrant bower, the spreading lawn, the flowery garden, and other advantages, to sooth his mind and aid his restoration to health; to yield him, whenever he chose them, most grateful intervals from his laborious studies, and enable

him to return to them with redoubled vigour and delight. Had it not been for this most happy event, he might, as to outward view, have feebly, it may be painfully, dragged on through many more years of languor, and inability for public service, and even for profitable study, or perhaps might have sunk into his grave under the overwhelming load of infirmities in the midst of his days; and thus the church and world would have been deprived of those many excellent sermons and works which he drew up and published during his long residence in this family. In a few years after his coming hither, Sir Thomas Abney dies; but his amiable consort survives, who shows the Doctor the same respect and friendship as before, and most happily for him and great numbers besides; for, as her riches were great, her generosity and munificence were in full proportion; her thread of life was drawn out to a great age, even beyond that of the Doctor's; and thus this excellent man, through her kindness, and that of her daughter, the present Mrs. Elizabeth Abney, who in a like degree esteemed and honoured him, enjoyed all the benefits and felicities he experienced at his first entrance into this family, till his days were numbered and finished; and, like a shock of corn in its season, he ascended into the regions of perfect and immortal life and joy."

If this quotation has appeared long, let it be considered that it comprises an account of six-and-thirty years, and those the years of Dr. Watts.

From the time of his reception into this family, his life was no otherwise diversified than by successive publications. The series of his works I am not able to deduce; their number and their variety show the intenseness of his industry, and the extent of his capacity.

He was one of the first authors that taught the dissenters to court attention by the graces of language. Whatever they had among them before, whether of learning or acuteness, was commonly obscured and blunted by coarseness and inelegance of style. He showed them, that zeal and purity might be expressed and enforced by polished diction.

He continued to the end of his life the teacher of a congregation; and no reader of his works can doubt his fidelity or diligence. In the pulpit, though his low stature, which very little exceeded five feet, graced him with no advantages of appearance, yet the gravity and propriety of his utterance made his discourses very efficacious. I once mentioned the reputation which Mr. Foster had gained by his proper delivery to my friend Dr. Hawkesworth, who told me, that in the art of pronunciation he was far inferior to Dr. Watts.

Such was his flow of thoughts, and such his promptitude of language, that in the latter part of his life he did not precompose his cursory sermons, but having adjusted the heads, and sketched out some particulars, trusted for success to his extemporary powers.

He did not endeavour to assist his eloquence by any gesticulations; for, as no corporeal actions have any correspondence with theological truth, he did not see how they could enforce it.

At the conclusion of weighty sentences he gave time, by a short pause, for the proper impression.

To stated and public instruction he added familiar visits and personal application, and was careful to improve the opportunities which conversation offered of diffusing and increasing the influence of religion.

By his natural temper he was quick of resentment; but by his established and habitual practice he was gentle, modest, and inoffensive. His tenderness appeared in his attention to children, and to the poor. To the poor, while he lived in the family of his friend, he allowed the third part of his annual revenue, though the whole was not a hundred a year; and for children he condescended to lay aside the scholar, the philosopher, and the wit, to write little poems of devotion, and systems of instruction, adapted to their wants and capacities, from the dawn of reason through its gradations of advance in the morning of life. Every man, acquainted with the common principles of human action, will look with veneration on the writer, who is at one time combating Locke, and at another making a catechism for children in their fourth year. A voluntary descent from the dignity of science is perhaps the hardest lesson that humility can teach.

As his mind was capacious, his curiosity excursive, and his industry continual, his writings are very numerous, and his subjects various. With his theological works I am only enough acquainted to admire his meekness of opposition and his mildness of censure. It was not only in his book, but in his mind, that *orthodoxy* was *united* with *charity*.

Of his philosophical pieces, his "Logic" has been received into the universities, and therefore wants no private recommendation; if he owes part of it to Le Clerc, it must be considered that no man, who undertakes merely to methodize or illustrate a system, pretends to be its author.

In his metaphysical disquisitions, it was observed by the late learned Mr. Dyer, that he confounded the idea of *space* with that of *empty space*, and did not consider that though space might be without matter, yet matter being extended could not be without space.

Few books have been perused by me with greater pleasure than his "Improvement of the Mind," of which the radical principles may indeed be found in Locke's "Conduct of the Understanding;" but they are so expanded and ramified by Watts, as to confer upon him the merit of a work in the highest degree useful and pleasing. Whoever has the care of instructing others may be charged with deficience in his duty if this book is not recommended.

I have mentioned his treatises of theology as distinct from his other productions; but the truth is, that whatever he took in hand was, by his incessant solicitude for souls, converted to theology. As piety predominated in his mind, it is diffused over his works; under his direction it may be truly said, *theologiæ philosophia ancillatur*, philosophy is subservient to evangelical instruction; it is difficult to read a page without learning, or at least wishing, to be better. The attention is caught by indirect instruction, and he that sat down only to reason is on a sudden compelled to pray.

It was therefore with great propriety that, in 1728, he received from Edinburgh and Aberdeen an unsolicited diploma, by which he became a doctor of divinity. Academical honours would have more value, if they were always bestowed with equal judgment.

He continued many years to study and to preach, and to do good by his instruction and example; till at last the infirmities of age disabled him from the more laborious part of his ministerial functions, and, being no longer capable of public duty, he offered to remit the salary appendant to it; but his congregation would not accept the resignation.

By degrees his weakness increased, and at last confined him to his chamber and his bed; where he was worn gradually away without pain, till he expired, Nov. 25, 1743, in the seventy-fifth year of his age.

Few men have left behind such purity of character, or such monuments of laborious piety. He has provided instruction for all ages, from those who are lisping their first lessons, to the enlightened readers of Malbranche and Locke; he has left neither corporeal nor spiritual nature unexamined; he has taught the art of reasoning, and the science of the stars.

His character, therefore, must be formed from the multiplicity and diversity of his attainments, rather than from any single performance; for it would not be safe to claim for him the highest rank in any single denomination of literary dignity; yet perhaps there was nothing in which he would not have excelled, if he had not divided his powers to different pursuits.

As a poet, had he been only a poet, he would probably have stood high among the authors with whom he is now associated. For his judgment was exact, and he noted beauties and faults with very nice discernment; his imagination, as the "Dacian Battle" proves, was vigorous and active, and the stores of knowledge were large by which his fancy was to be supplied. His ear was well tuned, and his diction was elegant and copious, but his devotional poetry is, like that of others, unsatisfactory. The paucity of its topics enforces perpetual repetition, and the sanctity of the matter rejects the ornaments of figurative diction. It is sufficient for Watts to have done better than others what no man has done well.

His poems on other subjects seldom rise higher than might be expected from the amusements of a man of letters, and have different degrees of value as they are more or less laboured, or as the occasion was more or less favourable to invention.

He writes too often without regular measures, and too often in blank verse; the rhymes are not always sufficiently correspondent. He is particularly unhappy in coining names expressive of characters. His lines are commonly smooth and easy, and his thoughts always religiously pure; but who is there that, to so much piety and innocence, does not wish for a greater measure of sprightliness and vigour! He is at least one of the few poets with whom youth and ignorance may be safely pleased; and happy will be that reader whose mind is disposed, by his verses or his prose, to imitate him in all but his nonconformity, to copy his benevolence to man, and his reverence to God.

A. PHILIPS.

Of the birth or early part of the life of Ambrose Philips I have not been able to find any account. His academical education he received at St. John's College, in Cambridge,* where he first solicited the notice of the world by some English verses, in the collection published by the university on the death of Queen Mary.

From this time how he was employed, or in what station he passed his life, is not yet discovered. He must have published his Pastorals before the year 1708, because they are evidently prior to those of Pope.

He afterwards (1709) addressed to the universal patron, the Duke of Dorset, a "Poetical Letter from Copenhagen," which was published in the "Tatler," and is by Pope in one of his first letters mentioned with high praise, as the production of a man "who could write very nobly."

Philips was a zealous whig, and therefore easily found access to Addison and Steele; but his ardour seems not to have procured him any thing more than kind words; since he was reduced to translate the "Persian Tales" for Tonson, for which he was afterwards reproached, with this addition of contempt, that he worked for half-a-crown. The book is divided into many sections, for each of which if he received half-a-crown, his reward, as writers then were paid, was very liberal; but half-a-crown had a mean sound.

He was employed in promoting the principles of his party, by epitomising Hacket's "Life of Archbishop Williams." The original book is written with such depravity of genius, such mixture of the fop and pedant, as has not often appeared. The epitome is free enough from affectation, but has little spirit or vigour.†

In 1712 he brought upon the stage "The Distrest Mother," almost a translation of Racine's "Andromaque." Such a work requires no uncommon powers; but the friends of Philips exerted every art to promote his interest. Before the appearance of the play, a whole Spectator, none indeed of the best, was devoted to its praise; while it yet continued to be acted, another Spectator was written, to tell what impression it made upon Sir Roger; and on the first night a select audience, says Pope,‡ was called together to applaud it.

It was concluded with the most successful epilogue that was ever yet spoken on the Eng-

* He took his degrees, A. B. 1696, A. M. 1700.—C.

† This ought to have been noticed before. It was published in 1700, when he appears to have obtained a fellowship of St. John's.—C.

‡ Spence.

lish theatre. The three first nights it was recited twice; and not only continued to be demanded through the run, as it is termed, of the play, but whenever it is recalled to the stage, where by peculiar fortune, though a copy from the French, it yet keeps its place, the epilogue is still expected, and is still spoken.

The propriety of epilogues in general, and consequently of this, was questioned by a correspondent of "The Spectator," whose letter was undoubtedly admitted for the sake of the answer, which soon followed, written with much zeal and acrimony. The attack and the defence equally contributed to stimulate curiosity and continue attention. It may be discovered in the defence, that Prior's epilogue to "Phædra" had a little excited jealousy; and something of Prior's plan may be discovered in the performance of his rival. Of this distinguished epilogue the reputed author was the wretched Budgel, whom Addison used to denominate* "the man who calls me cousin;" and when he was asked how such a silly fellow could write so well, replied, "The epilogue was quite another thing when I saw it first." It was known in Tonson's family, and told to Garrick, that Addison was himself the author of it, and that, when it had been at first printed with his name, he came early in the morning, before the copies were distributed, and ordered it to be given to Budgel, that it might add weight to the solicitation which he was then making for a place.

Philips was now high in the ranks of literature. His play was applauded: his translations from Sappho had been published in "The Spectator;" he was an important and distinguished associate of clubs, witty and political; and nothing was wanting to his happiness, but that he should be sure of its continuance.

The work which had procured him the first notice from the public was his six pastorals, which, flattering the imagination with Arcadian scenes, probably found many readers, and might have long passed as a pleasing amusement, had they not been unhappily too much commended.

The rustic poems of Theocritus were so highly valued by the Greeks and Romans, that they attracted the imitation of Virgil, whose Eclogues seem to have been considered as precluding all attempts of the same kind; for no shepherds were taught to sing by any succeeding poet, till Nemesian and Calphurnius ventured their feeble efforts in the lower age of Latin literature.

At the revival of learning in Italy, it was soon discovered that a dialogue of imaginary swains might be composed with little difficulty; because the conversation of shepherds excludes profound or refined sentiment; and for images and descriptions, satyrs and fauns, and naiads and dryads, were always within call; and woods and meadows, and hills and rivers, supplied variety of matter, which, having a natural power to sooth the mind, did not quickly cloy it.

Petrarch entertained the learned men of his age with the novelty of modern pastorals in Latin. Being not ignorant of Greek, and finding nothing in the word *eclogue* of rural meaning, he supposed it to be corrupted by the copiers, and therefore called his own productions *æclogues*, by which he meant to express the talk of goatherds, though it will mean only the talk of goats. This new name was adopted by subsequent writers, and among others by our Spenser.

More than a century afterwards (1498) Mantuan published his Bucolics with such success, that they were soon dignified by Badius with a comment, and, as Scaliger complained, received into schools, and taught as classical; his complaint was vain, and the practice, however injudicious, spread far, and continued long. Mantuan was read, at least in some of the inferior schools of this kingdom, to the beginning of the present century. The speakers of Mantuan carried their disquisitions beyond the country, to censure the corruptions of the church; and from him Spenser learned to employ his swains on topics of controversy.

The Italians soon transferred pastoral poetry into their own language; Sanazzaro wrote "Arcadia," in prose and verse; Tasso and Guarini wrote "Favole Boschareccie," or sylvan dramas; and all the nations of Europe filled volumes with Thyrsis and Damon, and Thestylis and Phylis.

Philips thinks it "somewhat strange to conceive how, in an age so addicted to the Muses, pastoral poetry never comes to be so much as thought upon." His wonder seems very unseasonable; there had never, from the time of Spenser, wanted writers to talk occasionally of Arcadia and Strephon; and half the book, in which he first tried his powers, consists of dialogues on Queen Mary's death, between Tityrus and Corydon, or Mopsus and Menalcas. A series or book of pastorals, however, I know not that any one had then lately published.

Not long afterwards Pope made the first display of his powers in four pastorals, written in a very different form. Philips had taken Spenser, and Pope took Virgil for his pattern. Philips endeavoured to be natural, Pope laboured to be elegant.

Philips was now favoured by Addison, and by Addison's companions, who were very willing to push him into reputation. The "Guardian" gave an account of pastoral, partly critical, and partly historical; in which, when the merit of the modern is compared, Tasso and Guarini are censured for remote thoughts and unnatural refinements; and, upon the whole, the Italians and French are all excluded from rural poetry; and the pipe of the pastoral muse is transmitted by lawful inheritance from Theocritus to Virgil, from Virgil to Spenser, and from Spenser to Philips.

With this inauguration of Philips, his rival Pope was not much delighted; he therefore drew a comparison of Philip's performance with his own, in which, with an unexampled and unequalled artifice of irony, though he has himself always the advantage, he gives the preference to Philips. The design of aggrandizing himself he disguised with such dexterity, that, though Addison discovered it, Steele was deceived, and was afraid of displeasing Pope by publishing his paper. Published however it was, (Guard. 40;) and from that time Pope and Philips lived in a perpetual reciprocation of malevolence.

In poetical powers, of either praise or satire, there was no proportion between the combatants; but Philips, though he could not prevail by wit, hoped to hurt Pope with another wea-

* Spence.

pen, and charged him, as Pope thought, with Addison's approbation, as disaffected to the government.

Even with this he was not satisfied; for, indeed, there is no appearance that any regard was paid to his clamours. He proceeded to grosser insults, and hung up a rod at Button's, with which he threatened to chastise Pope, who appears to have been extremely exasperated; for in the first edition of his Letters he calls Philips "rascal," and in the last charges him with detaining in his hands the subscriptions for Homer delivered to him by the Hanover Club.

I suppose it was never suspected that he meant to appropriate the money; he only delayed, and with sufficient meanness, the gratification of him by whose prosperity he was pained.

Men sometimes suffer by injudicious kindness; Philips became ridiculous, without his own fault, by the absurd admiration of his friends, who decorated him with honorary garlands, which the first breath of contradiction blasted.

When upon the succession of the house of Hanover every whig expected to be happy, Philips seems to have obtained too little notice; he caught few drops of the golden shower, though he did not omit what flattery could perform. He was only made a commissioner of the lottery, (1717,) and, what did not much elevate his character, a justice of the peace.

The success of his first play must naturally dispose him to turn his hopes towards the stage; he did not however soon commit himself to the mercy of an audience, but contented himself with the fame already acquired, till after nine years he produced (1722) "The Briton," a tragedy, which, whatever was its reception, is now neglected; though one of the scenes, between Vanoc, the British prince, and Valens, the Roman general, is confessed to be written with great dramatic skill, animated by spirit truly poetical.

He had not been idle, though he had been silent; for he exhibited another tragedy the same year, on the story of "Humphrey Duke of Gloucester." This tragedy is only remembered by its title.

His happiest undertaking was of a paper called "The Freethinker," in conjunction with associates, of whom one was Dr. Boulter, who, then only minister of a parish in Southwark, was of so much consequence to the government, that he was made first, bishop of Bristol, and afterwards primate of Ireland, where his piety and his charity will be long honoured.

It may easily be imagined that what was printed under the direction of Boulter would have nothing in it indecent or licentious; its title is to be understood as implying only freedom from unreasonable prejudice. It has been reprinted in volumes, but is little read; nor can impartial criticism recommend it as worthy of revival.

Boulter was not well qualified to write diurnal essays; but he knew how to practise the liberality of greatness and the fidelity of friendship. When he was advanced to the height of ecclesiastical dignity, he did not forget the companion of his labours. Knowing Philips to be slenderly supported, he took him to Ireland, as partaker of his fortune; and, making him his secretary,* added such preferments as enabled him to represent the county of Armagh in the Irish parliament.

In December, 1726, he was made secretary to the Lord Chancellor; and in August, 1733, became judge of the Prerogative Court.

After the death of his patron he continued some years in Ireland; but at last longing, as it seems, for his native country, he returned (1748) to London, having doubtless survived most of his friends and enemies, and among them his dreaded antagonist Pope. He found however the Duke of Newcastle still living, and to him he dedicated his poems, collected into a volume.

Having purchased an annuity of four hundred pounds, he now certainly hoped to pass some years of life in plenty and tranquillity; but his hope deceived him: he was struck with a palsy, and died† June 18, 1749, in his seventy-eighth year.

Of his personal character all that I have heard is, that he was eminent for bravery and skill in the sword, and that in conversation he was solemn and pompous. He had great sensibility of censure, if judgment may be made by a single story which I heard long ago from Mr. Ing, a gentleman of great eminence in Staffordshire. "Philips," said he, "was once at table, when I asked him, How came thy king of Epirus to drive oxen, and to say, 'I'm goaded on by love?' After which question he never spoke again."

Of "The Distrest Mother" not much is pretended to be his own, and therefore it is no subject of criticism; his other two tragedies, I believe, are not below mediocrity, nor above it. Among the Poems comprised in the late Collection, the *Letter from Denmark* may be justly praised; the Pastorals, which by the writer of the "Guardian" were ranked as one of the four genuine productions of the rustic muse, cannot surely be despicable. That they exhibit a mode of life which did not exist, nor ever existed, is not to be objected: the supposition of such a state is allowed to pastoral. In his other poems he cannot be denied the praise of lines sometimes elegant; but he has seldom much force or much comprehension. The pieces that please best are those which, from Pope and Pope's adherents, procured him the name of Namby Pamby; the poems of short lines, by which he paid his court to all ages and characters, from Walpole, the "steerer of the realm," to Miss Pulteney in the nursery. The numbers are smooth and sprightly, and the diction is seldom faulty. They are not loaded with much thought, yet, if they had been written by Addison, they would have had admirers: little things are not valued but when they are done by those who can do greater.

In his translations from Pindar he found the art of reaching all the obscurity of the Theban bard, however he may fall below his sublimity; he will be allowed, if he has less fire, to have more smoke.

He has added nothing to English poetry, yet at least half his book deserves to be read: perhaps he valued most himself that part which the critic would reject.

* The Archbishop's "Letters," published in 1769, (the originals of which are now in Christ Church library, Oxford,) were collected by Mr. Philips.—C.

† At his house in Hanover-street, and was buried in Audley Chapel.—C.

WEST.

Gilbert West is one of the writers of whom I regret my inability to give a sufficient account; the intelligence which my inquiries have obtained is general and scanty.

He was the son of the Rev. Dr. West; perhaps* him who published "Pindar" at Oxford about the beginning of this century. His mother was sister to Sir Richard Temple, afterwards Lord Cobham. His father, purposing to educate him for the church, sent him first to Eton, and afterwards to Oxford; but he was seduced to a more airy mode of life, by a commission in a troop of horse, procured him by his uncle.

He continued some time in the army; though it is reasonable to suppose that he never sunk into a mere soldier, nor ever lost the love, or much neglected the pursuit, of learning; and afterwards, finding himself more inclined to civil employment, he laid down his commission, and engaged in business under the Lord Townshend, then secretary of state, with whom he attended the king to Hanover.

His adherence to Lord Townshend ended in nothing but a nomination (May 1729) to be clerk-extraordinary of the privy council, which produced no immediate profit; for it only placed him in a state of expectation and right of succession, and it was very long before a vacancy admitted him to profit.

Soon afterwards he married, and settled himself in a very pleasant house at Wickham, in Kent, where he devoted himself to learning and to piety. Of his learning the late Collection exhibits evidence, which would have been yet fuller, if the dissertations which accompany his version of Pindar had not been improperly omitted. Of his piety the influence has, I hope, been extended far by his "Observations on the Resurrection," published in 1747, for which the university of Oxford created him a doctor of laws by diploma, (March 30, 1748,) and would doubtless have reached yet further, had he lived to complete what he had for some time meditated, the evidences of the truth of the "New Testament." Perhaps it may not be without effect to tell, that he read the prayers of the public liturgy every morning to his family, and that on Sunday evening he called his servants into the parlour, and read to them first a sermon and then prayers. Crashaw is now not the only maker of verses to whom may be given the two venerable names of poet and saint.

He was very often visited by Lyttelton and Pitt, who, when they were weary of faction and debates, used at Wickham to find books and quiet, a decent table, and literary conversation. There is at Wickham a walk made by Pitt; and, what is of far more importance, at Wickham Lyttelton received that conviction which produced his "Dissertation on St. Paul."

These two illustrious friends had for a while listened to the blandishments of infidelity; and when West's book was published, it was bought by some who did not know his change of opinion, in expectation of new objections against Christianity; and as infidels do not want malignity they revenged the disappointment by calling him a methodist.

Mr. West's income was not large; and his friends endeavoured, but without success, to obtain an augmentation. It is reported, that the education of the young prince was offered to him, but that he required a more extensive power of superintendence than it was thought proper to allow him.

In time, however, his revenue was improved; he lived to have one of the lucrative clerkships of the privy council, (1752;) and Mr. Pitt at last had it in his power to make him treasurer of Chelsea Hospital.

He was now sufficiently rich; but wealth came too late to be long enjoyed; nor could it secure him from the calamities of life; he lost (1755) his only son; and the year after (March 26) a stroke of the palsy brought to the grave one of the few poets to whom the grave might be without its terrors.

Of his translations I have only compared the first Olympic ode with the original, and found my expectation surpassed, both by its elegance and its exactness. He does not confine himself to his author's train of stanzas, for he saw that the difference of the languages required a different mode of versification. The first strophe is eminently happy; in the second he has a little strayed from Pindar's meaning, who says, "if thou, my soul, wishest to speak of games, look not in the desert sky for a planet hotter than the sun; nor shall we tell of nobler games than those of Olympia." He is sometimes too paraphrastical. Pindar bestows upon Hiero an epithet, which, in one word, signifies *delighting in horses;* a word which, in the translation, generates these lines:

> Hiero's royal brows, whose care
> Tends the courser's noble breed,
> Pleas'd to nurse the pregnant mare,
> Pleas'd to train the youthful steed.

Pindar says of Pelops, that "he came alone in the dark to the White Sea;" and West,

> Near the billow-beaten side
> Of the foam-besilver'd main,
> Darkling, and alone, he stood:

which however is less exuberant than the former passage.

A work of this kind must, in a minute examination, discover many imperfections; but West's version, so far as I have discovered it, appears to be the product of great labour and great abilities.

His *Institution of the Garter* (1742) is written with sufficient knowledge of the manners that prevailed in the age to which it is referred, and with great elegance of diction; but, for want of a process of events, neither knowledge nor elegance preserves the reader from weariness.

His *Imitations of Spenser* are very successfully

* Certainly him. It was published in 1697.—C.

performed, both with respect to the metre, the language, and the fiction; and being engaged at once by the excellence of the sentiments, and the artifice of the copy, the mind has two amusements together. But such compositions are not to be reckoned among the great achievements of intellect, because their effect is local and temporary; they appeal not to reason or passion, but to memory, and presuppose an accidental or artificial state of mind. An imitation of Spenser is nothing to a reader, however acute, by whom Spenser has never been perused. Works of this kind may deserve praise, as proofs of great industry, and great nicety of observation: but the highest praise, the praise of genius, they cannot claim. The noblest beauties of art are those of which the effect is coextended with rational nature, or at least with the whole circle of polished life; what is less than this can be only pretty, the plaything of fashion, and the amusement of a day.

There is in the "Adventurer" a paper of verses given to one of the authors as Mr. West's, and supposed to have been written by him. It should not be concealed, however, that it is printed with Mr. Jago's name in Dodsley's Collection, and is mentioned as his in a letter of Shenstone's. Perhaps West gave it without naming the author; and Hawkesworth, receiving it from him, thought it his; for his he thought it, as he told me, and as he tells the public.

COLLINS.

William Collins was born at Chichester, on the twenty-fifth day of December, about 1720. His father was a hatter of good reputation. He was in 1733, as Dr. Warburton has kindly informed me, admitted scholar of Winchester College, where he was educated by Dr. Burton. His English exercises were better than his Latin.

He first courted the notice of the public by some verses to "A Lady Weeping," published in "The Gentleman's Magazine."

In 1740, he stood first in the list of the scholars to be received in succession at New College, but unhappily there was no vacancy. This was the original misfortune of his life. He became a commoner of Queen's College, probably with a scanty maintenance; but was, in about half a year, elected a demy of Magdalen College, where he continued till he had taken a bachelor's degree, and then suddenly left the university; for what reason I know not that he told.

He now (about 1744) came to London a literary adventurer, with many projects in his head, and very little money in his pockets. He designed many works; but his great fault was irresolution; or the frequent calls of immediate necessity broke his scheme, and suffered him to pursue no settled purpose. A man doubtful of his dinner, or trembling at a creditor, is not much disposed to abstracted meditation, or remote inquiries. He published proposals for a history of the Revival of Learning; and I have heard him speak with great kindness of Leo the Tenth, and with keen resentment of his tasteless successor. But probably not a page of his history was ever written. He planned several tragedies, but he only planned them. He wrote now and then odes and other poems, and did something, however little.

About this time I fell into his company. His appearance was decent and manly; his knowledge considerable, his views extensive, his conversation elegant, and his disposition cheerful. By degrees I gained his confidence; and one day was admitted to him when he was immured by a bailiff, that was prowling in the street. On this occasion recourse was had to the booksellers, who, on the credit of a translation of Aristotle's Poetics, which he engaged to write with a large commentary, advanced as much money as enabled him to escape into the country. He showed me the guineas safe in his hand. Soon afterwards his uncle, Mr. Martin, a lieutenant-colonel, left him about two thousand pounds; a sum which Collins could scarcely think exhaustible, and which he did not live to exhaust. The guineas were then repaid, and the translation neglected.

But man is not born for happiness. Collins, who, while he *studied to live*, felt no evil but poverty, no sooner *lived to study* than his life was assailed by more dreadful calamities, disease and insanity.

Having formerly written his character,* while perhaps it was yet more distinctly impressed upon my memory, I shall insert it here.

"Mr. Collins was a man of extensive literature, and of vigorous faculties. He was acquainted not only with the learned tongues, but with the Italian, French, and Spanish languages. He had employed his mind chiefly upon works of fiction, and subjects of fancy; and, by indulging some peculiar habits of thought, was eminently delighted with those flights of imagination which pass the bounds of nature, and to which the mind is reconciled only by a passive acquiescence in popular traditions. He loved fairies, genii, giants, and monsters; he delighted to rove through the meanders of enchantment, to gaze on the magnificence of golden palaces, to repose by the water-falls of Elysian gardens.

"This was however the character rather of his inclination than his genius; the grandeur of wildness, and the novelty of extravagance, were always desired by him, but not always attained. Yet, as diligence is never wholly lost, if his efforts sometimes caused harshness and obscurity, they likewise produced in happier moments

* In the "Poetical Calendar," a collection of poems by Fawkes and Woty, in several volumes, 1763, &c.—C.

sublimity and splendour. This idea which he had formed of excellence led him to oriental fictions and allegorical imagery, and perhaps, while he was intent upon description, he did not sufficiently cultivate sentiment. His poems are the production of a mind not deficient in fire, nor unfurnished with knowledge either of books or life, but somewhat obstructed in its progress by deviation in quest of mistaken beauties.

"His morals were pure, and his opinions pious: in a long continuance of poverty, and long habits of dissipation, it cannot be expected that any character should be exactly uniform. There is a degree of want by which the freedom of agency is almost destroyed; and long association with fortuitous companions will at last relax the strictness of truth, and abate the fervour of sincerity. That this man, wise and virtuous as he was, passed almost unentangled through the snares of life, it would be prejudice and temerity to affirm; but it may be said that at least he preserved the source of action unpolluted, that his principles were never shaken, that his distinctions of right and wrong were never confounded, and that his faults had nothing of malignity or design, but proceeded from some unexpected pressure, or casual temptation.

"The latter part of his life cannot be remembered but with pity and sadness. He languished some years under that depression of mind which enchains the faculties without destroying them, and leaves reason the knowledge of right without the power of pursuing it. These clouds which he perceived gathering on his intellects, he endeavoured to disperse by travel, and passed into France; but found himself constrained to yield to his malady, and returned. He was for some time confined in a house of lunatics, and afterwards retired to the care of his sister in Chichester, where death, in 1756, came to his relief.

"After his return from France, the writer of this character paid him a visit at Islington, where he was waiting for his sister, whom he had directed to meet him: there was then nothing of disorder discernible in his mind by any but himself; but he had withdrawn from study, and travelled with no other book than an English Testament, such as children carry to the school: when his friend took it into his hand, out of curiosity to see what companion a man of letters had chosen, 'I have but one book,' said Collins, 'but that is the best.'"

Such was the fate of Collins, with whom I once delighted to converse, and whom I yet remember with tenderness.

He was visited at Chichester, in his last illness, by his learned friends Dr. Warton and his brother, to whom he spoke with disapprobation of his Oriental Eclogues, as not sufficiently expressive of Asiatic manners, and called them his Irish Eclogues. He showed them, at the same time, an ode inscribed to Mr. John Hume, on the superstitions of the Highlands; which they thought superior to his other works, but which no search has yet found.*

His disorder was not alienation of mind, but general laxity and feebleness, a deficiency rather of his vital than his intellectual powers. What he spoke wanted neither judgment nor spirit; but a few minutes exhausted him, so that he was forced to rest upon the couch, till a short cessation restored his powers, and he was again able to talk with his former vigour.

The approaches of this dreadful malady he began to feel soon after his uncle's death; and, with the usual weakness of men so diseased, he eagerly snatched that temporary relief with which the table and the bottle flatter and seduce. But his health continually declined, and he grew more and more burdensome to himself.

To what I have formerly said of his writings may be added, that his diction was often harsh, unskilfully laboured, and injudiciously selected. He affected the obsolete when it was not worthy of revival; and he puts his words out of the common order, seeming to think, with some later candidates for fame, that not to write prose is certainly to write poetry. His lines commonly are of slow motion, clogged and impeded with clusters of consonants. As men are often esteemed who cannot be loved, so the poetry of Collins may sometimes extort praise when it gives little pleasure.

Mr. Collins's first production is added here from the "Poetical Calendar."

TO MISS AURELIA C——R,

ON HER WEEPING AT HER SISTER'S WEDDING.

Cease, fair Aurelia, cease to mourn;
Lament not Hannah's happy state;
You may be happy in your turn,
And seize the treasure you regret
With love united Hymen stands,
And softly whispers to your charms,
"Meet but your lover in my bands,
You'll find your sister in his arms."

* It is printed in the late Collection.—R.

DYER.

John Dyer, of whom I have no other account to give than his own letters, published with Hughes's correspondence, and the notes added by the editor, have afforded me, was born in 1700, the second son of Robert Dyer, of Aberglasney in Caermarthenshire, a solicitor of great capacity and note.

He passed through Westminster-school under the care of Dr. Freind, and was then called home to be instructed in his father's profession. But his father died soon, and he took no delight in the study of the law; but, having always amused himself with drawing, resolved to turn painter, and became pupil to Mr. Richardson, an artist then of high reputation, but now better known by his books than by his pictures.

Having studied awhile under his master, he became, as he tells his friend, an itinerant painter, and wandered about South Wales, and the parts adjacent; but he mingled poetry with painting, and, about 1727, printed "Grongar Hill" in Lewis's Miscellany.

Being, probably, unsatisfied with his own proficiency, he, like other painters, travelled to Italy; and coming back in 1740, published "The Ruins of Rome."

If his poem was written soon after his return, he did not make much use of his acquisitions in painting, whatever they might be: for decline of health and love of study determined him to the church. He therefore entered into orders; and, it seems, married about the same time, a lady of the name of Ensor; "whose grandmother," says he, "was a Shakspeare descended from a brother of every body's Shakspeare;" by her, in 1756, he had a son and three daughters living.

His ecclesiastical provision was for a long time but slender. His first patron, Mr. Harper, gave him, in 1741, Calthorp, in Leicestershire, of eighty pounds a year, on which he lived ten years, and then exchanged it for Belchford, in Lincolnshire, of seventy-five. His condition now began to mend. In 1751, Sir John Heathcote gave him Coningsby, of one hundred and forty pounds a year; and in 1755, the Chancellor added Kirkby, of one hundred and ten. He complains that the repair of the house at Coningsby, and other expenses, took away the profit. In 1757, he published "The Fleece," his greatest poetical work, of which I will not suppress a ludicrous story. Dodsley, the bookseller, was one day mentioning it to a critical visiter, with more expectation of success than the other could easily admit. In the conversation the Author's age was asked, and being represented as advanced in life, "He will," said the critic, "be buried in woollen."

He did not indeed long survive that publication, nor long enjoy the increase of his preferments; for in 1758* he died.

Dyer is not a poet of bulk or dignity sufficient to require an elaborate criticism. "Grongar Hill" is the happiest of his productions: it is not indeed very accurately written; but the scenes which it displays are so pleasing, the images which they raise are so welcome to the mind, and the reflections of the writer so consonant to the general sense or experience of mankind, that when it is once read, it will be read again.

The idea of "The Ruins of Rome" strikes more, but pleases less, and the title raises greater expectation than the performance gratifies. Some passages however, are conceived with the mind of a poet; as when, in the neighbourhood of dilapidating edifices, he says,

> —The pilgrim oft
> At dead of night, 'mid his orizons, hears
> Aghast the voice of time, disparting tow'r,
> Tumbling all precipitate, down dash'd,
> Rattling around, loud thundering to the moon.

Of "The Fleece," which never became popular, and is now universally neglected, I can say little that is likely to recall it to attention. The woolcomber and the poet appear to me such discordant natures, that an attempt to bring them together is to *couple the serpent with the fowl*. When Dyer, whose mind was not unpoetical, has done his utmost, by interesting his reader in our native commodity, by interspersing rural imagery and incidental digressions, by clothing small images in great words, and by all the writer's arts of delusion, the meanness naturally adhering, and the irreverence habitually annexed to trade and manufacture, sink him under insuperable oppression; and the disgust which blank verse, encumbering and encumbered, superadds to an unpleasing subject, soon repels the reader, however willing to be pleased.

Let me however honestly report whatever may counterbalance this weight of censure. I have been told that Akenside, who, upon a poetical question, has a right to be heard, said, "That he would regulate his opinion of the reigning taste by the fate of Dyer's 'Fleece;' for, if that were ill-received, he should not think it any longer reasonable to expect fame from excellence."

* July 24th.—C.

SHENSTONE.

William Shenstone, the son of Thomas Shenstone and Anne Pen, was born in November, 1714, at the Leasowes in Hales-Owen, one of those insulated districts which, in the division of the kingdom, was appended, for some reason not now discoverable, to a distant county; and which, though surrounded by Warwickshire and Worcestershire, belongs to Shropshire, though perhaps thirty miles distant from any other part of it.

He learned to read of an old dame whom his poem of "The School-Mistress" has delivered to posterity; and soon received such delight from books, that he was always calling for fresh entertainment, and expected that, when any of the family went to market, a new book should be brought him, which, when it came, was in fondness carried to bed and laid by him. It is said, that when his request had been neglected, his mother wrapt up a piece of wood of the same form, and pacified him for the night.

As he grew older he went for a while to the

Grammar School, in Hales-Owen, and was placed afterwards with Mr. Crumpton, an eminent schoolmaster, at Solihul, where he distinguished himself by the quickness of his progress.

When he was young (June, 1724) he was deprived of his father, and soon after (August, 1726) of his grandfather, and was, with his brother, who died afterwards unmarried, left to the care of his grandmother, who managed the estate.

From school he was sent in 1732 to Pembroke College, in Oxford, a society which for half a century has been eminent for English Poetry and elegant literature. Here it appears that he found delight and advantage; for he continued his name in the book ten years, though he took no degree. After the first four years, he put on the civilian's gown, but without showing any intention to engage in the profession.

About the time when he went to Oxford, the death of his grandmother devolved his affairs to the care of the Reverend Mr. Dolman, of Brome, in Staffordshire, whose attention he always mentioned with gratitude.

At Oxford he employed himself upon English poetry; and in 1737 published a small miscellany without his name.

He then for a time wandered about, to acquaint himself with life, and was sometimes at London, sometimes at Bath, or any other place of public resort; but he did not forget his poetry. He published in 1741 his "Judgment of Hercules," addressed to Mr. Lyttelton, whose interest he supported with great warmth at an election: this was next year followed by "The School-Mistress."

Mr. Dolman, to whose care he was indebted for his ease and leisure, died in 1745, and the care of his own fortune now fell upon him. He tried to escape it a while, and lived at his house with his tenants who were distantly related: but finding that imperfect possession inconvenient he took the whole estate into his own hands, more to the improvement of its beauty, than the increase of its produce.

Now was excited his delight in rural pleasures and his ambition of rural elegance: he began from this time to point his prospects, to diversify his surface, to entangle his walks, and to wind his waters; which he did with such judgment and such fancy, as made his little domain the envy of the great, and the admiration of the skilful; a place to be visited by travellers, and copied by designers. Whether to plant a walk in undulating curves, and to place a bench at every turn where there is an object to catch the view; to make water run where it will be heard, and to stagnate where it will be seen; to leave intervals where the eye will be pleased, and to thicken the plantation where there is something to be hidden; demand any great powers of mind, I will not inquire: perhaps a surly and sullen spectator may think such performances rather the sport than the business of human reason. But it must be at least confessed, that to embellish the form of Nature is an innocent amusement; and some praise must be allowed, by the most supercilious observer, to him who does best what such multitudes are contending to do well.

This praise was the praise of Shenstone; but, like all other modes of felicity, it was not enjoyed without its abatements. Lyttelton was his neighbour and his rival, whose empire, spacious and opulent, looked with disdain on the *petty state* that *appeared behind it.* For a while the inhabitants of Hagley affected to tell their acquaintance of the little fellow that was trying to make himself admired; but when by degrees the Leasowes forced themselves into notice, they took care to defeat the curiosity which they could not suppress, by conducting their visitants perversely to inconvenient points of view, and introducing them at the wrong end of a walk to detect a deception; injuries of which Shenstone would heavily complain. Where there is emulation there will be vanity; and where there is vanity there will be folly.*

The pleasure of Shenstone was all in his eye; he valued what he valued merely for its looks: nothing raised his indignation more than to ask if there were any fishes in his water.

His house was mean, and he did not improve it; his care was of his grounds. When he came home from his walks he might find his floors flooded by a shower through the broken roof; but could spare no money for its reparation.

In time his expenses brought clamours about him, that overpowered the lamb's bleat and the linnet's song; and his groves were haunted by beings very different from fawns and fairies.† He spent his estate in adorning it, and his death was probably hastened by his anxieties. He was a lamp that spent its oil in blazing. It is said, that, if he had lived a little longer, he would have been assisted by a pension: such bounty could not have been ever more properly bestowed; but that it was ever asked is not certain; it is too certain that it never was enjoyed.

He died at the Leasowes, of a putrid fever, about five on Friday morning, February 11, 1763; and was buried by the side of his brother in the churchyard of Hales-Owen.

He was never married, though he might have obtained the lady, whoever she was, to whom his "Pastoral Ballad" was addressed. He is represented by his friend Dodsley as a man of great tenderness and generosity, kind to all that were

* This charge against the Lyttelton family has been denied with some degree of warmth by Mr. Potter, and since by Mr. Graves. The latter says, "The truth of the case, I believe, was, that the Lyttelton family went so frequently with their family to the Leasowes, that they were unwilling to break in upon Mr. Shenstone's retirement on every occasion, and therefore often went to the principal points of view without waiting for any one to conduct them regularly through the whole walks. Of this Mr. Shenstone would sometimes peevishly complain: though, I am persuaded, he never really suspected any ill-natured intention in his worthy and much-valued neighbours."—R.

† Mr. Graves, however, expresses his belief that this is a groundless surmise. "Mr. Shenstone," he adds, "was too much respected in the neighbourhood to be treated with rudeness; and though his works, (frugally as they were managed,) added to his manner of living, must necessarily have made him exceed his income, and, of course, he might sometimes be distressed for money, yet he had too much spirit to expose himself to insults from trifling sums, and guarded against any great distress, by anticipating a few hundreds: which his estate could very well bear, as appeared by what remained to his executors after the payment of his debts, and his legacies to his friends, and annuities of thirty pounds a year to one servant, and six pounds to another; for his will was dictated with equal justice and generosity."—R.

within his influence; but if once offended, not easily appeased: inattentive to economy, and careless of his expenses. In his person he was larger than the middle size, with something clumsy in his form; very negligent of his clothes, and remarkable for wearing his gray hair in a particular manner; for he held that the fashion was no rule of dress, and that every man was to suit his appearance to his natural form.*

His mind was not very comprehensive, nor his curiosity active; he had no value for those parts of knowledge which he had not himself cultivated.

His life was unstained by any crime; the *Elegy on Jesse*, which has been supposed to relate an unfortunate and criminal amour of his own, was known by his friends to have been suggested by the story of Miss Godfrey, in Richardson's "Pamela."

What Gray thought of his character, from the perusal of his letters, was this:—

"I have read too an octavo volume of Shenstone's Letters. Poor man! he was always wishing for money, for fame, and other distinctions; and his whole philosophy consisted in living against his will in retirement, and in a place which his taste had adorned, but which he only enjoyed when people of note came to see and commend it; his correspondence is about nothing else but this place and his own writings, with two or three neighbouring clergymen, who wrote verses too."

His poems consist of elegies, odes, and ballads, humorous sallies, and moral pieces.

His conception of an elegy he has in his preface very judiciously and discriminately explained. It is, according to his account, the effusion of a contemplative mind, sometimes plaintive, and always serious, and therefore superior to the glitter of slight ornaments. His compositions suit not ill to this description. His topics of praise are the domestic virtues, and his thoughts are pure and simple; but, wanting combination, they want variety. The peace of solitude, the innocence of inactivity, and the unenvied security of an humble station, can fill but a few pages. That of which the essence is uniformity will be soon described. His elegies have therefore too much resemblance of each other.

The lines are sometimes such as elegy requires, smooth and easy; but to this praise his claim is not constant; his diction is often harsh, improper, and affected; his words ill-coined, or ill-chosen; and his phrase unskilfully inverted.

The lyric poems are almost all of the light and airy kind, such as trip lightly and nimbly along, without the load of any weighty meaning. From these, however, *Rural Elegance* has some right to be excepted. I once heard it praised by a very learned lady; and though the lines are irregular, and the thoughts diffused with too much verbosity, yet it cannot be denied to contain both philosophical argument and poetical spirit.

Of the rest I cannot think any excellent: "The Skyiark" pleases me best, which has, however, more of the epigram than of the ode.

* "These," says Mr. Graves, "were not precisely his sentiments, though he thought right enough, that every one should, in some degree, consult his particular shape and complexion in adjusting his dress; and that no fashion ought to sanctify what was ungraceful, absurd, or really deformed."

But the four parts of his "Pastoral Ballad" demand particular notice. I cannot but regret that it is pastoral; an intelligent reader, acquainted with the scenes of real life, sickens at the mention of the *crook*, the *pipe*, the *sheep*, and the *kids*, which it is not necessary to bring forward to notice, for the poet's art is selection, and he ought to show the beauties without the grossness of the country life. His stanza seems to have been chosen in imitation of Rowe's "Despairing Shepherd."

In the first part are two passages, to which if any mind denies its sympathy, it has no acquaintance with love or nature.

I priz'd every hour that went by,
  Beyond all that had plea'd me before;
But now they are past, and I sigh,
  And I grieve that I priz'd them no more.
When fore'd the fair nymph to forego,
  What anguish I felt in my heart!
Yet I thought (but it might not be so)
  'Twas with pain that she saw me depart.
She gaz'd, as I slowly withdrew,
  My path I could hardly discern;
So sweetly she bade me adieu,
  I thought that she bade me return.

In the second this passage has its prettiness, though it be not equal to the former:—

I have found out a gift for my fair;
  I have found where the wood-pigeons breed;
But let me that plunder forbear,
  She will say 'twas a barbarous deed:
For he ne'er could be true, she aver'd,
  Who could rob a poor bird of its young;
And I lov'd her the more when I heard
  Such tenderness fall from her tongue.

In the third he mentions the common-places of amorous poetry with some address:—

'Tis his with mock-passions to glow!
  'Tis his in smooth tales to unfold,
How her face is as bright as the snow,
  And her bosom, be sure, is as cold;
How the nightingales labour the strain,
  With the notes of this charmer to vie
How they vary their accents in vain,
  Repine at her triumphs, and die.

In the fourth I find nothing better than this natural strain of Hope:—

Alas! from the day that we met,
  What hope of an end to my woes,
When I cannot endure to forget
  The glance that undid my repose?
Yet Time may diminish the pain:
  The flow'r, and the shrub, and the tree,
Which I rear'd for her pleasure in vain,
  In time may have comfort for me.

His *Levities* are by their title exempted from the severities of criticism; yet it may be remarked in a few words, that his humour is sometimes gross, and seldom sprightly.

Of the moral poems, the first is "The Choice of Hercules," from Xenophon. The numbers are smooth, the diction elegant, and the thoughts just; but something of vigour is still to be wished, which it might have had by brevity and compression. His "Fate of Delicacy" has an air of gayety, but not a very pointed and general moral. His blank verses, those that can read them may probably find to be like the blank verses of his neighbours. "Love and Honour" is derived from the old ballad, "Did you not hear of a Spanish Lady?"—I wish it well enough to wish it were in rhyme.

"The School-Mistress," of which I know not what claim it has to stand among the moral works, is surely the most pleasant of Shenstone's

performances. The adoption of a particular style, in light and short compositions, contributes much to the increase of pleasure; we are entertained at once with two imitations, of nature in the sentiments, of the original author in the style; and between them the mind is kept in perpetual employment.

The general recommendation of Shenstone is easiness and simplicity; his general defect is want of comprehension and variety. Had his mind been better stored with knowledge, whether he could have been great, I know not; he could certainly have been agreeable.

YOUNG.

The following life was written, at my request, by a gentleman who had better information than I could easily have obtained; and the public will perhaps wish that I had solicited and obtained more such favours from him.*

"Dear Sir,

"In consequence of our different conversations about authentic materials for the life of Young, I send you the following detail.

"Of great men, something must always be said to gratify curiosity. Of the illustrious Author of the "Night Thoughts" much has been told of which there never could have been proofs; and little care appears to have been taken to tell that, of which proofs, with little trouble, might have been procured."

Edward Young was born at Upham, near Winchester, in June, 1681. He was the son of Edward Young, at that time fellow of Winchester College and rector of Upham; who was the son of Jo. Young, of Woodhay, in Berkshire, styled by Wood, *gentleman*. In September, 1682, the Poet's father was collated to the prebend of Gillingham Minor, in the church of Sarum, by Bishop Ward. When Ward's faculties were impaired through age, his duties were necessarily performed by others. We learn from Wood, that at a visitation of Sprat's, July the 12th, 1686, the prebendary preached a Latin sermon, afterwards published, with which the bishop was so pleased, that he told the chapter he was concerned to find the preacher had one of the worst prebends in their church. Some time after this, in consequence of his merit and reputation, or of the interest of Lord Bradford, to whom, in 1702, he dedicated two volumes of sermons, he was appointed chaplain to King William and Queen Mary, and preferred to the deanery of Sarum. Jacob, who wrote in 1720, says, "he was chaplain and clerk of the closet to the late queen, who honoured him by standing godmother to the Poet." His fellowship of Winchester he resigned in favour of a gentleman of the name of Harris, who married his only daughter. The Dean died at Sarum, after a short illness, in 1705, in the sixty-third year of his age. On the Sunday after his decease Bishop Burnet preached at the cathedral, and began his sermon with saying, "Death has been of late walking round us, and making breach upon breach upon us, and has now carried away the head of this body with a stroke; so that he, whom you saw a week ago distributing the holy mysteries, is now laid in the dust. But he still lives in the many excellent directions he has left us, both how to live and how to die."

The Dean placed his son upon the foundation at Winchester College, where he had himself been educated. At this school Edward Young remained till the election after his eighteenth birthday, the period at which those upon the foundation are superannuated. Whether he did not betray his abilities early in life, or his masters had not skill enough to discover in their pupil any marks of genius for which he merited reward, or no vacancy at Oxford offered them an opportunity to bestow upon him the reward provided for merit by William of Wykeham; certain it is, that to an Oxford fellowship our Poet did not succeed. By chance, or by choice, New College cannot claim the honour of numbering among its fellows him who wrote the "Night Thoughts."

On the 13th of October, 1703, he was entered an independent member of New College, that he might live at little expense in the warden's lodgings, who was a particular friend of his father's, till he should be qualified to stand for a fellowship at All Souls. In a few months the warden of New College died. He then removed to Corpus College. The president of this society, from regard also for his father, invited him thither, in order to lessen his academical expenses. In 1708, he was nominated to a law-fellowship at All Souls by Archbishop Tenison, into whose hands it came by devolution. Such repeated patronage, while it justifies Burnet's praise of the father, reflects credit on the conduct of the son: the manner in which it was exerted seems to prove that the father did not leave behind much wealth.

On the 23d of April, 1714, Young took his degree of bachelor of civil laws, and his doctor's degree on the 10th of June, 1719.

Soon after he went to Oxford, he discovered, it is said, an inclination for pupils. Whether he ever commenced tutor is not known. None has hitherto boasted to have received his academical instruction from the author of the "Night Thoughts."

It is probable that his College was proud of him no less as a scholar than as a poet; for, in 1716, when the foundation of the Codrington Library was laid, two years after he had taken

* See Gent. Mag. vol. lxx. p. 225.—N.

as bachelor's degree, Young was appointed to speak the Latin oration. This is at least particular for being dedicated in English "To the Ladies of the Codrington Family." To these ladies he says, that "he was unavoidably flung into a singularity, by being obliged to write an epistle dedicatory void of common-place, and such a one was never published before by any author whatever; that this practice absolved them from any obligation of reading what was presented to them; and that the bookseller approved of it, because it would make people stare, was absurd enough, and perfectly right."

Of this oration there is no appearance in his own edition of his works; and prefixed to an edition by Curll and Tonson, 1741, is a letter from Young to Curll, if we may credit Curll, dated December the 9th, 1739, wherein he says, that he has not leisure to review what he formerly wrote, and adds, "I have not the 'Epistle to Lord Lansdowne.' If you will take my advice, I would have you omit that, and the Oration on Codrington. I think the collection will sell better without them."

There are who relate, that, when first Young found himself independent, and his own master at All Souls, he was not the ornament to religion and morality which he afterwards became.

The authority of his father, indeed, had ceased, some time before, by his death; and Young was certainly not ashamed to be patronised by the infamous Wharton. But Wharton befriended in Young, perhaps, the poet, and particularly the tragedian. If virtuous authors must be patronised only by virtuous peers, who shall point them out?

Yet Pope is said by Ruffhead to have told Warburton, that "Young had much of a sublime genius, though without common sense; so that his genius, having no guide, was perpetually liable to degenerate into bombast. This made him pass a *foolish youth*, the sport of peers and poets; but his having a very good heart enabled him to support the clerical character, when he assumed it, first with decency, and afterwards with honour."

They who think ill of Young's morality in the early part of his life, may perhaps be wrong; but Tindal could not err in his opinion of Young's warmth and ability in the cause of religion. Tindal used to spend much of his time at All Souls. "The other boys," said the Atheist, "I can always answer, because I always know whence they have their arguments, which I have read a hundred times; but that fellow Young is continually pestering me with something of his own."*

After all, Tindal and the censurers of Young may be reconcileable. Young might, for two or three years, have tried that kind of life, in which his natural principles would not suffer him to wallow long. If this were so, he has left behind him not only his evidence in favour of virtue, but the potent testimony of experience against vice.

We shall soon see that one of his earliest productions was more serious than what comes from the generality of unfledged poets.

Young perhaps ascribed the good fortune of Addison to the "Poem to his Majesty," presented, with a copy of verses, to Somers; and hoped that he also might soar to wealth and honour on wings of the same kind. His first poetical flight was when Queen Anne called up to the House of Lords the sons of the Earls of Northampton and Aylesbury, and added, in one day, ten others to the number of peers. In order to reconcile the people to one, at least, of the new lords, he published, in 1712, "An Epistle to the Right Honourable George Lord Lansdowne." In this composition the Poet pours out his panegyric with the extravagance of a young man, who thinks his present stock of wealth will never be exhausted.

The poem seems intended also to reconcile the public to the late peace. This is endeavoured to be done by showing that men are slain in war, and that in peace "harvests wave, and Commerce swells her sail." If this be humanity, for which he meant it, is it politics? Another purpose of this Epistle appears to have been, to prepare the public for the reception of some tragedy he might have in hand. His Lordship's patronage, he says, will not let him "repent his passion for the stage;" and the particular praise bestowed on "Othello" and "Oroonoko" looks as if some such character as Zanga was even then in contemplation. The affectionate mention of the death of his friend Harrison, of New College, at the close of this poem, is an instance of Young's art, which displayed itself so wonderfully some time afterwards in the "Night Thoughts," of making the public a party in his private sorrow.

Should justice call upon you to censure this poem, it ought at least to be remembered that he did not insert it in his works; and that in the letter to Curll, as we have seen, he advises its omission. The booksellers, in the late body of English Poetry, should have distinguished what was deliberately rejected by the respective authors.† This I shall be careful to do with regard to Young. "I think," says he, "the following pieces in *four* volumes to be the most excusable of all that I have written; and I wish *less apology* was needful for these. As there is no recalling what is got abroad, the pieces here republished I have revised and corrected, and rendered them as *pardonable* as it was in my power to do."

Shall the gates of repentance be shut only against literary sinners?

When Addison published "Cato," in 1713, Young had the honour of prefixing to it a recommendatory copy of verses. This is one of the pieces which the Author of the "Night Thoughts" did not republish.

On the appearance of his *Poem on the Last Day*, Addison did not return Young's compliment; but "The Englishman" of October 29, 1713, which was probably written by Addison, speaks handsomely of this poem. "The Last Day," was published soon after the peace. The vice-chancellor's *imprimatur*, for it was printed

* As my great friend is now become the subject of biography, it should be told, that, every time I called upon Johnson during the time I was employed in collecting materials for this life and putting it together, he never suffered me to depart without some such farewell as this: "Don't forget that rascal Tindal, sir. Be sure to hang up the Atheist." Alluding to this anecdote, which Johnson had mentioned to me.

† Dr. Johnson, in many cases, thought and directed differently, particularly in Young's Works.—J. N.

at Oxford, is dated March the 19th, 1713.—From the exordium, Young appears to have spent some time on the composition of it. While other bards "with Britain's hero set their souls on fire," he draws, he says, a deeper scene.—Marlborough *had been* considered by Britain as her *hero;* but, when the "Last Day" was published, female cabal had blasted for a time the laurels of Blenheim. This serious poem was finished by Young as early as 1710, before he was thirty, for part of it is printed in the "Tatler."* It was inscribed to the Queen, in a dedication, which, for some reason, he did not admit into his works. It tells her, that his only title to the great honour he now does himself, is the obligation which he formerly received from her royal indulgence.

Of this obligation nothing is now known, unless he alluded to her being his godmother. He is said indeed to have been engaged at a settled stipend as a writer for the court. In Swift's "Rhapsody on Poetry" are these lines, speaking of the court—

> Whence Gay was banish'd in disgrace,
> Where Pope will never show his face,
> Where Y— must torture his invention
> To flatter knaves, or lose his pension.

That Y— means Young seems clear from four other lines in the same poem:

> Attend, ye Popes and Youngs and Gays,
> And tune your harps and strew your bays;
> Your panegyrics here provide;
> You cannot err on flattery's side.

Yet who shall say with certainty, that Young was a pensioner? In all modern periods of this country, have not the writers on one side been regularly called hirelings, and on the other patriots?

Of the dedication the complexion is clearly political. It speaks in the highest terms of the late peace; it gives her Majesty praise indeed for her victories, but says, that the Author is more pleased to see her rise from this lower world, soaring above the clouds, passing the first and second heavens, and leaving the fixed stars behind her; nor will he lose her there, he says, but keep her still in view through the boundless spaces on the other side of creation, in her journey towards eternal bliss, till he beholds the heaven of heavens open, and angels receiving and conveying her still onward from the stretch of his imagination, which tires in her pursuit, and falls back again to earth.

The Queen was soon called away from this lower world, to a place where human praise or human flattery, even less general than this, are of little consequence. If Young thought the dedication contained only the praise of truth, he should not have omitted it in his works. Was he conscious of the exaggeration of party? Then he should not have written it. The poem itself is not without a glance towards politics, notwithstanding the subject. The cry that the church was in danger had not yet subsided.—The "Last Day," written by a layman, was much approved by the ministry and their friends.

Before the Queen's death, "The force of Religion, or Vanquished Love," was sent into the world. This poem is founded on the execution of Lady Jane Grey, and her husband, Lord Guildford, 1554, a story chosen for the subject of a tragedy by Edmund Smith, and wrought into a tragedy by Rowe. The dedication of it to the Countess of Salisbury does not appear in his own edition. He hopes it may be some excuse for his presumption, that the story could not have been read without thoughts of the Countess of Salisbury, though it had been dedicated to another. "To behold," he proceeds, "a person *only* virtuous, stirs in us a prudent regret; to behold a person *only* amiable to the sight, warms us with a religious indignation; but to turn our eyes to a Countess of Salisbury, gives us pleasure and improvement; it works a sort of miracle, occasions the bias of our nature to fall off from sin, and makes our very senses and affections converts to our religion, and promoters of our duty." His flattery was as ready for the other sex as for ours, and was at least as well adapted.

August the 27th, 1714, Pope writes to his friend Jervas, that he is just arrived from Oxford; that every one is much concerned for the Queen's death, but that no panegyrics are ready yet for the King. Nothing like friendship had yet taken place between Pope and Young; for, soon after the event which Pope mentions, Young published a poem on the Queen's death, and his Majesty's accession to the throne. It is inscribed to Addison, then secretary to the lords justices. Whatever were the obligations which he had formerly received from Anne, the Poet appears to aim at something of the same sort from George. Of the poem the intention seems to have been, to show that he had the same extravagant strain of praise for a King as for a Queen. To discover, at the very onset of a foreigner's reign, that the gods bless his new subjects in such a King, is something more than praise. Neither was this deemed one of his *excusable pieces.* We do not find it in his works.

Young's father had been well acquainted with Lady Anne Wharton, the first wife of Thomas Wharton, Esq. afterwards Marquis of Wharton; a lady celebrated for her poetical talents by Burnet and by Waller.

To the Dean of Sarum's visitation sermon, already mentioned, were added some verses "by that excellent poetess Mrs. Anne Wharton," upon its being translated into English, at the instance of Waller, by Atwood. Wharton, after he became ennobled, did not drop the son of his old friend. In him, during the short time he lived, Young found a patron, and in his dissolute descendant a friend and a companion.—The Marquis died in April, 1715. In the beginning of the next year the young Marquis set out upon his travels, from which he returned in about a twelvemonth. The beginning of 1717 carried him to Ireland; where, says the Biographia, "on the score of his extraordinary qualities, he had the honour done him of being admitted, though under age, to take his seat in the House of Lords."

With this unhappy character, it is not unlikely that Young went to Ireland. From his letter to Richardson on "Original Composition," it is clear he was, at some period of his life, in that country. "I remember," says he, in that letter, speaking of Swift, "as I and others were taking with him an evening walk, about a mile out of Dublin, he stopped short; we passed on; but perceiving he did not follow us, I went back and

* Not in the "Tatler," but in the "Guardian," May 9, 1713.—C.

found him fixed as a statue, and earnestly gazing upward at a noble elm, which in its uppermost branches was much withered and decayed. Pointing at it, he said, 'I shall be like that tree, I shall die at top.'" Is it not probable that this visit to Ireland was paid when he had an opportunity of going thither with his avowed friend and patron?

From "The Englishman" it appears that a tragedy by Young was in the theatre so early as 1713. Yet "Busiris" was not brought upon Drury-lane stage till 1719. It was inscribed to the Duke of Newcastle, "because the late instances he had received of his Grace's undeserved and uncommon favour, in an affair of some consequence, foreign to the theatre, had taken from him the privilege of choosing a patron." The dedication he afterwards suppressed.

"Busiris" was followed in the year 1731 by "The Revenge." He dedicated this famous tragedy to the Duke of Wharton. "Your Grace," says the dedication, "has been pleased to make yourself accessary to the following scenes, not only by suggesting the most beautiful incident in them, but by making all possible provision for the success of the whole."

That his Grace should have suggested the incident to which he alludes, whatever that incident might have been, is not unlikely. The last mental exertion of the superannuated young man, in his quarters at Lerida, in Spain, was some scenes of a tragedy on the story of Mary Queen of Scots.

Dryden dedicated "Marriage a-la-Mode" to Wharton's infamous relation Rochester, whom he acknowledges not only as the defender of his poetry, but as the promoter of his fortune. Young concludes his address to Wharton thus—"My present fortune is his bounty, and my future his care, which I will venture to say will be always remembered to his honour, since he, I know, intended his generosity as an encouragement to merit, though, through his very pardonable partiality to one who bears him so sincere a duty and respect, I happened to receive the benefit of it." That he ever had such a patron as Wharton, Young took all the pains in his power to conceal from the world, by excluding this dedication from his works. He should have remembered that he at the same time concealed his obligation to Wharton for *the most beautiful incident* in what is surely not his least beautiful composition. The passage just quoted is, in a poem afterwards addressed to Walpole, literally copied:

> Be this thy partial smile from censure free!
> 'Twas meant for merit, though it fell on me.

While Young, who, in his "Love of Fame," complains grievously how often "dedications wash an Æthiop white," was painting an amiable Duke of Wharton in perishable prose, Pope was, perhaps, beginning to describe the "scorn and wonder of his days" in lasting verse.

To the patronage of such a character, had Young studied men as much as Pope, he would have known how little to have trusted. Young, however, was certainly indebted to it for something material; and the Duke's regard for Young, added to his "lust of praise," procured to All Souls College a donation, which was not forgotten by the poet when he dedicated "The Revenge."

It will surprise you to see me cite second Atkins, Case 136, Stiles *versus* the Attorney-General, March 14, 1740, as authority for the life of a poet. But biographers do not always find such certain guides as the oaths of the persons whom they record. Chancellor Hardwicke was to determine whether two annuities, granted by the Duke of Wharton to Young, were for legal considerations. One was dated the 24th of March, 1719, and accounted for his Grace's bounty in a style princely and commendable, if not legal—"considering that the public good is advanced by the encouragement of learning and the polite arts, and being pleased therein with the attempts of Dr. Young, in consideration thereof, and of the love I bear him," &c. The other was dated the 10th of July, 1722.

Young, on his examination, swore that he quitted the Exeter family, and refused an annuity of one hundred pounds, which had been offered him for life if he would continue tutor to Lord Burleigh, upon the pressing solicitations of the Duke of Wharton, and his Grace's assurances of providing for him in a much more ample manner. It also appeared that the Duke had given him a bond for six hundred pounds, dated the 15th of March, 1721, in consideration of his taking several journeys, and being at great expenses, in order to be chosen member of the House of Commons, at the Duke's desire, and in consideration of his not taking two livings of two hundred pounds and four hundred pounds, in the gift of All Souls College, on his Grace's promises of serving and advancing him in the world.

Of his adventures in the Exeter family I am unable to give any account. The attempt to get into parliament was at Cirencester, where Young stood a contested election. His Grace discovered in him talents for oratory as well as for poetry: nor was this judgment wrong. Young, after he took orders, became a very popular preacher, and was much followed for the grace and animation of his delivery. By his oratorical talents he was once in his life, according to the Biographia, deserted. As he was preaching in his turn at St. James's, he plainly perceived it was out of his power to command the attention of his audience. This so affected the feelings of the preacher, that he sat back in the pulpit and burst into tears. But we must pursue his poetical life.

In 1719 he lamented the death of Addison, in a letter addressed to their common friend Tickell. For the secret history of the following lines, if they contain any, it is now vain to seek:

> *In joy once join'd*, in sorrow, now, for years—
> Partner in grief and brother of my tears,
> Tickell, accept this verse, thy mournful due.

From your account of Tickell it appears that he and Young used to "communicate to each other whatever verses they wrote, even to the least things."

In 1719 appeared a "Paraphrase on Part of the Book of Job." Parker, to whom it is dedicated, had not long, by means of the seals, been qualified for a patron. Of this work the Author's opinion may be known from his letter to Curll: "You seem, in the Collection you propose, to have omitted what I think may claim the first place in it; I mean a Translation from Part of Job, printed by Mr. Tonson." The Dedication, which was only suffered to appear in Mr. Tonson's edition, while it speaks with satisfaction of his present retirement, seems to make an unusual struggle to escape from retirement. But every

one who sings in the dark does not sing from joy. It is addressed, in no common strain of flattery, to a chancellor, of whom he clearly appears to have had no kind of knowledge.

Of his Satires it would not have been possible to fix the dates without the assistance of first editions, which, as you had occasion to observe in your account of Dryden, are with difficulty found. We must then have referred to the poems to discover when they were written. For these internal notes of time we should not have referred in vain. The first Satire laments, that "Guilt's chief foe in Addison is fled." The second, addressing himself, asks

> Is thy ambition sweating for a rhyme,
> Thou unambitious fool, at this late time;
> A fool at *forty* is a fool indeed.

The Satires were originally published separately in folio, under the title of "The Universal Passion." These passages fix the appearance of the first to about 1725, the time at which it came out. As Young seldom suffered his pen to dry after he had once dipped it in poetry, we may conclude that he began his Satires soon after he had written the *Paraphrase on Job*. The last Satire was certainly finished in the beginning of the year 1726. In December, 1725, the King, in his passage from Helvoetsluys, escaped with great difficulty from a storm by landing at Rye; and the conclusion of the Satire turns the escape into a miracle, in such an encomiastic strain of compliment as poetry too often seeks to pay to royalty.

From the sixth of these poems we learn,

> Midst empire's charms, how Carolina's heart
> Glow'd with the love of virtue and of art:

since the grateful poet tells us, in the next couplet,

> Her favour is diffus'd to that degree,
> Excess of goodness, it has dawn'd on me.

Her Majesty had stood godmother, and given her name to the daughter of the lady whom Young married in 1731; and had perhaps shown some attention to Lady Elizabeth's future husband.

The fifth Satire, "On Women," was not published till 1727; and the sixth not till 1728.

To these poems, when, in 1728, he gathered them into one publication, he prefixed a Preface; in which he observes, that "no man can converse much in the world, but at what he meets with he must either be insensible or grieve, or be angry or smile. Now to smile at it, and turn it into ridicule," he adds, "I think most eligible, as it hurts ourselves least, and gives vice and folly the greatest offence. Laughing at the misconduct of the world will, in a great measure, ease us of any more disagreeable passion about it. One passion is more effectually driven out by another than by reason, whatever some teach." So wrote, and so of course thought, the lively and witty satirist at the grave age of almost fifty, who, many years earlier in life, wrote "The Last Day." After all, Swift pronounced of these Satires, that they should either have been more angry or more merry.

Is it not somewhat singular that Young preserved, without any palliation, this Preface, so bluntly decisive in favour of laughing at the world, in the same collection of his works which contains the mournful, angry, gloomy, "Night Thoughts?"

At the conclusion of the Preface he applies Plato's beautiful fable of "The Birth of Love" to modern poetry, with the addition "that poetry, like love, is a little subject to blindness, which makes her mistake her way to preferments and honours; and that she retains a dutiful admiration of her father's family; but divides her favours, and generally lives with her mother's relations." Poetry, it is true, did not lead Young to preferments or to honours; but was there not something like blindness in the flattery which he sometimes forced her and her sister Prose to utter? She was always, indeed, taught by him to entertain a most dutiful admiration of riches; but surely Young, though nearly related to Poetry, had no connexion with her whom Plato makes the mother of Love. That he could not well complain of being related to Poverty appears clearly from the frequent bounties which his gratitude records, and from the wealth which he left behind him. By "The Universal Passion" he acquired no vulgar fortune, more than three thousand pounds. A considerable sum had already been swallowed up in the South Sea. For this loss he took the vengeance of an author. His muse makes poetical use more than once of a South Sea dream.

It is related by Mr. Spence in his Manuscript Anecdotes, on the authority of Mr. Rawlinson, that Young, upon the publication of his "Universal Passion," received from the Duke of Grafton two thousand pounds, and that, when one of his friends exclaimed, "Two thousand pounds for a poem!" he said it was the best bargain he ever made in his life, for the poem was worth four thousand.

This story may be true; but it seems to have been raised from the two answers of Lord Burghley and Sir Philip Sidney in Spenser's Life.

After inscribing his Satires, not perhaps without the hopes of preferment and honours, to such names as the Duke of Dorset, Mr. Dodington, Mr. Spencer Compton, Lady Elizabeth Germaine, and Sir Robert Walpole, he returns to plain panegyric. In 1726 he addressed a poem to Sir Robert Walpole, of which the title sufficiently explains the intention. If Young must be acknowledged a ready celebrator, he did not endeavour, or did not choose, to be a lasting one. "The Instalment" is among the pieces he did not admit into the number of his *excusable writings*. Yet it contains a couplet which pretends to pant after the power of bestowing immortality:

> O! how I long, enkindled by the theme,
> In deep eternity to launch thy name.

The bounty of the former reign seems to have been continued, possibly increased, in this. Whatever it might have been, the Poet thought he deserved it; for he was not ashamed to acknowledge what, without his acknowledgment, would now perhaps never have been known:

> My breast, O Walpole, glows with grateful fire,
> The streams of royal bounty, turn'd by thee,
> Refresh the dry domains of poesy.

If the purity of modern patriotism will term Young a pensioner, it must at least be confessed he was a grateful one.

The reign of the new monarch was ushered in by Young with "Ocean, an Ode." The hint of it was taken from the royal speech, which re-

commended the increase and the encouragement of the seamen; that they might be "invited, rather than compelled by force and violence, to enter into the service of their country;" a plan which humanity must lament that policy has not even yet been able or willing to carry into execution. Prefixed to the original publication were an "Ode to the King, Pater Patriæ," and an "Essay on Lyric Poetry." It is but justice to confess, that he preserved neither of them; and that the Ode itself, which in the first edition, and in the last, consists of seventy-three stanzas, n the Author's own edition is reduced to forty-nine. Among the omitted passages is a "Wish," that concluded the poem, which few would have suspected Young of forming; and of which, few, after having formed it, would confess something like their shame by suppression.

It stood originally so high in the Author's opinion, that he entitled the poem, "Ocean, an Ode. Concluding with a Wish." This wish consists of thirteen stanzas. The first runs thus:

O may I *steal*
Along the *vale*
Of humble life secure from foes!
My friend sincere,
My judgment clear,
And gentle business my repose!

The three last stanzas are not more remarkable for just rhymes: but, altogether, they will make rather a curious page in the life of Young:

Prophetic schemes,
And golden dreams,
May I, unsanguine, cast away!
Have what *I have*,
And live, not *leave*,
Enamour'd of the present day!

My hours my own!
My faults unknown!
My chief revenue in content!
Then leave one *beam*
Of honest *fame!*
And scorn the labour'd monument!

Unhurt my urn
Till that great *turn*
When mighty Nature's self shall die,
Time cease to glide,
With human pride,
Sunk in the ocean of eternity!

It is whimsical, that he, who was soon to bid adieu to rhyme, should fix upon a measure in which rhyme abounds even to satiety. Of this he said, in his "Essay on Lyric Poetry," prefixed to the poem—"For the more *harmony* likewise I chose the frequent return of rhyme, which laid me under great difficulties. But difficulties overcome, give grace and pleasure. Nor can I account for the *pleasure of rhyme in general* (of which the moderns are too fond) but from this truth." Yet the moderns surely deserve not much censure for their fondness of what, by their own confession, affords pleasure, and abounds in harmony.

The next paragraph in his Essay did not occur to him when he talked of "that great turn" in the stanza just quoted. "But then the writer must take care that the difficulty is overcome. That is, he must make rhyme consist with as perfect sense and expression, as could be expected if he was perfectly free from that shackle."

Another part of this Essay will convict the following stanza of, what every reader will discover in it, "involuntary burlesque."

The northern blast,
The shatter'd mast,
The syrt, the whirlpool, and the rock,
The breaking spout,
The *stars gone out*,
The boiling streight, the monster's shock.

But would the English poets fill quite so many volumes, if all their productions were to be tried, like this, by an elaborate essay on each particular species of poetry of which they exhibit specimens?

If Young be not a lyric poet, he is at least a critic in that sort of poetry; and, if his lyric poetry can be proved bad, it was first proved so by his own criticism. This surely is candid.

Milbourn was styled by Pope "the fairest of critics," only because he exhibited his own version of Virgil to be compared with Dryden's which he condemned, and with which every reader had it not otherwise in his power to compare it. Young was surely not the most unfair of poets for prefixing to a lyric composition an Essay on Lyric Poetry, so just and impartial as to condemn himself.

We shall soon come to a work, before which we find indeed no critical essay, but which disdains to shrink from the touchstone of the severest critic; and which certainly, as I remember to have heard you say, if it contain some of the worst, contains also some of the best things in the language.

Soon after the appearance of "Ocean," when he was almost fifty, Young entered into orders. In April, 1728,* not long after he had put on the gown, he was appointed chaplain to George the Second.

The tragedy of "The Brothers," which was already in rehearsal, he immediately withdrew from the stage. The managers resigned it with some reluctance to the delicacy of the new clergyman. The epilogue to "The Brothers," the only appendage to any of his three plays which he added himself, is, I believe, the only one of the kind. He calls it an historical epilogue. Finding that "Guilt's dreadful close his narrow scene denied," he, in a manner, continues the tragedy in the epilogue, and relates how Rome revenged the shade of Demetrius, and punished Perseus "for this night's deed."

Of Young's taking orders, something is told by the biographer of Pope, which places the easiness and simplicity of the Poet in a singular light. When he determined on the church, he did not address himself to Sherlock, to Atterbury, or to Hare, for the best instructions in theology; but to Pope, who, in a youthful frolic, advised the diligent perusal of Thomas Aquinas. With this treasure Young retired from interruption to an obscure place in the suburbs. His poetical guide to godliness hearing nothing of him during half a year, and apprehending he might have carried the jest too far, sought after him, and found him just in time to prevent what Ruffhead calls "an irretrievable derangement."

That attachment to his favourite study, which made him think a poet the surest guide to his new profession, left him little doubt whether poetry was the surest path to its honours and

* Davies, in his Life of Garrick, says, 1720, and that it was produced thirty-three years after.—C.

preferments. Not long indeed after he took orders, he published in prose, 1728, "A true Estimate of Human Life," dedicated, notwithstanding the Latin quotations with which it abounds, to the Queen; and a sermon preached before the House of Commons, 1729, on the martyrdom of King Charles, intituled, "An Apology for Princes, or the Reverence due to Government." But the "Second Course," the counterpart of his "Estimate," without which it cannot be called "A true Estimate," though in 1728 it was announced as "soon to be published," never appeared; and his old friends the muses were not forgotten. In 1730, he relapsed to poetry, and sent into the world "Imperium Pelagi: a Naval Lyric, written in Imitation of Pindar's Spirit, ocasioned by his Majesty's Return from Hanover, September, 1729, and the succeeding Peace." It is inscribed to the Duke of Chandos. In the Preface we are told, that the ode is the most spirited kind of poetry, and that the Pindaric is the most spirited kind of ode. "This I speak," he adds, "with sufficient candour, at my own very great peril. But truth has an eternal title to our confession, though we are sure to suffer by it." Behold, again, the fairest of poets. Young's "Imperium Pelagi" was ridiculed in Fielding's "Tom Thumb;" but, let us not forget that it was one of his pieces which the Author of the "Night Thoughts" deliberately refused to own.

Not long after this Pindaric attempt, he published Epistles to Pope, "concerning the Authors of the Age," 1730. Of these poems one occasion seems to have been an apprehension lest, from the liveliness of his satires, he should not be deemed sufficiently serious for promotion in the church.

In July, 1730, he was presented by his College to the rectory of Welwyn, in Hertfordshire. In May, 1731, he married Lady Elizabeth Lee, daughter of the Earl of Lichfield, and widow of Colonel Lee. His connexion with this lady arose from his father's acquaintance, already mentioned, with Lady Anne Wharton, who was coheiress of Sir Henry Lee of Ditchley, in Oxfordshire. Poetry had lately been taught by Addison to aspire to the arms of nobility, though not with extraordinary happiness.

We may naturally conclude that Young now gave himself up in some measure to the comforts of his new connexion, and to the expectations of that preferment which he thought due to his poetical talents, or, at least, to the manner in which they had so frequently been exerted.

The next production of his Muse was *The Sea-piece*, in two odes.

Young enjoys the credit of what is called an "Extempore Epigram on Voltaire;" who, when he was in England, ridiculed, in the company of the jealous English poet, Milton's allegory of "Sin and Death"——

> You are so witty, profligate, and thin,
> At once we think thee Milton, Death, and Sin.

From the following passage in the poetical Dedication of his *Sea-piece* to Voltaire, it seems that this extemporaneous reproof, if it must be extemporaneous (for what few will now affirm Voltaire to have deserved any reproof) was something longer than a distich, and something more gentle than the distich just quoted.

> No stranger, sir, though born in foreign climes,
> On *Dorset* downs, when Milton's page
> With sin and death provok'd thy rage,
> Thy rage provok'd, who sooth'd with *gentle* rhymes?

By *Dorset downs* he probably meant Mr. Dodington's seat. In Pitt's Poems is "An Epistle to Dr. Edward Young, at Eastbury, in Dorsetshire, on the Review at Sarum, 1722."

> While with your Dodington retired you sit,
> Charm'd with his flowing Burgundy and wit, &c.

Thomson, in his Autumn, addressing Mr. Dodington, calls his seat the seat of the Muses,

> Where, in the secret bow'r and winding way
> For virtuous Young and thee they twine the bay.

The praises Thomson bestows but a few lines before on Philips, the second

> Who nobly durst, in rhyme-unfetter'd verse,
> With British freedom sing the British song,

added to Thomson's example and success, might perhaps induce Young, as we shall see presently, to write his great work without rhyme.

In 1734, he published "The Foreign Address, or the best Argument for Peace, occasioned by the British Fleet and the Posture of Affairs. Written in the Character of a Sailor." It is not to be found in the Author's four volumes.

He now appears to have given up all hopes of overtaking Pindar, and perhaps at last resolved to turn his ambition to some original species of poetry. This poem concludes with a formal farewell to Ode, which few of Young's readers will regret:

> My shell, which Clio gave, which *Kings applaud*,
> Which Europe's bleeding genius call'd abroad,
> Adieu!

In a species of Poetry altogether his own, he next tried his skill, and succeeded.

Of his wife he was deprived 1741. Lady Elizabeth had lost, after her marriage with Young, an amiable daughter, by her former husband, just after she was married to Mr. Temple, son of Lord Palmerston. Mr. Temple did not long remain after his wife, though he was married a second time, to a daughter of Sir John Barnard's, whose son is the present peer. Mr. and Mrs. Temple have generally been considered as Philander and Narcissa. From the great friendship which constantly subsisted between Mr. Temple and Young, as well as from other circumstances, it is probable that the Poet had both him and Mrs. Temple in view for these characters; though at the same time some passages respecting Philander do not appear to suit either Mr. Temple or any other person with whom Young was known to be connected or acquainted, while all the circumstances relating to Narcissa have been constantly found applicable to Young's daughter-in-law.

At what short intervals the Poet tells us he was wounded by the deaths of the three persons particularly lamented, none that has read "The Night Thoughts" (and who has not read them?) needs to be informed.

> Insatiate Archer! could not one suffice?
> Thy shaft flew thrice; and thrice my peace was slain;
> And thrice, ere thrice yon moon had fill'd her horn.

Yet how is it possible that Mr. and Mrs. Temple and Lady Elizabeth Young could be these three victims, over whom Young has hitherto been pitied for having to pour the

"Midnight Sorrows" of his religious poetry; Mrs. Temple died in 1736; Mr. Temple four years afterwards, in 1740; and the Poet's wife seven months after Mr. Temple, in 1741. How could the insatiate Archer thrice slay his peace in these three persons, "ere thrice the moon had filled her horn?"

But in the short Preface to "The Complaint" he seriously tells us, "that the occasion of this poem was real, not fictitious; and that the facts mentioned did naturally pour these moral reflections on the thought of the writer." It is probable, therefore, that in these three contradictory lines the Poet complains more than the father-in-law, the friend, or the widower.

Whatever names belong to these facts, or, if the names be those generally supposed, whatever heightening a poet's sorrow may have given the facts; to the sorrow Young felt from them, religion and morality are indebted for the "Night Thoughts." There is a pleasure sure in sadness which mourners only know!

Of these poems the two or three first have been perused perhaps more eagerly and more frequently than the rest. When he got as far as the fourth or fifth, his original motive for taking up the pen was answered; his grief was naturally either diminished or exhausted. We still find the same pious poet; but we hear less of Philander and Narcissa, and less of the mourner whom he loved to pity.

Mrs. Temple died of a consumption at Lyons, in her way to Nice, the year after her marriage; that is, when poetry relates the fact, "in her bridal hour." It is more than poetically true, that Young accompanied her to the Continent:

> I flew, I snatch'd her from the rigid North,
> And bore her nearer to the sun.

But in vain. Her funeral was attended with the difficulties painted in such animated colours in "Night the Third." After her death, the remainder of the party passed the ensuing winter at Nice.

The Poet seems perhaps in these compositions to dwell with more melancholy on the death of Philander and Narcissa, than of his wife. But it is only for this reason. He who runs and reads may remember, that in the "Night Thoughts" Philander and Narcissa are often mentioned and often lamented. To recollect lamentations over the Author's wife, the memory must have been charged with distinct passages. This lady brought him one child, Frederick, to whom the Prince of Wales was godfather.

That domestic grief is, in the first instance, to be thanked for these ornaments to our language, it is impossible to deny. Nor would it be common hardiness to contend, that worldly discontent had no hand in these joint productions of poetry and piety. Yet am I by no means sure that, at any rate, we should not have had something of the same colour from Young's pencil, notwithstanding the liveliness of his satires. In so long a life, causes for discontent and occasions for grief must have occurred. It is not clear to me that his Muse was not sitting upon the watch for the first which happened. "Night Thoughts" were not uncommon to her, even when first she visited the Poet, and at a time when he himself was remarkable neither for gravity nor gloominess. In his "Last Day," almost his earliest poem, he calls her "the melancholy maid,"

> ——————Whom dismal scenes delight,
> Frequent at tombs and in the realms of Night.

In the prayer which concludes the second book of the same poem, he says—

> —Oh! permit the gloom of solemn night
> To sacred thought may forcibly invite.
> Oh! how divine to tread the milky way,
> To the bright palace of Eternal Day!

When Young was writing a tragedy, Grafton is said by Spence to have sent him a human skull, with a candle in it, as a lamp; and the Poet is reported to have used it.

What he calls "The *true* Estimate of Human Life," which has already been mentioned, exhibits only the wrong side of the tapestry; and, being asked why he did not show the right, he is said to have replied, that he could not. By others it has been told me that this was finished; but that, before there existed any copy, it was torn in pieces by a lady's monkey.

Still, is it altogether fair to dress up the Poet for the man, and to bring the gloominess of the "Night Thoughts" to prove the gloominess of Young, and to show that his genius, like the genius of Swift, was in some measure the sullen inspiration of discontent?

From them who answer in the affirmative it should not be concealed that, though *Invisibilia non decipiunt* appeared upon a deception in Young's grounds; and *Ambulantes in horto audi erunt vocem Dei* on a building in his garden, his parish was indebted to the good humour of the Author of the "Night Thoughts" for an assembly and a bowling-green.

Whether you think with me I know not; but the famous *De mortuis nil nisi bonum* always appeared to me to savour more of female weakness than of manly reason. He that has too much feeling to speak ill of the dead, who if they cannot defend themselves, are at least ignorant of his abuse, will not hesitate by the most wanton calumny to destroy the quiet, the reputation, the fortune of the living. Yet censure is not heard beneath the tomb, any more than praise. *De mortuis nil nisi verum—De vivis nil nisi bonum*—would approach much nearer to good sense. After all, the few handfuls of remaining dust which once composed the body of the Author of the "Night Thoughts," feel not much concern whether Young pass now for a man of sorrow, or for a "fellow of infinite jest." To this favour must come the whole family of Yorick. His immortal part, wherever that now dwells, is still less solicitous on this head.

But to a son of worth and sensibility it is of some little consequence whether contemporaries believe, and posterity be taught to believe, that his debauched and reprobate life cast a Stygian gloom over the evening of his father's days, saved him the trouble of feigning a character completely detestable, and succeeded at last in bringing his "gray hairs with sorrow to the grave."

The humanity of the world, little satisfied with inventing perhaps a melancholy disposition for the father, proceeds next to invent an argument in support of their invention, and chooses that Lorenzo should be Young's own son. The Biographia, and every account of Young, pretty

roundly assert this to be the fact; of the absolute possibility of which, the Biographia itself, in particular dates, contains undeniable evidence. Readers I know there are of a strange turn of mind, who will hereafter peruse the "Night Thoughts" with less satisfaction; who will wish they had still been deceived; who will quarrel with me for discovering that no such character as their Lorenzo ever yet disgraced human nature, or broke a father's heart. Yet would these admirers of the sublime and terrible be offended, should you set them down for cruel and for savage.

Of this report, inhuman to the surviving son, if it be true, in proportion as the character of Lorenzo is diabolical, where are we to find the proof? Perhaps it is clear from the poems.

From the first line to the last of the "Night Thoughts" not one expression can be discovered which betrays any thing like the father. In the "Second Night" I find an expression which betrays something else; that Lorenzo was his friend; one, it is possible, of his former companions, one of the Duke of Wharton's set. The Poet styles him "gay friend;" an appellation not very natural from a pious incensed father to such a being as he paints Lorenzo, and that being his son.

But let us see how he has sketched this dreadful portrait, from the sight of some of whose features the artist himself must have turned away with horror. A subject more shocking, if his only child really sat to him, than the crucifixion of Michael Angelo; upon the horrid story told of which, Young composed a short poem of fourteen lines, in the early part of his life, which he did not think deserved to be republished.

In the "First Night," the address to the Poet's supposed son is,

> Lorenzo, fortune makes her court to thee.

In the "Fifth Night"—

> And burns Lorenzo still for the sublime
> Of life, to hang his airy nest on high?

Is this a picture of the son of the Rector of Welwyn?

"Eighth Night"—

> In foreign realms (for thou hast travell'd far)—

which even now does not apply to his son.

In "Night Five"—

> So wept Lorenzo fair Clarissa's fate;
> Who gave that angel boy on whom he dotes;
> And died to give him, orphan'd in his birth!

At the beginning of the "Fifth Night" we find—

> Lorenzo, to recriminate is just,
> I grant the man is vain who writes for praise.

But to cut short all inquiry; if any one of these passages, if any passage in the poems, be applicable, my friend shall pass for Lorenzo. The son of the Author of the "Night Thoughts" was not old enough, when they were written, to recriminate, or to be a father. The "Night Thoughts" were begun immediately after the mournful event of 1741. The first "Nights" appear, in the books of the Company of Stationers, as the property of Robert Dodsley, in 1742. The Preface to "Night Seven" is dated July the 7th, 1744. The marriage, in consequence of which the supposed Lorenzo was born, happened in May, 1731. Young's child was not born till June, 1733. In 1741, this Lorenzo, this finished infidel, this father to whose education Vice had for some years put the last hand, was only eight years old.

An anecdote of this cruel sort, so open to contradiction, so impossible to be true, who could propagate? Thus easily are blasted the reputations of the living and of the dead.

Who, then, was Lorenzo? exclaim the readers I have mentioned. If we cannot be sure that he was his son, which would have been finely terrible, was he not his nephew, his cousin?

These are questions which I do not pretend to answer. For the sake of human nature, I could wish Lorenzo to have been only the creation of the Poet's fancy: like the Quintus of Anti Lucretius, *quo nomine*, says Polignac, *quem-vis Atheum intellige*. That this was the case, many expressions in the "Night Thoughts" would seem to prove, did not a passage in "Night Eight" appear to show that he had something in his eye for the ground-work at least of the painting. Lovelace or Lorenzo may be feigned characters; but a writer does not feign a name of which he only gives the initial letter:

> Tell not Calista. She will laugh the dead,
> Or send thee to her hermitage with L——.

The Biographia, not satisfied with pointing out the son of Young, in that son's lifetime, as his father's Lorenzo, travels out of its way into the history of the son, and tells us of his having been forbidden his college at Oxford for misbehaviour. How such anecdotes, were they true, tend to illustrate the life of Young, it is not easy to discover. Was the son of the Author of the "Night Thoughts," indeed, forbidden his college for a time, at one of the universities? The author of "Paradise Lost," is by some supposed to have been disgracefully ejected from the other. From juvenile follies who is free? But, whatever the Biographia chooses to relate, the son of Young experienced no dismission from his college either lasting or temporary.

Yet, were nature to indulge him with a second youth, and to leave him at the same time the experience of that which is past, he would probably spend it differently—who would not?—he would certainly be the occasion of less uneasiness to his father. But, from the same experience, he would as certainly, in the same case, be treated differently by his father.

Young was a poet: poets, with reverence be it spoken, do not make the best parents. Fancy and imagination seldom deign to stoop from their heights; always stoop unwillingly to the low level of common duties. Aloof from vulgar life, they pursue their rapid flight beyond the ken of mortals, and descend not to earth but when compelled by necessity. The prose of ordinary occurrences is beneath the dignity of poets.

He who is connected with the Author of the "Night Thoughts," only by veneration for the poet and the Christian, may be allowed to observe, that Young is one of those concerning whom, as you remark in your account of Addison, it is proper rather to say "nothing that is false than all that is true."

But the son of Young would almost sooner, I know, pass for a Lorenzo, than see himself vindicated, at the expense of his father's memory,

from follies which, if it may be thought blameable in a boy to have committed them, it is surely praiseworthy in a man to lament, and certainly not only unnecessary, but cruel in a biographer to record.

Of the "Night Thoughts," notwithstanding their Author's professed retirement, all are inscribed to great or to growing names. He had not yet weaned himself from earls and dukes, from the speakers of the House of Commons, lords commissioners of the Treasury, and chancellors of the Exchequer. In "Night Eight" the politician plainly betrays himself——

> Think no post needful that demands a knave:
> When late our civil helm was shifting hands,
> So P—— thought: think better if you can.

Yet it must be confessed, that at the conclusion of "Night Nine," weary perhaps of courting earthly patrons, he tells his soul,

> Henceforth
> Thy *patron* he, whose diadem has dropt
> Yon gems of Heaven; eternity thy prize;
> And leave the racers of the world their own.

The "Fourth Night" was addressed by "a much-indebted Muse" to the Honourable Mr. Yorke, now Lord Hardwicke, who meant to have laid the Muse under still greater obligation, by the living at Shenfield, in Essex, if it had become vacant.

The "First Night" concludes with this passage—

> Dark, though not blind, like thee, Meonides:
> Or Milton, thee. Ah! could I reach your strain;
> Or his who made Meonides our own!
> Man too he sung. Immortal man I sing.
> Oh, had he prest this theme, pursued the track
> Which opens out of darkness into day!
> Oh, had he mounted on his wing of fire,
> Soar'd, where I sink, and sung immortal man—
> How had it blest mankind, and rescued me!

To the Author of these lines was dedicated, in 1756, the first volume of "An Essay on the Writings and Genius of Pope," which attempted, whether justly or not, to pluck from Pope his "Wing of Fire," and to reduce him to a rank at least one degree lower than the first class of English poets. If Young accepted and approved the dedication, he countenanced this attack upon the fame of him whom he invokes as his Muse.

Part of "paper-sparing" Pope's Third Book of the "Odyssey," deposited in the Museum, is written upon the back of a letter signed "E. Young," which is clearly the handwriting of our Young. The letter, dated only May the 2d, seems obscure; but there can be little doubt that the friendship he requests was a literary one, and that he had the highest literary opinion of Pope. The request was a prologue, I am told.

"Dear Sir, "May the 2d.

"Having been often from home, I know not if you have done me the favour of calling on me. But, be that as it will, I much want that instance of your friendship I mentioned in my last; a friendship I am very sensible I can receive from no one but yourself. I should not urge this thing so much but for very particular reasons; nor can you be at a loss to conceive how a 'trifle of this nature' may be of serious moment to me; and while I am in hopes of the great advantage of your advice about it, I shall not be so absurd as to make any further step without it. I know you are much engaged, and only hope to hear of you at your entire leisure.

"I am, sir, your most faithful
"And obedient servant,
"E. Young."

Nay, even after Pope's death, he says, in "Night Seven,"

> Pope, who could'st make immortals, art thou dead?

Either the "Essay," then, was dedicated to a patron who disapproved its doctrine, which I have been told by the author was not the case; or Young appears, in his old age, to have bartered, for a dedication, an opinion entertained of his friend through all that part of life when he must have been best able to form opinions.

From this account of Young, two or three short passages, which stand almost together in "Night Four," should not be excluded. They afford a picture by his own hand, from the study of which my readers may choose to form their own opinion of the features of his mind, and the complexion of his life.

> Ah me! the dire effect
> Of loitering here, of death defrauded long;
> Of old so gracious (and let that suffice)
> *My very Master knows me not.*
> I've been so long remember'd I'm forgot.
>
> *
>
> When in his courtiers' ears I pour my plaint,
> They drink it as the Nectar of the Great;
> And squeeze my hand, and beg me come to-morrow
>
> *
>
> Twice told the period spent on stubborn Troy,
> Court-favour, yet untaken, I *besiege*.
>
> *
>
> If this song lives, Posterity shall know
> One, though in Britain born, with courtiers bred
> Who thought e'en gold might come a day too late;
> Nor on his subtle death-bed plann'd his scheme
> For future vacancies in church or state.

Deduct from the writer's age "twice told the period spent on stubborn Troy," and you will still leave him more than forty when he sat down to the miserable siege of court favour.—He has before told us

> A fool at forty is a fool indeed.

After all, the siege seems to have been raised only in consequence of what the general thought his "death-bed."

By these extraordinary poems, written after he was sixty, of which I have been led to say so much, I hope, by the wish of doing justice to the living and the dead, it was the desire of Young to be principally known. He entitled the four volumes which he published himself, "The Works of the Author of the Night Thoughts." While it is remembered that from these he excluded many of his writings, let it not be forgotten that the rejected pieces contained nothing prejudicial to the cause of virtue, or of religion. Were every thing that Young ever wrote to be published, he would only appear, perhaps, in a less respectable light as a poet, and more despicable as a dedicator; he would not pass for a worse Christian, or for a worse man. This enviable praise is due to Young. Can it be claimed by every writer? His dedications, after all, he had perhaps no right to suppress. They all, I believe, speak, not a little to the credit of his gratitude, of favours received; and I know not whether the author, who has once solemnly

printed an acknowledgment of a favour, should not always print it.

Is it to the credit or to the discredit of Young, as a poet, that of his "Night Thoughts" the French are particularly fond?

Of the "Epitaph on Lord Aubrey Beauclerk," dated 1740, all I know is, that I find it in the late body of English poetry, and that I am sorry to find it there.

Notwithstanding the farewell which he seemed to have taken in the "Night Thoughts" of every thing which bore the least resemblance to ambition, he dipped again in politics. In 1745 he wrote "Reflections on the Public Situation of the Kingdom, addressed to the Duke of Newcastle;" indignant, as it appears, to behold

—a pope-bred Princeling crawl ashore,
And whistle cut-throats, with those swords that scrap'd
Their barren rocks for wretched sustenance,
To cut his passage to the British throne.

This political poem might be called a "Night Thought." Indeed it was originally printed as the conclusion of the "Night Thoughts," though he did not gather it with his other works.

Prefixed to the second edition of Howe's "Devout Meditations" is a Letter from Young, dated Jan. 19, 1752, addressed to Archibald Macauly, Esq. thanking him for the book, which he says he shall "never lay far out of his reach; for a greater demonstration of a sound head and a sincere heart he never saw."

In 1753, when "The Brothers" had lain by him above thirty years, it appeared upon the stage. If any part of his fortune had been acquired by servility of adulation, he now determined to deduct from it no inconsiderable sum, as a gift to the Society for the Propagation of the Gospel. To this sum he hoped the profits of "The Brothers" would amount. In his calculation he was deceived; but by the bad success of his play the Society was not a loser. The Author made up the sum he originally intended, which was a thousand pounds, from his own pocket.

The next performance which he printed was a prose publication, entitled "The Centaur not Fabulous, in Six Letters to a Friend, on the Life in Vogue." The conclusion is dated November 29, 1754. In the third Letter is described the death-bed of the "gay, young, noble, ingenious, accomplished, and most wretched Altamont." His last words were—"My principles have poisoned my friend, my extravagance has beggared my boy, my unkindness has murdered my wife." Either Altamont and Lorenzo were the twin production of fancy, or Young was unlucky enough to know two characters who bore no little resemblance to each other in perfection of wickedness. Report has been accustomed to call Altamont Lord Euston.

"The Old Man's Relapse," occasioned by an Epistle to Walpole, if written by Young, which I much doubt, must have been written very late in life. It has been seen, I am told, in a Miscellany published thirty years before his death. In 1758, he exhibited "The Old Man's Relapse" in more than words, by again becoming a dedicator, and publishing a sermon addressed to the King.

The lively Letter in prose, "On Original Composition," addressed to Richardson, the author of "Clarissa," appeared in 1759. Though he despair "of breaking through the frozen obstructions of age and care's incumbent cloud, into that flow of thought and brightness of expression which subjects so polite require;" yet is it more like the production of untamed, unbridled youth, than of jaded fourscore. Some sevenfold volumes put him in mind of Ovid's sevenfold channels of the Nile at the conflagration:

——— ostia septem
Pulverulenta vocant, septem sine flumine valles.

Such leaden labours are like Lycurgus's iron money, which are so much less in value than in bulk, that it required barns for strong boxes, and a yoke of oxen to draw five hundred pounds.

If there is a famine of invention in the land, we must travel, he says, like Joseph's brethren, far for food; we must visit the remote and rich ancients. But an inventive genius may safely stay at home; that, like the widow's cruse, is divinely replenished from within, and affords us a miraculous delight. He asks why it should seem altogether impossible, that Heaven's latest editions of the human mind may be the most correct and fair? and Jonson, he tells us, was very learned, as Samson was very strong, to his own hurt. Blind to the nature of tragedy, he pulled down all antiquity on his head, and buried himself under it.

Is this "care's incumbent cloud," or "the frozen obstructions of age?"

In this letter Pope is severely censured for his "fall from Homer's numbers, free as air, lofty and harmonious as the spheres, into childish shackles and tinkling sounds; for putting Achilles into petticoats a second time:" but we are told that the dying swan talked over an epic plan with Young a few weeks before his decease.

Young's chief inducement to write this Letter was, as he confesses, that he might erect a monumental marble to the memory of an old friend. He, who employed his pious pen for almost the last time in thus doing justice to the exemplary death-bed of Addison, might probably, at the close of his own life, afford no unuseful lesson for the deaths of others.

In the postscript, he writes to Richardson, that he will see in his next how far Addison is an original. But no other letter appears.

The few lines which stand in the last edition, as "sent by Lord Melcombe to Dr. Young, not long before his Lordship's death," were indeed so sent, but were only an introduction to what was there meant by "The Muse's latest Spark." The poem is necessary, whatever may be its merit, since the Preface to it is already printed. Lord Melcombe called his Tusculum "La Trappe."

Love thy country, wish it well,
Not with too intense a care,
'Tis enough, that when it fell,
Thou its ruin didst not share.

Envy's censure, Flattery's praise,
With unmov'd indifference view;
Learn to tread life's dangerous maze,
With unerring Virtue's clew.

Void of strong desire and fear,
Life's wide ocean trust no more;
Strive thy little bark to steer
With the tide, but near the shore.

Thus prepar'd, thy shorten'd sail
Shall, whene'er the winds increase,
Seizing each propitious gale,
Waft thee to the port of peace.

Keep thy conscience from offence,
And tempestuous passions free,
So, when thou art call'd from hence,
Easy shall thy passage be;

Easy shall thy passage be,
Cheerful thy allotted stay,
Short th' account 'twixt God and thee;
Hope shall meet thee on the way:

Truth shall lead thee to the gate,
Mercy's self shall let thee in,
Where its never-changing state,
Full perfection shall begin.

The poem was accompanied by a letter.

"*La Trappe, the 27th of Oct.* 1761.

"DEAR SIR,

"You seemed to like the ode I sent you for your amusement: I now send it you as a present. If you please to accept of it, and are willing that our friendship should be known when we are gone, you will be pleased to leave this among those of your own papers that may possibly see the light by a posthumous publication. God send us health while we stay, and an easy journey.

"My dear Dr. Young,
"Yours, most cordially,
"MELCOMBE."

In 1762, a short time before his death, Young published "Resignation." Notwithstanding the manner in which it was really forced from him by the world, criticism has treated it with no common severity. If it shall be thought not to deserve the highest praise, on the other side of fourscore, by whom, except by Newton and by Waller, has praise been merited?

To Mrs. Montagu, the famous champion of Shakspeare, I am indebted for the history of "Resignation." Observing that Mrs. Boscawen, in the midst of her grief for the loss of the admiral, derived consolation from the perusal of the "Night Thoughts," Mrs. Montagu proposed a visit to the Author. From conversing with Young, Mrs. Boscawen derived still further consolation; and to that visit she and the world were indebted for this poem. It compliments Mrs. Montagu in the following lines;

Yet write I must. A lady sues:
How shameful her request!
My brain in labour with dull rhyme,
Hers teeming with the best.

And again—

And friend you have, and I the same,
Whose prudent, soft address,
Will bring to life those healing thoughts
Which died in your distress.

That friend, the spirit of thy theme
Extracting for your ease,
Will leave to me the dreg, in thoughts
Too common; such as these.

By the same lady I was enabled to say, in her own words, that Young's unbounded genius appeared to greater advantage in the companion than even in the author; that the Christian was in him a character still more inspired, more enraptured, more sublime, than the poet; and that, in his ordinary conversation,

——letting down the golden chain from high
He drew his audience upward to the sky.

Notwithstanding Young had said, in his "Conjectures on Original Composition," that "blank verse is verse unfallen, uncurst; verse reclaimed, re-enthroned in the true language of the gods:" notwithstanding he administered consolation to his own grief in this immortal language, Mrs. Boscawen was comforted in rhyme.

While the poet and the Christian were applying this comfort, Young had himself occasion for comfort, in consequence of the sudden death of Richardson, who was printing the former part of the poem. Of Richardson's death he says—

When Heav'n would kindly set us free,
And earth's enchantment end;
It takes the most effectual means,
And robs us of a friend.

To "Resignation" was prefixed an Apology for its appearance: to which more credit is due than to the generality of such apologies, from Young's unusual anxiety that no more productions of his old age should disgrace his former fame. In his will, dated February 1760, he desires of his executors, *in a particular manner*, that all his manuscript books and writings whatever might be burned, except his book of accounts.

In September, 1764, he added a kind of codicil, wherein he made it his dying entreaty to his housekeeper, to whom he left 1000*l.* "that all his manuscripts might be destroyed as soon as he was dead, which would greatly oblige her deceased *friend*."

It may teach mankind the uncertainty of worldly friendships, to know that Young, either by surviving those he loved, or by outliving their affections, could only recollect the names of two *friends*, his housekeeper and a hatter, to mention in his will; and it may serve to repress that testamentary pride, which too often seeks for sounding names and titles, to be informed that the Author of the "Night Thoughts" did "not blush to leave a legacy to his friend Henry Stevens, a hatter at the Templegate." Of these two remaining friends, one went before Young. But at eighty-four, "where," as he asks in *The Centaur*, "is that world into which we were born?"

The same humility which marked a hatter and a housekeeper for the friends of the Author of the "Night Thoughts," had before bestowed the same title on his footman, in an epitaph in his "Churchyard" upon James Baker, dated 1749; which I am glad to find in the late collection of his works.

Young and his housekeeper were ridiculed with more ill-nature than wit, in a kind of novel published by Kidgell in 1755, called "The Card," under the names of Dr. Elwes and Mrs. Fusby.

In April, 1765, at an age to which few attain, a period was put to the life of Young.

He had performed no duty for three or four years, but he retained his intellects to the last.

Much is told in the "Biographia," which I know not to have been true, of the manner of his burial; of the master and children of a charity school, which he founded in his parish, who neglected to attend their benefactor's corpse; and of a bell which was not caused to toll as often as upon those occasions bells usually toll. Had that humanity which is here lavished upon things of little consequence either to the living or to the dead, been shown in its proper place to the living, I should have had less to say about Lorenzo. They who lament that these misfortunes happened to Young, forget the praise he bestows upon Socrates, in the preface to "Night

Seven," for resenting his friend's request about his funeral.

During some part of his life Young was abroad, but I have not been able to learn any particulars.

In his seventh satire he says,

> When, after battle, I the field have *seen*
> Spread o'er with ghastly shapes which once were *men*.

It is known also, that from this or from some other field he once wandered into the camp with a classic in his hand, which he was reading intently; and had some difficulty to prove that he was only an absent poet, and not a spy.

The curious reader of Young's life will naturally inquire to what it was owing, that though he lived almost forty years after he took orders, which included one whole reign uncommonly long, and part of another, he was never thought worthy of the least preferment. The Author of the "Night Thoughts" ended his days upon a living which came to him from his college without any favour, and to which he probably had an eye when he determined on the church. To satisfy curiosity of this kind is, at this distance of time, far from easy. The parties themselves know not often, at the instant, why they are neglected, or why they are preferred. The neglect of Young is by some ascribed to his having attached himself to the Prince of Wales, and to his having preached an offensive sermon at St. James's. It has been told me that he had two hundred a year in the late reign, by the patronage of Walpole; and that, whenever any one reminded the King of Young, the only answer was, "he has a pension." All the light thrown on this inquiry, by the following letter from Secker, only serves to show at what a late period of life the Author of the "Night Thoughts" solicited preferment:

"*Deanery of St. Paul's, July* 8, 1758.

"Good Dr. Young,

"I have long wondered, that more suitable notice of your great merit hath not been taken by persons in power: but how to remedy the omission I see not. No encouragement hath ever been given me to mention things of this nature to his Majesty. And therefore, in all likelihood, the only consequence of doing it would be weakening the little influence which I may possibly have on some other occasions. Your fortune and your reputation set you above the need of advancement; and your sentiments, above that concern for it, on your own account, which, on that of the public, is sincerely felt by

"Your loving brother,

"Tho. Cant."

At last, at the age of fourscore, he was appointed, in 1761, clerk of the closet to the Princess Dowager.

One obstacle must have stood not a little in the way of that preferment after which his whole life seems to have panted. Though he took orders, he never entirely shook off politics. He was always the lion of his master Milton, "pawing to get free his hinder parts." By this conduct, if he gained some friends, he made many enemies.

Again: Young was a poet; and again, with reverence be it spoken, poets by profession do not always make the best clergymen. If the Author of the "Night Thoughts" composed many sermons, he did not oblige the public with many.

Besides, in the latter part of life, Young was fond of holding himself out for a man retired from the world. But he seemed to have forgotten that the same verse which contains "oblitus meorum," contains also "obliviscendus et illis." The brittle chain of worldly friendship and patronage is broken as effectually, when one goes beyond the length of it, as when the other does. To the vessel which is sailing from the shore, it only appears that the shore also recedes; in life it is truly thus. He who retires from the world will find himself, in reality, deserted as fast, if not faster, by the world. The public is not to be treated as the coxcomb treats his mistress; to be threatened with desertion, in order to increase fondness.

Young seems to have been taken at his word. Notwithstanding his frequent complaints of being neglected, no hand was reached out to pull him from that retirement of which he declared himself enamoured. Alexander assigned no palace for the residence of Diogenes, who boasted his surly satisfaction with his tub.

Of the domestic manners and petty habits of the Author of the "Night Thoughts," I hoped to have given you an account from the best authority: but who shall dare to say, To-morrow I will be wise or virtuous, or to-morrow I will do a particular thing? Upon inquiring for his housekeeper, I learned that she was buried two days before I reached the town of her abode.

In a letter from Tscharner, a noble foreigner, to Count Haller, Tscharner says, he has lately spent four days with Young at Welwyn, where the author takes all the ease and pleasure mankind can desire. "Every thing about him shows the man, each individual being placed by rule. All is neat without art. He is very pleasant in conversation, and extremely polite."

This and more may possibly be true; but Tscharner's was a first visit, a visit of curiosity and admiration, and a visit which the Author expected.

Of Edward Young an anecdote which wanders among readers is not true, that he was Fielding's Parson Adams. The original of that famous painting was William Young, who was a clergyman. He supported an uncomfortable existence by translating for the booksellers from Greek; and, if he did not seem to be his own friend, was at least no man's enemy. Yet the facility with which this report has gained belief in the world argues, were it not sufficiently known, that the Author of the "Night Thoughts" bore some resemblance to Adams.

The attention which Young bestowed upon the perusal of books is not unworthy imitation. When any passage pleased him he appears to have folded down the leaf. On these passages he bestowed a second reading. But the labours of man are too frequently vain. Before he returned to much of what he had once approved, he died. Many of his books, which I have seen, are by those notes of approbation so swelled beyond their real bulk, that they will hardly shut.

> What though we wade in wealth or soar in fame?
> Earth's highest station ends in *Here he lies!*
> And *dust to dust* concludes her noblest song!

The Author of these lines is not without his *Hic jacet*.

By the good sense of his son, it contains none of that praise which no marble can make the bad or the foolish merit; which, without the direction of a stone or a turf will find its way, sooner or later, to the deserving.

M. S.
Optimi Parentis
EDVARDI YOUNG, LL.D.
Hujus Ecclesiæ rect.
Et Elizabethæ
fœm. prænob.
Conjugis ejus amantissimæ,
Pio et gratissimo animo
Hoc marmor posuit
F. Y.
Filius superstes.

Is it not strange that the Author of the "Night Thoughts" has inscribed no monument to the memory of his lamented wife? Yet, what marble will endure as long as the poems?

Such, my good friend, is the account which I have been able to collect of the great Young. That it may be long before any thing like what I have just transcribed be necessary for you, is the sincere wish of,

Dear sir,
Your greatly obliged friend,
HERBERT CROFT, Jun.

Lincoln's Inn,
Sept. 1780.

P. S. This account of Young was seen by you in manuscript, you know, sir; and, though I could not prevail on you to make any alteration, you insisted on striking out one passage, because it said, that, if I did not wish you to live long for your sake, I did for the sake of myself and of the world. But this postscript you will not see before the printing of it; and I will say here, in spite of you, how I feel myself honoured and bettered by your friendship: and that, if I do credit to the church, after which I always longed, and for which I am now going to give in exchange the bar, though not at so late a period of life as Young took orders, it will be owing, in no small measure, to my having had the happiness of calling the Author of "The Rambler" my friend. H. C.

Oxford, Oct. 1782.

OF Young's poems it is difficult to give any general character; for he has no uniformity of manner; one of his pieces has no great resemblance to another. He began to write early, and continued long; and at different times had different modes of poetical excellence in view. His numbers are sometimes smooth, and sometimes rugged; his style is sometimes concatenated, and sometimes abrupt; sometimes diffusive, and sometimes concise. His plan seems to have started in his mind at the present moment; and his thoughts appear the effect of chance, sometimes adverse, and sometimes lucky, with very little operation of judgment.

He was not one of those writers whom experience improves, and who, observing their own faults, become gradually correct. His poem on the "Last Day," his first great performance, has an equability and propriety, which he afterwards either never endeavoured or never attained. Many paragraphs are noble, and few are mean, yet the whole is languid; the plan is too much extended, and a succession of images divides and weakens the general conception; but the great reason why the reader is disappointed is, that the thought of the LAST DAY makes every man more than poetical, by spreading over his mind a general obscurity of sacred horror, that oppresses distinction, and disdains expression.

His story of "Jane Grey" was never popular. It is written with elegance enough; but Jane is too heroic to be pitied.

The "Universal Passion" is indeed a very great performance. It is said to be a series of epigrams; but if it be, it is what the Author intended: his endeavour was at the production of striking distichs and pointed sentences; and his distichs have the weight of solid sentiment, and his points the sharpness of resistless truth.

His characters are often selected with discernment, and drawn with nicety; his illustrations were often happy, and his reflections often just. His species of satire is between those of Horace and Juvenal; and he has the gayety of Horace without his laxity of numbers, and the morality of Juvenal with greater variation of images. He plays, indeed, only on the surface of life; he never penetrates the recesses of the mind, and therefore the whole power of his poetry is exhausted by a single perusal; his conceits please only when they surprise.

To translate he never condescended, unless his "Paraphrase on Job" may be considered as a version: in which he has not, I think, been unsuccessful; he indeed favoured himself, by choosing those parts which most easily admit the ornaments of English poetry.

He had least success in his lyric attempts, in which he seems to have been under some malignant influence: he is always labouring to be great, and at last is only turgid.

In his "Night Thoughts" he has exhibited a very wide display of original poetry, variegated with deep reflections and striking allusions, a wilderness of thought, in which the fertility of fancy scatters flowers of every hue and of every odour. This is one of the few poems in which blank verse could not be changed for rhyme but with disadvantage. The wild diffusion of the sentiments, and the digressive sallies of imagination, would have been compressed and restrained by confinement to rhyme. The excellence of this work is not exactness, but copiousness; particular lines are not to be regarded; the power is in the whole; and in the whole there is a magnificence like that ascribed to Chinese plantation, the magnificence of vast extent and endless diversity.

His last poem was "Resignation;" in which he made, as he was accustomed, an experiment of a new mode of writing, and succeeded better than in his "Ocean" or his "Merchant." It was very falsely represented as a proof of decayed faculties. There is Young in every stanza, such as he often was in the highest vigour.

His tragedies, not making part of the Collection, I had forgotten, till Mr. Stevens recalled them to my thoughts by remarking, that he seemed to have one favourite catastrophe, as his three plays all concluded with lavish suicide; a method by which, as Dryden remarked, a poet easily rids his scene of persons whom he wants

not to keep alive. In "Busiris" there are the greatest ebullitions of imagination; but the pride of Busiris is such as no other man can have, and the whole is too remote from known life to raise either grief, terror, or indignation. The "Revenge" approaches much nearer to human practices and manners, and therefore keeps possession of the stage; the first design seems suggested by "Othello;" but the reflections, the incidents, and the diction, are original. The moral observations are so introduced, and so expressed, as to have all the novelty that can be required. Of "The Brothers" I may be allowed to say nothing, since nothing was ever said of it by the public.

It must be allowed of Young's poetry that it abounds in thought, but without much accuracy or selection. When he lays hold of an illustration, he pursues it beyond expectation, sometimes happily, as in his parallel of *Quicksilver* with *Pleasure*, which I have heard repeated with approbation by a lady, of whose praise he would have been justly proud, and which is very ingenious, very subtle, and almost exact; but sometimes he is less lucky, as when, in his "Night Thoughts," it having dropped into his mind that the orbs, floating in space, might be called the *cluster* of creation, he thinks on a cluster of grapes, and says, that they all hang on the great vine, drinking the "nectareous juice of immortal life."

His conceits are sometimes yet less valuable. In "The Last Day" he hopes to illustrate the re-assembly of the atoms that compose the human body, at the "Trump of Doom," by the collection of bees into a swarm at the tinkling of a pan.

The prophet says of Tyre, that "her merchants are princes." Young says of Tyre in his "Merchant,"

> Her merchants princes, and each *deck a throne.*

Let burlesque try to go beyond him.

He has the trick of joining the turgid and familiar; to buy the alliance of Britain, "Climes were paid down." Antithesis is his favourite. "They for kindness hate:" and "because she's right she's ever in the wrong."

His versification is his own; neither his blank nor his rhyming lines have any resemblance to those of former writers; he picks up no hemistichs, he copies no favourite expressions; he seems to have laid up no stores of thought or diction, but to owe all to the fortuitous suggestions of the present moment. Yet I have reason to believe that, when once he had formed a new design, he then laboured it with very patient industry; and that he composed with great labour and frequent revisions.

His verses are formed by no certain model; he is no more like himself in his different productions than he is like others. He seems never to have studied prosody, nor to have had any direction but from his own ear. But with all his defects, he was a man of genius and a poet.

MALLET.

Of David Mallet, having no written memorial, I am able to give no other account than such as is supplied by the unauthorised loquacity of common fame, and a very slight personal knowledge.

He was by his original one of the Macgregors, a clan, that became, about sixty years ago, under the conduct of Robin Roy, so formidable and so infamous for violence and robbery, that the name was annulled by a legal abolition; and when they were all to denominate themselves anew, the father, I suppose, of this author, called himself Malloch.

David Malloch was, by the penury of his parents, compelled to be *janitor* of the high school at Edinburgh; a mean office, of which he did not afterwards delight to hear. But he surmounted the disadvantages of his birth and fortune; for when the Duke of Montrose applied to the College of Edinburgh for a tutor to educate his sons, Malloch was recommended; and I never heard that he dishonoured his credentials.

When his pupils were sent to see the world, they were entrusted to his care; and having conducted them round the common circle of modish travels, he returned with them to London, where by the influence of the family in which he resided, he naturally gained admission to many persons of the highest rank and the highest character, to wits, nobles, and statesmen.

Of his works, I know not whether I can trace the series. His first production was "William and Margaret;"* of which though it contains nothing very striking or difficult, he has been envied the reputation; and plagiarism has been boldly charged, but never proved.

Not long afterwards he published "The Excursion," (1728,) a desultory and capricious view of such scenes of nature as his fancy led him, or his knowledge enabled him to describe. It is not devoid of poetical spirit. Many of his images are striking, and many of the paragraphs are elegant. The cast of diction seems to be copied from Thomson, whose "Seasons" were then in their full blossom of reputation. He has Thomson's beauties and his faults.

His poem on "Verbal Criticism" (1733) was written to pay court to Pope, on a subject which he either did not understand, or willingly misrepresented; and is little more than an improvement, or rather expansion, of a fragment which Pope printed in a Miscellany long before he en-

* Mallet's "William and Margaret" was printed in Aaron Hill's "Plain Dealer," No. 36, July 24, 1724. In its original state it was very different from what it is in the last edition of his works.

grafted it into a regular poem. There is in this piece more pertness than wit, and more confidence than knowledge. The versification is tolerable, nor can criticism allow it a higher praise.

His first tragedy was "Eurydice," acted at Drury-lane, in 1731; of which I know not the reception nor the merit, but have heard it mentioned as a mean performance. He was not then too high to accept a prologue and epilogue from Aaron Hill, neither of which can be much commended.

Having cleared his tongue from his native pronunciation so as to be no longer distinguished as a Scot, he seems inclined to disencumber himself from all adherences of his original, and took upon him to change his name from Scotch *Malloch*, to English *Mallet*, without any imaginable reason of preference which the eye or ear can discover. What other proofs he gave of disrespect to his native country, I know not; but it was remarked of him, that he was the only Scot whom Scotchmen did not commend.

About this time Pope, whom he visited familiarly, published his "Essay on Man," but concealed the author; and when Mallet entered one day, Pope asked him slightly what there was new. Mallet told him, that the newest piece was something called an "Essay on Man," which he had inspected idly, and seeing the utter inability of the author, who had neither skill in writing nor knowledge of the subject, had tossed it away. Pope, to punish his self-conceit, told him the secret.

A new edition of the works of Bacon being prepared (1750) for the press, Mallet was employed to prefix a life, which he has written with elegance, perhaps with some affectation; but with so much more knowledge of history than of science, that when he afterwards undertook the Life of Marlborough, Warburton remarked, that he might perhaps forget that Marlborough was a general, as he had forgotten that Bacon was a philosopher.

When the Prince of Wales was driven from the palace, and setting himself at the head of the opposition, kept a separate court, he endeavoured to increase his popularity by the patronage of literature, and made Mallet his under secretary, with a salary of two hundred pounds a year; Thomson likewise had a pension; and they were associated in the composition of "The Mask of Alfred," which in its original state was played at Cliefden, in 1740; it was afterwards almost wholly changed by Mallet, and brought upon the stage at Drury-lane, in 1751, but with no great success.

Mallet, in a familiar conversation with Garrick, discoursing of the diligence which he was then exerting upon the Life of Marlborough, let him know, that in the series of great men quickly to be exhibited, he should *find a niche* for the hero of the theatre. Garrick professed to wonder by what artifice he could be introduced; but Mallet let him know, that, by a dexterous anticipation, he should fix him in a conspicuous place. "Mr. Mallet," says Garrick, in his gratitude of exultation, "have you left off to write for the stage?" Mallet then confessed that he had a drama in his hands. Garrick promised to act it; and "Alfred" was produced.

The long retardation of the Life of the Duke of Marlborough, shows, with strong conviction, how little confidence can be placed in posthumous renown. When he died, it was soon determined that his story should be delivered to posterity; and the papers supposed to contain the necessary information were delivered to Lord Molesworth, who had been his favourite in Flanders. When Molesworth died, the same papers were transferred with the same design to Sir Richard Steele, who in some of his exigencies put them in pawn. They then remained with the old Dutchess, who in her will assigned the task to Glover and Mallet, with a reward of a thousand pounds, and a prohibition to insert any verses. Glover rejected, I suppose with disdain, the legacy, and devolved the whole work upon Mallet; who had from the late Duke of Marlborough a pension to promote his industry, and who talked of the discoveries which he had made; but left not, when he died, any historical labours behind him.

While he was in the Prince's service he published "Mustapha," with a prologue by Thomson, not mean, but far inferior to that which he received from Mallet for "Agamemnon." The Epilogue, said to be written by a friend, was composed in haste by Mallet, in the place of one promised which was never given. This tragedy was dedicated to the Prince his master. It was acted at Drury-lane, in 1739, and was well received, but was never revived.

In 1740, he produced, as has been already mentioned, "The Mask of Alfred," in conjunction with Thomson.

For some time afterwards he lay at rest. After a long interval, his next work was "Amyntor and Theodora," (1747,) a long story in blank verse; in which it cannot be denied that there is copiousness and elegance of language, vigour of sentiment, and imagery well adapted to take possession of the fancy. But it is blank verse. This he sold to Vaillant for one hundred and twenty pounds. The first sale was not great, and it is now lost in forgetfulness.

Mallet, by address or accident, perhaps by his dependence on the Prince, found his way to Bolingbroke; a man whose pride and petulance made his kindness difficult to gain, or keep, and whom Mallet was content to court by an act, which, I hope, was unwillingly performed. When it was found that Pope had clandestinely printed an unauthorized number of the pamphlet called "The Patriot King," Bolingbroke, in a fit of useless fury, resolved to blast his memory, and employed Mallet (1749) as the executioner of his vengeance. Mallet had not virtue, or had not spirit, to refuse the office; and was rewarded, not long after, with the legacy of Lord Bolingbroke's works.

Many of the political pieces had been written during the opposition to Walpole, and given to Franklin, as he supposed, in perpetuity. These, among the rest, were claimed by the will. The question was referred to arbitrators; but, when they decided against Mallet, he refused to yield to the award; and by the help of Millar the bookseller, published all that he could find, but with success very much below his expectation.

In 1755, his mask of "Britannia" was acted at Drury-lane; and his tragedy of "Elvira" in 1763; in which year he was appointed keeper of the book of entries for ships in the port of London.

In the beginning of the last war, when the na-

tion was exasperated by ill success, he was employed to turn the public vengeance upon Byng, and wrote a letter of accusation under the character of a "Plain Man." The paper was with great industry circulated and dispersed; and he, for his seasonable intervention, had a considerable pension bestowed upon him, which he retained to his death.

Towards the end of his life he went with his wife to France; but after a while, finding his health declining, he returned alone to England, and died in April, 1765.

He was twice married, and by his first wife had several children. One daughter, who married an Italian of rank, named Cilesia, wrote a tragedy called "Almida," which was acted at Drury-lane. His second wife was the daughter of a nobleman's steward, who had a considerable fortune, which she took care to retain in her own hands.

His stature was diminutive, but he was regularly formed; his appearance, till he grew corpulent, was agreeable, and he suffered it to want no recommendation that dress could give it. His conversation was elegant and easy. The rest of his character may, without injury to his memory, sink into silence.

As a writer, he cannot be placed in any high class. There is no species of composition in which he was eminent. His dramas had their day, a short day, and are forgotten; his blank verse seems to my ear the echo of Thomson. His "Life of Bacon" is known as it is appended to Bacon's volumes, but is no longer mentioned. His works are such as a writer, bustling in the world, showing himself in public, and emerging occasionally, from time to time, into notice, might keep alive by his personal influence; but which, conveying little information, and giving no great pleasure, must soon give way, as the succession of things produces new topics of conversation, and other modes of amusement.

AKENSIDE.

Mark Akenside was born on the ninth of November, 1721, at Newcastle upon Tyne. His father Mark was a butcher, of the presbyterian sect; his mother's name was Mary Lumsden. He received the first part of his education at the grammar-school of Newcastle; and was afterwards instructed by Mr. Wilson, who kept a private academy.

At the age of eighteen he was sent to Edinburgh, that he might qualify himself for the office of a dissenting minister, and received some assistance from the fund which the dissenters employ in educating young men of scanty fortune. But a wider view of the world opened other scenes, and prompted other hopes; he determined to study physic, and repaid that contribution, which, being received for a different purpose, he justly thought it dishonourable to retain.

Whether, when he resolved not to be a dissenting minister, he ceased to be a dissenter, I know not. He certainly retained an unnecessary and outrageous zeal for what he called and thought liberty; a zeal which sometimes disguises from the world, and not rarely from the mind which it possesses, an envious desire of plundering wealth or degrading greatness; and of which the immediate tendency is innovation and anarchy, an impetuous eagerness to subvert and confound, with very little care what shall be established.

Akenside was one of those poets who have felt very early the motions of genius, and one of those students who have very early stored their memories with sentiments and images. Many of his performances were produced in his youth; and his greatest work, "The Pleasures of Imagination," appeared in 1744. I have heard Dodsley, by whom it was published, relate, that when the copy was offered him, the price demanded for it, which was a hundred and twenty pounds, being such as he was not inclined to give precipitately, he carried the work to Pope, who, having looked into it, advised him not to make a niggardly offer; for "this was no every-day writer."

In 1741 he went to Leyden, in pursuit of medical knowledge; and three years afterwards (May 16, 1744) became doctor of physic, having, according to the custom of the Dutch Universities, published a thesis or dissertation. The subject which he chose was "The Original and Growth of the Human Fœtus;" in which he is said to have departed, with great judgment, from the opinion then established, and to have delivered that which has been since confirmed and received.

Akenside was a young man, warm with every notion that by nature or accident had been connected with the sound of liberty, and, by an eccentricity which such dispositions do not easily avoid, a lover of contradiction, and no friend to any thing established. He adopted Shaftesbury's foolish assertion of the efficacy of ridicule for the discovery of truth. For this he was attacked by Warburton, and defended by Dyson: Warburton afterwards reprinted his remarks at the end of his dedication to the Freethinkers.

The result of all the arguments which have been produced in a long and eager discussion of this idle question, may easily be collected. If ridicule be applied to any position as the test of truth, it will then become a question whether such ridicule be just; and this can only be decided by the application of truth, as the test of ridicule. Two men fearing, one a real and the other a fancied danger, will be for a while equally exposed to the inevitable consequences of cowardice, contemptuous censure, and ludicrous representation; and the true state of both cases must be known, before it can be decided whose terror is rational, and whose is ridiculous; who is to be pitied, and who to be despised. Both are for a while equally exposed to laughter, but both are not therefore equally contemptible.

In the revisal of his poem, though he dies

before he had finished it, he omitted the lines which had given occasion to Warburton's objections.

He published, soon after his return from Leyden, (1745,) his first collection of odes: and was impelled, by his rage of patriotism, to write a very acrimonious epistle to Pulteney, whom he stigmatizes, under the name of Curio, as the betrayer of his country.

Being now to live by his profession, he first commenced physician at Northampton, where Dr. Stonehouse then practised, with such reputation and success, that a stranger was not likely to gain ground upon him. Akenside tried the contest a while; and having deafened the place with clamours for liberty, removed to Hampstead, where he resided more than two years, and then fixed himself in London, the proper place for a man of accomplishments like his.

At London he was known as a poet, but was still to make his way as a physician; and would perhaps have been reduced to great exigences but that Mr. Dyson, with an ardour of friendship that has not many examples, allowed him three hundred pounds a year. Thus supported, he advanced gradually in medical reputation, but never attained any great extent of practice, or eminence of popularity. A physician in a great city seems to be the mere plaything of fortune; his degree of reputation is, for the most part, totally casual: they that employ him know not his excellence; they that reject him know not his deficience. By any acute observer, who had looked on the transactions of the medical world for half a century, a very curious book might be written on the "Fortune of Physicians."

Akenside appears not to have been wanting to his own success: he placed himself in view by all the common methods; he became a Fellow of the Royal Society; he obtained a degree at Cambridge; and was admitted into the College of Physicians; he wrote little poetry, but published from time to time, medical essays and observations: he became physician to St. Thomas's Hospital; he read the Gulstonian Lectures in Anatomy; but began to give, for the Crounian Lecture, a history of the revival of learning, from which he soon desisted; and, in conversation, he very eagerly forced himself into notice by an ambitious ostentation of elegance and literature.

His Discourse on the Dysentery (1764) was considered as a very conspicuous specimen of Latinity; which entitled him to the same height of place among the scholars as he possessed before among the wits; and he might perhaps have risen to a greater elevation of character, but that his studies were ended with his life, by a putrid fever, June 23, 1770, in the forty-ninth year of his age.

Akenside is to be considered as a didactic and lyric poet. His great work is "The Pleasures of Imagination;" a performance which, published as it was, at the age of twenty-three, raised expectations that were not very amply satisfied. It has undoubtedly a just claim to very particular notice, as an example of great felicity of genius, and uncommon amplitude of acquisitions, of a young mind stored with images, and much exercise in combining and comparing them.

With the philosophical or religious tenets of the author I have nothing to do; my business is with his poetry. The subject is well chosen, as it includes all images that can strike or please, and thus comprises every species of poetical delight. The only difficulty is in the choice of examples and illustrations; and it is not easy, in such exuberance of matter, to find the middle point between penury and satiety. The parts seem artificially disposed, with sufficient coherence, so as that they cannot change their places without injury to the general design.

His images are displayed with such luxuriance of expression, that they are hidden like Butler's moon, by a "veil of light;" they are forms fantastically lost under superfluity of dress. *Pars minima est ipsa puella sui.* The words are multiplied till the sense is hardly perceived; attention deserts the mind, and settles in the ear. The reader wanders through the gay diffusion, sometimes amazed, and sometimes delighted, but, after many turnings in the flowery labyrinth, comes out as he went in. He remarked little, and laid hold on nothing.

To his versification justice requires that praise should not be denied. In the general fabrication of his lines he is, perhaps, superior to any other writer of blank verse; his flow is smooth, and his pauses are musical; but the concatenation of his verses is commonly too long continued, and the full close does no trecur with sufficient frequency. The sense is carried on through a long intertexture of complicated clauses, and, as nothing is distinguished, nothing is remembered.

The exemption which blank verse affords from the necessity of closing the sense with the couplet betrays luxuriant and active minds into such self-indulgence, that they pile image upon image, ornament upon ornament, and are not easily persuaded to close the sense at all. Blank verse will, therefore, I fear, be too often found in description exuberant, in argument loquacious, and in narration tiresome.

His diction is certainly poetical as it is not prosaic, and elegant as it is not vulgar. He is to be commended as having fewer artifices of disgust than most of his brethren of the blank song. He rarely either recalls old phrases, or twists his metre into harsh inversions. The sense, however, of his words is strained, when "he views the Ganges from Alpine heights;" that is, from mountains like the Alps. And the pedant surely intrudes (but when was blank verse without pedantry?) when he tells how "Planets *absolve* the stated round of Time."

It is generally known to the readers of poetry that he intended to revise and augment this work, but died before he had completed his design. The reformed work as he left it, and the additions which he had made, are very properly retained in the late collection. He seems to have somewhat contracted his diffusion; but I know not whether he has gained in closeness what he has lost in splendour. In the additional book, "The Tale of Solon" is too long.

One great defect of his poem is very properly censured by Mr. Walker, unless it may be said, in his defence, that what he has omitted was not properly in his plan. His "picture of man is grand and beautiful, but unfinished. The immortality of the soul, which is the natural con-

sequence of the appetites and powers she is invested with, is scarcely once hinted throughout the poem. This deficiency is amply supplied by the masterly pencil of Dr. Young; who, like a good philosopher, has invincibly proved the immortality of man, both from the grandeur of his conceptions, and the meanness and misery of his state: for this reason, a few passages are selected from the 'Night Thoughts,' which, with those of Akenside, seem to form a complete view of the powers, situation, and end of man."—'Exercises for Improvement in Elocution,' p. 66.

His other poems are now to be considered; but a short consideration will despatch them. It is not easy to guess why he addicted himself so diligently to lyric poetry, having neither the ease and airiness of the lighter, nor the vehemence and elevation of the grander ode. When he lays his ill-fated hand upon his harp, his former powers seem to desert him; he has no longer his luxuriance of expression, nor variety of images. His thoughts are cold, and his words inelegant. Yet such was his love of lyrics, that, having written with great vigour and poignancy his "Epistle to Curio," he transformed it afterwards into an ode disgraceful only to its author

Of his odes nothing favourable can be said: the sentiments commonly want force, nature, or novelty; the diction is sometimes harsh and uncouth, the stanzas ill-constructed and unpleasant, and the rhymes dissonant, or unskilfully disposed; too distant from each other, or arranged with too little regard to established use, and therefore perplexing to the ear, which in a short composition has not time to grow familiar with an innovation.

To examine such compositions singly cannot be required; they have doubtless brighter and darker parts; but when they are once found to be generally dull, all further labour may be spared; for to what use can the work be criticised that will not be read?

GRAY.

Thomas Gray, the son of Mr. Philip Gray, a scrivener of London, was born in Cornhill, November 26th, 1716. His grammatical education he received at Eton under the care of Mr. Antrobus, his mother's brother, then assistant to Dr. George; and when he left school, in 1734, entered a pensioner at Peterhouse in Cambridge.

The transition from the school to the college is, to most young scholars, the time from which they date their years of manhood, liberty, and happiness; but Gray seems to have been very little delighted with academical qualifications; he liked at Cambridge neither the mode of life nor the fashion of study, and lived sullenly on to the time when his attendance on lectures was no longer required. As he intended to profess the common law, he took no degree.

When he had been at Cambridge about five years, Mr. Horace Walpole, whose friendship he had gained at Eton, invited him to travel with him as his companion. They wandered through France into Italy; and Gray's "Letters" contain a very pleasing account of many parts of their journey. But unequal friendships are easily dissolved: at Florence they quarrelled, and parted; and Mr. Walpole is now content to have it told that it was by his fault. If we look, however, without prejudice on the world, we shall find that men, whose consciousness of their own merit sets them above the compliances of servility, are apt enough in their association with superiors to watch their own dignity with troublesome and punctilious jealousy, and in the fervour of independence to exact that attention which they refuse to pay. Part they did, whatever was the quarrel; and the rest of their travels was doubtless more unpleasant to them both. Gray continued his journey in a manner suitable to his own little fortune, with only an occasional servant.

He returned to England in September, 1741, and in about two months afterwards buried his father, who had, by an injudicious waste of money upon a new house, so much lessened his fortune, that Gray thought himself too poor to study the law. He therefore retired to Cambridge, where he soon after became bachelor of civil law, and where, without liking the place or its inhabitants, or professing to like them, he passed, except a short residence at London, the rest of his life.

About this time he was deprived of Mr. West, the son of a chancellor of Ireland, a friend on whom he appears to have set a high value, and who deserved his esteem by the powers which he shows in his letters, and in the "Ode to May," which Mr. Mason has preserved, as well as by the sincerity with which, when Gray sent him part of "Agrippina," a tragedy that he had just begun, he gave an opinion which probably intercepted the progress of the work, and which the judgment of every reader will confirm. It was certainly no loss to the English stage that "Agrippina" was never finished.

In this year (1742) Gray seems to have applied himself seriously to poetry; for in this year were produced the "Ode to Spring," his "Prospect of Eton," and his "Ode to Adversity." He began likewise a Latin poem, "De Principiis Cogitandi."

It may be collected from the narrative of Mr. Mason, that his first ambition was to have excelled in Latin poetry: perhaps it were reasonable to wish that he had prosecuted his design; for, though there is at present some embarrassment in his phrase, and some harshness in his lyric numbers, his copiousness of language is such as very few possess; and his lines, even when imperfect, discover a writer whom practice would have made skilful.

He now lived on at Peterhouse, very little solicitous what others did or thought, and cultivated his mind and enlarged his views without any other purpose than of improving and amusing himself; when Mr. Mason, being elected fellow of Pembroke Hall, brought him a companion who was afterwards to be his editor, and whose fondness and fidelity has kindled in him a zeal of admiration which cannot be reasonably expected from the neutrality of a stranger, and the coldness of a critic.

In his retirement he wrote (1747) an ode on the "Death of Mr. Walpole's Cat;" and the year afterwards attempted a poem, of more importance, on "Government and Education," of which the fragments which remain have many excellent lines.

His next production (1750) was his far-famed "Elegy in the Churchyard," which, finding its way into a magazine, first, I believe, made him known to the public.

An invitation from Lady Cobham about this time gave occasion to an odd composition called "A Long Story," which adds little to Gray's character.

Several of his pieces were published (1753) with designs by Mr. Bentley: and that they might in some form or other make a book, only one side of each leaf was printed. I believe the poems and the plates recommended each other so well, that the whole impression was soon bought. This year he lost his mother.

Some time afterwards (1756) some young men of the college, whose chambers were near his, diverted themselves with disturbing him by frequent and troublesome noises, and as is said, by pranks yet more offensive and contemptuous. This insolence, having endured it a while, he represented to the governors of the society, among whom perhaps he had no friends; and, finding his complaint little regarded, removed himself to Pembroke Hall.

In 1757 he published "The Progress of Poetry," and "The Bard," two compositions at which the readers of poetry were at first content to gaze in mute amazement. Some that tried them confessed their inability to understand them, though Warburton said that they were understood as well as the works of Milton and Shakspeare, which it is the fashion to admire. Garrick wrote a few lines in their praise. Some hardy champions undertook to rescue them from neglect; and in a short time many were content to be shown beauties which they could not see.

Gray's reputation was now so high, that, after the death of Cibber, he had the honour of refusing the laurel, which was then bestowed on Mr. Whitehead.

His curiosity, not long after, drew him away from Cambridge to a lodging near the Museum, where he resided near three years, reading and transcribing; and, so far as can be discovered, very little affected by two odes on "Oblivion" and "Obscurity," in which his lyric performances were ridiculed with much contempt and much ingenuity.

When the professor of modern history at Cambridge died, he was, as he says, "cockered and spirited up," till he asked it of Lord Bute, who sent him a civil refusal; and the place was given to Mr. Brocket, the tutor of Sir James Lowther.

His constitution was weak, and, believing that his health was promoted by exercise and change of place, he undertook (1765) a journey into Scotland, of which his account, so far as it extends, is very curious and elegant: for, as his comprehension was ample, his curiosity extended to all the works of art, all the appearances of nature, and all the monuments of past events. He naturally contracted a friendship with Dr. Beattie, whom he found a poet, a philosopher, and a good man. The Mareschal College at Aberdeen offered him the degree of doctor of laws, which, having omitted to take it at Cambridge, he thought it decent to refuse.

What he had formerly solicited in vain was at last given him without solicitation. The professorship of history became again vacant, and he received (1768) an offer of it from the Duke of Grafton. He accepted and retained it to his death; always designing lectures, but never appearing reading them; uneasy at his neglect of duty, and appeasing his uneasiness with designs of reformation, and with a resolution which he believed himself to have made of resigning the office, if he found himself unable to discharge it.

Ill health made another journey necessary, and he visited (1769) Westmoreland and Cumberland. He that reads his epistolary narration wishes, that to travel, and to tell his travels, had been more of his employment; but it is by studying at home that we must obtain the ability of travelling with intelligence and improvement.

His travels and his studies were now near their end. The gout, of which he had sustained many weak attacks, fell upon his stomach, and, yielding to no medicines, produced strong convulsions, which (July 30, 1771) terminated in death.

His character I am willing to adopt, as Mr. Mason has done, from a letter written to my friend, Mr. Boswell, by the Rev. Mr. Temple, rector of St. Gluvias in Cornwall; and am as willing as his warmest well-wisher to believe it true.

"Perhaps he was the most learned man in Europe. He was equally acquainted with the elegant and profound parts of science, and that not superficially, but thoroughly. He knew every branch of history, both natural and civil; had read all the original historians of England, France, and Italy; and was a great antiquarian. Criticism, metaphysics, morals, politics, made a principal part of his study; voyages and travels of all sorts were his favourite amusements; and he had a fine taste in painting, prints, architecture, and gardening. With such a fund of knowledge, his conversation must have been equally instructing and entertaining: but he was also a good man, a man of virtue and humanity. There is no character without some speck, some imperfection; and I think the greatest defect in his, was an affectation in delicacy, or rather effeminacy, and a visible fastidiousness, or contempt and disdain of his inferiors in science. He also had, in some degree, that weakness which disgusted Voltaire so much in Mr. Congreve: though he seemed to value others chiefly according to the progress that they had made in knowledge, yet he could not bear to be considered merely as a man of letters; and, though without birth, or fortune, or station, his desire was to be looked upon as a private independent

gentleman, who read for his amusement. Perhaps it may be said, What signifies so much knowledge, when it produced so little? Is it worth taking so much pains to leave no memorials but a few poems? But let it be considered that Mr. Gray was to others at least innocently employed; to himself certainly beneficially. His time passed agreeably: he was every day making some new acquisition in science; his mind was enlarged, his heart softened, his virtue strengthened; the world and mankind were shown to him without a mask; and he was taught to consider every thing as trifling, and unworthy of the attention of a wise man, except the pursuit of knowledge and practice of virtue, in that state wherein God hath placed us."

To this character Mr. Mason has added a more particular account of Gray's skill in zoology. He has remarked that Gray's effeminacy was affected most "before those whom he did not wish to please;" and that he is unjustly charged with making knowledge his sole reason of preference, as he paid his esteem to none whom he did not likewise believe to be good.

What has occurred to me from the slight inspection of his Letters in which my undertaking has engaged me is, that his mind had a large grasp; that his curiosity was unlimited, and his judgment cultivated; that he was a man likely to love much where he loved at all; but that he was fastidious and hard to please. His contempt, however, is often employed where I hope it will be approved, upon skepticism and infidelity. His short account of Shaftesbury I will insert.

"You say you cannot conceive how Lord Shaftesbury came to be a philosopher in vogue: I will tell you; first, he was a lord; secondly, he was as vain as any of his readers; thirdly, men are very prone to believe what they do not understand; fourthly, they will believe any thing at all, provided they are under no obligation to believe it; fifthly, they love to take a new road, even when that road leads no where; sixthly, he was reckoned a fine writer, and seems always to mean more than he said. Would you have any more reasons? An interval of above forty years has pretty well destroyed the charm. A dead lord ranks with commoners; vanity is no longer interested in the matter; for a new road has become an old one."

Mr. Mason has added, from his own knowledge, that, though Gray was poor, he was not eager of money; and that, out of the little that he had, he was very willing to help the necessitous.

As a writer he had this peculiarity, that he did not write his pieces first rudely, and then correct them, but laboured every line as it arose in the train of composition; and he had a notion not very peculiar, that he could not write but at certain times, or at happy moments; a fantastic foppery, to which my kindness for a man of learning and virtue wishes him to have been superior.

Gray's poetry is now to be considered; and I hope not to be looked on as an enemy to his name, if I confess that I contemplate it with less pleasure than his life.

His ode "On Spring" has something poetical, both in the language and the thought; but the language is too luxuriant, and the thoughts have nothing new. There has of late arisen a practice of giving to adjectives derived from substantives the termination of participles; such as the *cultured* plain, the *daisied* bank; but I was sorry to see, in the lines of a scholar like Gray, the *honied* Spring. The morality is natural, but too stale; the conclusion is pretty.

The poem "On the Cat" was doubtless by its Author considered as a trifle; but it is not a happy trifle. In the first stanza, "the azure flowers *that* blow" show resolutely a rhyme is sometimes made when it cannot easily be found. Selima, the Cat, is called a nymph, with some violence both to language and sense; but there is no good use made of it when it is done; for of the two lines,

> What female heart can gold despise?
> What cat 's averse to fish?

the first relates merely to the nymph, and the second only to the cat. The sixth stanza contains a melancholy truth, that "a favourite has no friend;" but the last ends in a pointed sentence of no relation to the purpose; if *what glistered* had been *gold*, the cat would not have gone into the water; and, if she had, would not less have been drowned.

The "Prospect of Eton College" suggests nothing to Gray which every beholder does not equally think and feel. His supplication to father Thames, to tell him who drives the hoop or tosses the ball, is useless and puerile. Father Thames has no better means of knowing than himself. His epithet "buxom health" is not elegant; he seems not to understand the word. Gray thought his language more poetical as it was more remote from common use; finding in Dryden "honey redolent of Spring," an expression that reaches the utmost limits of our language, Gray drove it a little more beyond common apprehension, by making "gales" to be "redolent of joy and youth."

Of the "Ode on Adversity" the hint was at first taken from "O Diva, gratum quæ regis Antium;" but Gray has excelled his original by the variety of his sentiments, and by their moral application. Of this piece, at once poetical and rational, I will not, by slight objections, violate the dignity.

My process has now brought me to the *wonderful* "Wonder of Wonders," the two Sister Odes, by which, though either vulgar ignorance or common sense at first universally rejected them, many have been since persuaded to think themselves delighted. I am one of those that are willing to be pleased, and therefore would gladly find the meaning of the first stanza of "The Progress of Poetry."

Gray seems in his rapture to confound the images of "spreading sound and running water." A "stream of music" may be allowed; but where does "music," however "smooth and strong," after having visited the "verdant vales, roll down the steep amain," so as that "rocks and nodding groves rebellow to the roar?" If this be said of music, it is nonsense; if it be said of water, it is nothing to the purpose.

The second stanza, exhibiting Mars' car and Jove's eagle, is unworthy of further notice. Criticism disdains to chase a schoolboy to his common-places.

To the third it may likewise be objected, that

it is drawn from mythology, though such as may be more easily assimilated to real life. Idalia's "velvet green" has something of cant. An epithet or metaphor drawn from Nature ennobles Art; an epithet or metaphor drawn from Art degrades Nature. Gray is too fond of words arbitrarily compounded. "Many-twinkling" was formerly censured as not analogical; we may say "many-spotted," but scarcely "many-spotting." This stanza, however, has something pleasing.

Of the second ternary of stanzas, the first endeavours to tell something, and would have told it, had it not been crossed by Hyperion: the second describes well enough the universal prevalence of poetry; but I am afraid that the conclusion will not arise from the premises. The caverns of the North and the plains of Chili are not the residences of "Glory and generous Shame." But that Poetry and Virtue go always together is an opinion so pleasing, that I can forgive him who resolves to think it true.

The third stanza sounds big with "Delphi," and "Egean," and "Ilissus," and "Meander," and with "hallowed fountains," and "solemn sound;" but in all Gray's odes there is a kind of cumbrous splendour which we wish away. His position is at last false: in the time of Dante and Petrarch, from whom we derive our first school of Poetry, Italy was overrun by "tyrant power;" and "coward vice;" nor was our state much better when we first borrowed the Italian arts.

Of the third ternary, the first gives a mythological birth of Shakspeare. What is said of that mighty genius is true; but it is not said happily: the real effects of this poetical power are put out of sight by the pomp of machinery. Where truth is sufficient to fill the mind, fiction is worse than useless; the counterfeit debases the genuine.

His account of Milton's blindness, if we suppose it caused by study in the formation of his poem, a supposition surely allowable, is poetically true, and happily imagined. But the *car* of Dryden, with his *two coursers*, has nothing in it peculiar; it is a car in which any other rider may be placed.

"The Bard" appears, at the first view, to be, as Algarotti and others have remarked, an imitation of the prophecy of Nereus. Algarotti thinks it superior to its original; and, if preference depends only on the imagery and animation of the two poems, his judgment is right.—There is in "The Bard" more force, more thought, and more variety. But to copy is less than to invent, and the copy has been unhappily produced at a wrong time. The fiction of Horace was to the Romans credible; but its revival disgusts us with apparent and unconquerable falsehood. *Incredulus odi.*

To select a singular event, and swell it to a giant's bulk by fabulous appendages of spectres and predictions, has little difficulty; for he that forsakes the probable may always find the marvellous. And it has little use; we are affected only as we believe; we are improved only as we find something to be imitated or declined. I do not see that "The Bard" promotes any truth, moral or political.

His stanzas are too long, especially his epodes; the ode is finished before the ear has learned its measures, and consequently before it can receive pleasure from their consonance and recurrence.

Of the first stanza the abrupt beginning has been celebrated: but technical beauties can give praise only to the inventor. It is in the power of any man to rush abruptly upon his subject, that has read the ballad of "Johnny Armstrong."

Is there ever a man in all Scotland—

The initial resemblances, or alliterations, "ruin, ruthless, helm or hauberk," are below the grandeur of a poem that endeavours at sublimity.

In the second stanza the Bard is well described; but in the third we have the puerilities of obsolete mythology. When we are told that "Cadwallo hush'd the stormy main," and that "Modred made huge Plinlimmon bow his cloud-topp'd head," attention recoils from the repetition of a tale that, even when it was first heard, was heard with scorn.

The *weaving* of the *winding sheet* he borrowed, as he owns, from the Northern Bards: but their texture, however, was very properly the work of female powers, as the act of spinning the thread of life is another mythology. Theft is always dangerous; Gray has made weavers of slaughtered bards by a fiction outrageous and incongruous. They are then called upon to "Weave the warp, and weave the woof," perhaps with no great propriety; for it is by crossing the *woof* with the *warp* that men weave the *web* or piece; and the first line was dearly bought by the admission of its wretched correspondent, "Give ample room and verge enough."* He has, however, no other line as bad.

The third stanza of the second ternary is commended, I think, beyond its merit. The personification is indistinct. *Thirst* and *Hunger* are not alike; and their features, to make the imagery perfect, should have been discriminated. We are told, in the same stanza, how "towers are fed." But I will no longer look for particular faults; yet let it be observed that the ode might have been concluded with an action of better example; but suicide is always to be had, without expense of thought.

These odes are marked by glittering accumulations of ungraceful ornaments; they strike, rather than please; the images are magnified by affectation; the language is laboured into harshness. The mind of the writer seems to work with unnatural violence. "Double, double, toil and trouble." He has a kind of strutting dignity, and is tall by walking on tiptoe. His art and his struggle are too visible, and there is too little appearance of ease and nature.†

To say that he had no beauties, would be unjust; a man like him, of great learning and great industry, could not but produce something valuable. When he pleases least, it can only be said that a good design was ill directed.

His translations of Northern and Welsh Poetry deserve praise; the imagery is preserved, perhaps often improved; but the language is unlike the language of other poets.

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* "I have a soul, that like an *ample* shield
Can take in all; and *verge enough* for more."
Dryden's Sebastian.

† Lord Orford used to assert, that Gray "never wrote any thing easily, but things of humour:" and added, that humour was his natural and original turn.—O.

In the character of his Elegy I rejoice to concur with the common reader; for by the common sense of readers, uncorrupted with literary prejudices, after all the refinements of subtlety and the dogmatism of learning, must be finally decided all claim to poetical honours. The "Churchyard" abounds with images which find a mirror in every mind, and with sentiments to which every bosom returns an echo.—The four stanzas, beginning "Yet even these bones," are to me original: I have never seen the notions in any other place; yet he that reads them here persuades himself that he has always felt them. Had Gray written often thus, it had been vain to blame, and useless to praise him.

LYTTELTON.

George Lyttelton, the son of Sir Thomas Lyttelton, of Hagley, in Worcestershire, was born in 1709. He was educated at Eton, where he was so much distinguished, that his exercises were recommended as models to his schoolfellows.

From Eton he went to Christchurch, where he retained the same reputation of superiority, and displayed his abilities to the public in a poem on "Blenheim."

He was a very early writer, both in verse and prose. His "Progress of Love," and his "Persian Letters," were both written when he was very young; and indeed the character of a young man is very visible in both. The Verses cant of shepherds and flocks, and crooks dressed with flowers; and the Letters have something of that indistinct and headstrong ardour for liberty which a man of genius always catches when he enters the world, and always suffers to cool as he passes forward.

He stayed not long in Oxford; for in 1728 he began his travels, and saw France and Italy.—When he returned, he obtained a seat in parliament, and soon distinguished himself among the most eager opponents of Sir Robert Walpole, though his father, who was commissioner of the admiralty, always voted with the court.

For many years the name of George Lyttelton was seen in every account of every debate in the House of Commons. He opposed the standing army; he opposed the excise; he supported the motion for petitioning the King to remove Walpole. His zeal was considered by the courtiers not only as violent, but as acrimonious and malignant; and when Walpole was at last hunted from his places, every effort was made by his friends, and many friends he had, to exclude Lyttelton from the secret committee.

The Prince of Wales, being (1737) driven from St. James's, kept a separate court, and opened his arms to the opponents of the ministry. Mr. Lyttelton became his secretary, and was supposed to have great influence in the direction of his conduct. He persuaded his master, whose business it was now to be popular, that he would advance his character by patronage. Mallet was made under-secretary with two hundred pounds; and Thomson had a pension of one hundred pounds a year. For Thomson, Lyttelton always retained his kindness, and was able at last to place him at ease.

Moore courted his favour by an apologetical poem, called "The Trial of Selim;" for which he was paid with kind words, which, as is common, raised great hopes, that were at last disappointed.

Lyttelton now stood in the first rank of opposition; and Pope, who was incited, it is not easy to say how, to increase the clamour against the ministry, commended him among the other patriots. This drew upon him the reproaches of Fox, who, in the house, imputed to him as a crime his intimacy with a lampooner so unjust and licentious. Lyttelton supported his friend; and replied, that he thought it an honour to be received into the familiarity of so great a poet.

While he was thus conspicuous, he married (1741) Miss Lucy Fortescue of Devonshire, by whom he had a son, the late Lord Lyttelton, and two daughters, and with whom he appears to have lived in the highest degree of connubial felicity: but human pleasures are short: she died in childbed about five years afterwards; and he solaced himself by writing a long poem to her memory.

He did not, however, condemn himself to perpetual solitude and sorrow; for, after a while, he was content to seek happiness again by a second marriage with the daughter of Sir Robert Rich; but the experiment was unsuccessful.

At length, after a long struggle, Walpole gave way, and honour and profit were distributed among his conquerors. Lyttelton was made (1744) one of the Lords of the Treasury; and from that time was engaged in supporting the schemes of the ministry.

Politics did not, however, so much engage him as to withhold his thoughts from things of more importance. He had in the pride of juvenile confidence, with the help of corrupt conversation, entertained doubts of the truth of Christianity; but he thought the time now come when it was no longer fit to doubt or believe by chance, and applied himself seriously to the great question. His studies being honest, ended in conviction. He found that religion was true; and what he had learned he endeavoured to teach (1747) by "Observations on the Conversion of St. Paul;" a treatise to which infidelity has never been able to fabricate a specious answer. This book his father had the happiness of seeing, and expressed his pleasure in a letter which deserves to be inserted.

"I have read your religious treatise with infinite pleasure and satisfaction. The style is

fine and clear, the arguments close, cogent, and irresistible. May the King of kings, whose glorious cause you have so well defended, reward your pious labours, and grant that I may be found worthy, through the merits of Jesus Christ, to be an eye-witness of that happiness which I don't doubt he will bountifully bestow upon you. In the mean time I shall never cease glorifying God, for having endowed you with such useful talents, and giving me so good a son.

"Your affectionate father,

"THOMAS LYTTELTON."

A few years afterwards, (1751,) by the death of his father, he inherited a baronet's title with a large estate, which, though perhaps he did not augment, he was careful to adorn, by a house of great elegance and expense, and by much attention to the decoration of his park.

As he continued his activity in parliament, he was gradually advancing his claim to profit and preferment; and accordingly was made in time (1754) cofferer and privy counsellor: this place he exchanged next year for the great office of chancellor of the Exchequer; an office, however, that required some qualifications which he soon perceived himself to want.

The year after, his curiosity led him into Wales; of which he has given an account, perhaps rather with too much affectation of delight, to Archibald Bower, a man of whom he had conceived an opinion more favourable than he seems to have deserved, and whom, having once espoused his interest and fame, he was never persuaded to disown. Bower, whatever was his moral character, did not want abilities; attacked as he was by a universal outcry, and that outcry, as it seems, the echo of truth, he kept his ground; at last, when his defences began to fail him, he sallied out upon his adversaries, and his adversaries retreated.

About this time Lyttelton published his "Dialogues of the Dead," which were very eagerly read, though the production rather, as it seems, of leisure than of study: rather effusions than compositions. The names of his persons too often enable the reader to anticipate their conversation; and when they have met, they too often part without any conclusion. He has copied Fenelon more than Fontenelle.

When they were first published, they were kindly commended by the "Critical Reviewers:" and poor Lyttelton, with humble gratitude, returned in a note which I have read, acknowledgments which can never be proper, since they must be paid either for flattery or for justice.

When, in the latter part of the last reign, the inauspicious commencement of the war made the dissolution of the ministry unavoidable, Sir George Lyttelton, losing with the rest his employment, was recompensed with a peerage; and rested from political turbulence in the House of Lords.

His last literary production was his "History of Henry the Second," elaborated by the searches and deliberations of twenty years, and published with such anxiety as vanity can dictate.

The story of this publication is remarkable. The whole work was printed twice over, a great part of it three times, and many sheets four or five times. The booksellers paid for the first impression; but the charges and repeated operations of the press were at the expense of the author, whose ambitious accuracy is known to have cost him at least a thousand pounds. He began to print in 1755. Three volumes appeared in 1764, a second edition of them in 1767, a third edition in 1768, and the conclusion in 1771.

Andrew Reid, a man not without considerable abilities, and not unacquainted with letters or with life, undertook to persuade Lyttelton, as he had persuaded himself, that he was master of the secret of punctuation; and, as fear begets credulity, he was employed, I know not at what price, to point the pages of "Henry the Second." The book was at last pointed and printed, and sent into the world. Lyttelton took money for his copy, of which, when he had paid the printer, he probably gave the rest away; for he was very liberal to the indigent.

When time brought the History to a third edition, Reid was either dead or discarded; and the superintendence of typography and punctuation was committed to a man originally a comb-maker, but then known by the style of Doctor. Something uncommon was probably expected, and something uncommon was at last done; for to the Doctor's edition is appended, what the world had hardly seen before, a list of errors in nineteen pages.

But to politics and literature there must be an end. Lord Lyttelton had never the appearance of a strong or of a healthy man; he had a slender uncompacted frame, and a meagre face; he lasted however sixty years, and was then seized with his last illness. Of his death a very affecting and instructive account has been given by his physician, which will spare me the task of his moral character.

"On Sunday evening the symptoms of his Lordship's disorder, which for a week past had alarmed us, put on a fatal appearance, and his Lordship believed himself to be a dying man. From this time he suffered by restlessness rather than pain; though his nerves were apparently much fluttered, his mental faculties never seemed stronger, when he was thoroughly awake.

"His Lordship's bilious and hepatic complaints seemed alone not equal to the expected mournful event; his long want of sleep, whether the consequence of the irritation in the bowels, or, which is more probable, of causes of a different kind, accounts for his loss of strength, and for his death, very sufficiently.

"Though his Lordship wished his approaching dissolution not to be lingering, he waited for it with resignation. He said, 'It is a folly, a keeping me in misery, now to attempt to prolong life;' yet he was easily persuaded, for the satisfaction of others, to do or take any thing thought proper for him. On Saturday he had been remarkably better, and we were not without some hopes of his recovery.

"On Sunday about eleven in the forenoon, his Lordship sent for me, and said he felt a great flurry, and wished to have a little conversation with me in order to divert it. He then proceeded to open the fountain of that heart, from whence goodness had so long flowed, as from a copious spring. 'Doctor,' said he, 'you shall be my confessor: when I first set out

in the world, I had friends who endeavoured to shake my belief in the Christian religion. I saw difficulties which staggered me; but I kept my mind open to conviction. The evidences and doctrines of Christianity, studied with attention, made me a most firm and persuaded believer of the Christian religion. I have made it the rule of my life, and it is the ground of my future hopes. I have erred and sinned; but have repented, and never indulged any vicious habit. In politics, and public life, I have made public good the rule of my conduct. I never gave counsels which I did not at the time think best. I have seen that I was sometimes in the wrong, but I did not err designedly. I have endeavoured, in private life, to do all the good in my power, and never for a moment could indulge malicious or unjust designs upon any person whatsoever.'

"At another time he said, 'I must leave my soul in the same state it was in before this illness; I find this a very inconvenient time for solicitude about any thing.'

"On the evening, when the symptoms of death came on, he said, 'I shall die; but it will not be your fault.' When Lord and Lady Valentia came to see his Lordship, he gave them his solemn benediction, and said, 'Be good, be virtuous, my Lord; you must come to this.' Thus he continued giving his dying benediction to all around him. On Monday morning a lucid interval gave some small hopes, but these vanished in the evening; and he continued dying, but with very little uneasiness, till Tuesday morning, August 22, when between seven and eight o'clock he expired, almost without a groan."

His Lordship was buried at Hagley; and the following inscription is cut on the side of his Lady's monument:

> This unadorn'd stone was placed here
> By the particular desire and express
> Directions of the Right Honourable
> GEORGE LORD LYTTELTON,
> Who died August 22, 1773, aged 64.

Lord Lyttelton's Poems are the works of man of literature and judgment, devoting part of his time to versification. They have nothing to be despised, and little to be admired. Of his "Progress of Love," it is sufficient blame to say that it is pastoral. His blank verse in "Blenheim" has neither much force nor much elegance. His little performances, whether songs or epigrams, are sometimes sprightly, and sometimes insipid. His epistolary pieces have a smooth equability, which cannot much tire, because they are short, but which seldom elevates or surprises. But from this censure ought to be excepted his "Advice to Belinda," which, though for the most part written when he was very young, contains much truth and much prudence, very elegantly and vigorously expressed and shows a mind attentive to life, and a power of poetry which cultivation might have raised to excellence.

LIVES OF EMINENT PERSONS.

FATHER PAUL SARPI.

Father Paul, whose name, before he entered into the monastic life, was Peter Sarpi, was born at Venice, August 14, 1552. His father followed merchandise, but with so little success, that, at his death, he left his family very ill provided for, but under the care of a mother, whose piety was likely to bring the blessing of Providence upon them, and whose wise conduct supplied the want of fortune by advantages of greater value.

Happily for young Sarpi, she had a brother master of a celebrated school, under whose direction he was placed by her. Here he lost no time, but cultivated his abilities, naturally of the first rate, with unwearied application. He was born for study, having a natural aversion to pleasure and gayety, and a memory so tenacious, that he could repeat thirty verses upon once hearing them.

Proportionable to his capacity was his progress in literature: at thirteen, having made himself master of school-learning, he turned his studies to philosophy and the mathematics, and entered upon logic under Capella of Cremona, who, though a celebrated master of that science, confessed himself in a very little time unable to give his pupil farther instructions.

As Capella was of the order of the Servites, his scholar was induced, by his acquaintance with him, to engage in the same profession, though his uncle and his mother represented to him the hardships and austerities of that kind of life, and advised him with great zeal against it. But he was steady in his resolutions, and in 1566 took the habit of the order, being then only in his 14th year, a time of life in most persons very improper for such engagements, but in him attended with such maturity of thought, and such a settled temper, that he never seemed to regret the choice he then made, and which he confirmed by a solemn public profession in 1572.

At a general chapter of the Servites, held at Mantua, Paul, (for so we shall now call him,) being then only twenty years old, distinguished himself so much in a public disputation by his genius and learning, that William Duke of Mantua, a great patron of letters, solicited the consent of his superiors to retain him at his court, and not only made him public professor of divinity in the cathedral, but honoured him with many proofs of his esteem.

But Father Paul, finding a court life not agreeable to his temper, quitted it two years afterwards, and retired to his beloved privacies, being then not only acquainted with the Latin, Greek, Hebrew, and Chaldee languages, but with philosophy, the mathematics, canon and civil law, all parts of natural philosophy, and chemistry itself; for his application was unintermitted, his head clear, his apprehension quick, and his memory retentive.

Being made a priest at twenty-two, he was distinguished by the illustrious Cardinal Borromeo with his confidence, and employed by him on many occasions, not without the envy of persons of less merit, who were so far exasperated as to lay a charge against him, before the Inquisition, for denying that the Trinity could be proved from the first chapter of Genesis: but the accusation was too ridiculous to be taken notice of.

After this he passed successively through the dignities of his order, and in the intervals of his employment applied himself to the studies with so extensive a capacity, as left no branch of knowledge untouched. By him Aquapendente, the great anatomist, confesses that he was informed how vision is performed; and there are proofs that he was not a stranger to the circulation of the blood. He frequently conversed upon astronomy with mathematicians, upon anatomy with surgeons, upon medicine with physicians, and with chemists upon the analysis of metals, not as a superficial inquirer, but as a complete master.

But the hours of repose, that he employed so well, were interrupted by a new information in the Inquisition, where a former acquaintance produced a letter written by him in ciphers, in which he said, "that he detested the court of Rome, and that no preferment was obtained there but by dishonest means." This accusation, however dangerous, was passed over on account of his great reputation, but made such impression on that court, that he was afterwards denied a bishopric by Clement VIII. After these difficulties were surmounted, Father Paul again retired to his solitude, where he appears, by some writings drawn up by him at that time, to have turned his attention more to improvements in piety than learning. Such was the care with which he read the scriptures, that, it being his custom to draw a line under any passage which he intended more nicely to consider, there was not a single word in his New Testament but was underlined; the same marks of attention appeared in his Old Testament, Psalter, and Breviary.

But the most active scene of his life began about the year 1605, when Pope Paul V. exasperated by some decrees of the senate of Venice that interfered with the pretended rights of the church, laid the whole state under an interdict.

The senate, filled with indignation at this treatment, forbade the bishops to receive or publish

the Pope's bull; and convening the rectors of the churches, commanded them to celebrate divine service in the accustomed manner, with which most of them readily complied; but the Jesuits and some others refusing, were by a solemn edict expelled the state.

Both parties, having proceeded to extremities, employed their ablest writers to defend their measures: on the Pope's side, among others, Cardinal Bellarmine entered the lists, and with his confederate authors defended the papal claims with great scurrility of expression, and very sophistical reasonings, which were confuted by the Venetian apologist in much more decent language, and with much greater solidity of argument.

On this occasion Father Paul was most eminently distinguished, by his "Defence of the Rights of the supreme Magistrate," his "Treatise of Excommunication" translated from Gerson, with an "Apology," and other writings; for which he was cited before the Inquisition at Rome; but it may be easily imagined that he did not obey the summons.

The Venetian writers, whatever might be the abilities of their adversaries, were at least superior to them in the justice of their cause. The propositions maintained on the side of Rome were these: that the Pope is invested with all the authority of heaven and earth. That all princes are his vassals, and that he may annul their laws at pleasure. That kings may appeal to him, as he is temporal monarch of the whole earth. That he can discharge subjects from their oaths of allegiance, and make it their duty to take up arms against their sovereign. That he may depose kings without any fault committed by them, if the good of the church requires it. That the clergy are exempt from all tribute to kings, and are not accountable to them even in cases of high treason. That the Pope cannot err: that his decisions are to be received and obeyed on pain of sin, though all the world should judge them to be false: that the Pope is God upon earth; that his sentence and that of God are the same; and that to call his power in question, is to call in question the power of God; maxims equally shocking, weak, pernicious, and absurd; which did not require the abilities or learning of Father Paul to demonstrate their falsehood, and destructive tendency.

It may be easily imagined that such principles were quickly overthrown, and that no court but that of Rome thought it for its interest to favour them. The Pope, therefore, finding his authors confuted, and his cause abandoned, was willing to conclude the affair by treaty, which, by the mediation of Henry IV. of France, was accommodated upon terms very much to the honour of the Venetians.

But the defenders of the Venetian rights were, though comprehended in the treaty, excluded by the Romans from the benefit of it; some upon different pretences were imprisoned, some sent to the galleys, and all debarred from preferment. But their malice was chiefly aimed against Father Paul, who soon found the effects of it; for as he was going one night to his convent, about six months after the accommodation, he was attacked by five ruffians armed with stilettoes, who gave him no less than fifteen stabs, three of which wounded him in such a manner, that he was left for dead. The murderers fled for refuge to the nuncio, and were afterwards received into the Pope's dominions, but were pursued by divine justice, and all, except one man, who died in prison, perished by violent deaths. This and other attempts upon his life obliged him to confine himself to his convent, where he engaged in writing the history of the Council of Trent, a work unequalled for the judicious disposition of the matter, and artful texture of the narration, commended by Dr. Burnet as the completest model of historical writing, and celebrated by Mr. Wotton as equivalent to any production of antiquity; in which the reader finds "Liberty without licentiousness, piety without hypocrisy, freedom of speech without neglect of decency, severity without rigour, and extensive learning without ostentation."

In this and other works of less consequence he spent the remaining part of his life, to the beginning of the year 1622, when he was seized with a cold and fever, which he neglected till it became incurable. He languished more than twelve months, which he spent almost wholly in a preparation for his passage into eternity; and among his prayers and aspirations was often heard to repeat, *Lord! now let thy servant depart in peace.*

On Sunday the eighth of January of the next year, he rose, weak as he was, to mass, and went to take his repast with the rest, but on Monday was seized with a weakness that threatened immediate death; and on Thursday prepared for his change by receiving the *Viaticum* with such marks of devotion, as equally melted and edified the beholders.

Through the whole course of his illness to the last hour of his life, he was consulted by the senate in public affairs, and returned answers, in his greatest weakness, with such presence of mind as could only arise from the consciousness of innocence.

On Sunday, the day of his death, he had the passion of our blessed Saviour read to him out of St. John's gospel, as on every other day of that week, and spoke of the mercy of his Redeemer, and his confidence in his merits.

As his end evidently approached, the brethren of the convent came to pronounce the last prayers with which he could only join in his thoughts, being able to pronounce no more than these words, *Esto perpetua, Mayest thou last for ever;* which was understood to be a prayer for the prosperity of his country.

Thus died Father Paul, in the 71st year of his age; hated by the Romans as their most formidable enemy, and honoured by all the learned for his abilities, and by the good for his integrity. His detestation of the corruption of the Roman church appears in all his writings, but particularly in this memorable passage of one of his letters: "There is nothing more essential than to ruin the reputation of the Jesuits: by the ruin of the Jesuits, Rome will be ruined; and if Rome is ruined religion will reform of itself."

He appears by many passages of his life to have had a high esteem of the church of England; and his friend, Father Fulgentio, who had adopted all his notions, made no scruple of administering to Dr. Duncomb, an English gentleman that fell sick at Venice, the communion in both kinds, according to the Common Prayer which he had with him in Italian.

He was buried with great pomp at the public charge, and a magnificent monument was erected to his memory.

BOERHAAVE.

The following account of the late Dr. Boerhaave, so loudly celebrated, and so universally lamented through the whole learned world, will, we hope, be not unacceptable to our readers: we could have made it much larger, by adopting flying reports, and inserting unattested facts; a close adherence to certainty has contracted our narrative, and hindered it from swelling to that bulk at which modern histories generally arrive.

Dr. Herman Boerhaave was born on the last day of December 1668, about one in the morning, at Voorhout, a village two miles distant from Leyden; his father, James Boerhaave, was minister of Voorhout, of whom his son,* in a small account of his own life, has given a very amiable character, for the simplicity and openness of his behaviour, for his exact frugality in the management of a narrow fortune, and the prudence, tenderness, and diligence, with which he educated a numerous family of nine children. He was eminently skilled in history and genealogy, and versed in the Latin, Greek, and Hebrew languages.

His mother was Hagar Daelder, a tradesman's daughter of Amsterdam, from whom he might, perhaps, derive an hereditary inclination to the study of physic, in which she was very inquisitive, and had obtained a knowledge of it not common in female students.

This knowledge, however, she did not live to communicate to her son; for she died in 1673, ten years after her marriage.

His father finding himself encumbered with the care of seven children, thought it necessary to take a second wife, and in July 1674, was married to Eve du Bois, daughter of a minister of Leyden, who, by her prudent and impartial conduct, so endeared herself to her husband's children, that they all regarded her as their own mother.

Herman Boerhaave was always designed by his father for the ministry, and with that view instructed by him in grammatical learning, and the first elements of languages; in which he made such a proficiency, that he was at the age of eleven years, not only master of the rules of grammar, but capable of translating with tolerable accuracy, and not wholly ignorant of critical niceties.

At intervals, to recreate his mind, and strengthen his constitution, it was his father's custom to send him into the fields, and employ him in agriculture and such kind of rural occupations, which he continued through all his life to love and practise; and by this vicissitude of study and exercise preserved himself, in a great measure, from those distempers and depressions which are frequently the consequences of indiscreet diligence, and uninterrupted application; and from which students, not well acquainted with the constitution of the human body, sometimes fly for relief to wine instead of exercise, and purchase temporary ease by the hazard of the most dreadful consequences.

The studies of young Boerhaave were, about this time, interrupted by an accident, which deserves particular mention, as it first inclined him to that science, to which he was by nature so well adapted, and which he afterwards carried to so great perfection.

In the twelfth year of his age, a stubborn, painful, and malignant ulcer, broke out upon his left thigh; which, for near five years, defeated all the art of the surgeons and physicians, and not only afflicted him with most excruciating pains, but exposed him to such sharp and tormenting applications, that the disease and remedies were equally insufferable. Then it was that his own pain taught him to compassionate others, and his experience of the inefficacy of the methods then in use incited him to attempt the discovery of others more certain.

He began to practise at least honestly, for he began upon himself; and his first essay was a prelude to his future success, for, having laid aside all the prescriptions of his physicians, and all the applications of his surgeons, he at last, by tormenting the part with salt and urine, effected a cure.

That he might, on this occasion, obtain the assistance of surgeons with less inconvenience and expense, he was brought by his father, at fourteen, to Leyden, and placed in the fourth class of the public school, after being examined by the master: here his application and abilities were equally conspicuous. In six months, by gaining the first prize in the fourth class, he was raised to the fifth: and in six months more, upon the same proof of the superiority of his genius, rewarded with another prize, and translated to the sixth: from whence it is usual in six months more to be removed to the university.

Thus did our young student advance in learning and reputation, when as he was within view of the university, a sudden and unexpected blow threatened to defeat all his expectations.

On the 12th of November, in 1682, his father died, and left behind him a very slender provision for his widow and nine children, of which the eldest was not yet seventeen years old.

This was a most afflicting loss to the young scholar, whose fortune was by no means sufficient to bear the expenses of a learned education, and who therefore seemed to be now summoned by necessity to some way of life more immediately and certainly lucrative; but with a resolution equal to his abilities, and a spirit not so depressed and shaken, he determined to break through the obstacles of poverty, and supply, by diligence, the want of fortune.

He therefore asked and obtained the consent of his guardians to prosecute his studies, so long as his patrimony would support him; and, continuing his wonted industry, gained another prize.

* Erat Hermanni Genitor Latine, Græce, Hebraice sciens: peritus valde historiarum et gentium. Vir apertus, candidus, simplex; paterfamilias optimus amore, cura, diligentia, frugalitate, prudentia. Qui non magna in re, sed plenus virtutis, novem liberis educandis, exemplum præbuit singulare, quid exacta parsimonia polleat, et frugalitas.—*Orig. Edit.*

He was now to quit the school for the university, but on account of the weakness yet remaining in his thigh, was at his own entreaty continued six months longer under the care of his master, the learned Winschotan, where he once more was honoured with the prize.

At his removal to the university, the same genius and industry met with the same encouragement and applause. The learned Triglandius, one of his father's friends, made soon after professor of divinity at Leyden, distinguished him in a particular manner, and recommended him to the friendship of Mr. Van Apphen, in whom he found a generous and constant patron.

He became now a diligent hearer of the most celebrated professors, and made great advances in all the sciences; still regulating his studies with a view principally to divinity, for which he was originally intended by his father, and for that reason exerted his utmost application to attain an exact knowledge of the Hebrew tongue.

Being convinced of the necessity of mathematical learning, he began to study those sciences in 1687, but without that intense industry with which the pleasure he found in that kind of knowledge induced him afterwards to cultivate them.

In 1690, having performed the exercises of the university with uncommon reputation, he took his degree in philosophy; and on that occasion discussed the important and arduous subject of the distinct natures of the soul and body, with such accuracy, perspicuity, and subtlety, that he entirely confuted all the sophistry of Epicurus, Hobbes, and Spinosa, and equally raised the characters of piety and erudition.

Divinity was still his great employment, and the chief aim of all his studies. He read the scriptures in their original languages, and when difficulties occurred, consulted the interpretations of the most ancient fathers, whom he read in order of time, beginning with Clemens Romanus.

In the perusal of those early writers,* he was struck with the profoundest veneration of the simplicity and purity of their doctrines, the holiness of their lives, and the sanctity of the discipline practised by them; but, as he descended to the lower ages, found the peace of Christianity broken by useless controversies, and its doctrines sophisticated by the subtleties of the schools. He found the holy writers interpreted according to the notions of philosophers, and the chimeras of metaphysicians adopted as articles of faith. He found difficulties raised by niceties, and fomented to bitterness and rancour. He saw the simplicity of the Christian doctrine corrupted by the private fancies of particular parties, while each adhered to its own philosophy, and orthodoxy was confined to the sect in power.

Having now exhausted his fortune in the pursuit of his studies, he found the necessity of applying to some profession, that, without engrossing all his time, might enable him to support himself; and, having obtained a very uncommon knowledge of the mathematics, he read lectures in those sciences to a select number of young gentlemen in the university.

At length, his propension to the study of physic grew too violent to be resisted; and, though he still intended to make divinity the great employment of his life, he could not deny himself the satisfaction of spending some time upon the medical writers, for the perusal of which he was so well qualified by his acquaintance with mathematics and philosophy.

But this science corresponded so much with his natural genius, that he could not forbear making that his business which he intended only as his diversion; and still growing more eager as he advanced farther, he at length determined wholly to master that profession, and to take his degree in physic, before he engaged in the duties of the ministry.

It is, I believe, a very just observation, that men's ambition is generally proportioned to their capacity. Providence seldom sends any into the world with an inclination to attempt great things, who have not abilities likewise to perform them. To have formed the design of gaining a complete knowledge of medicine by way of digression from theological studies, would have been little less than madness in most men, and would have only exposed them to ridicule and contempt. But Boerhaave was one of those mighty geniuses, to whom scarce any thing appears impossible, and who think nothing worthy of their efforts but what appears insurmountable to common understandings.

He began this new course of study by a diligent perusal of Vesalius, Bartholine, and Fallopius; and, to acquaint himself more fully with the structure of bodies, was a constant attendant upon Nuck's public dissections in the theatre, and himself very accurately inspected the bodies of different animals.

Having furnished himself with this preparatory knowledge, he began to read the ancient physicians in the order of time, pursuing his inquiries downwards from Hippocrates through all the Greek and Latin writers.

Finding, as he tells us himself, that Hippocrates was the original source of all medical knowledge, and that all the later writers were little more than transcribers from him, he returned to him with more attention, and spent much time in making extracts from him, digesting his treatises into method, and fixing them in his memory.

He then descended to the moderns, among whom none engaged him longer, or improved him more, than Sydenham, to whose merit he has left this attestation, "that he frequently perused him, and always with greater eagerness."

His insatiable curiosity after knowledge engaged him now in the practice of chemistry, which he prosecuted with all the ardour of a phi-

* "Jungebat his exercitiis quotidianam patrum lectionem, secundum chronologiam, a Clemente Romano exorsus, et juxta seriem seculorum descendens: ut Jesu Christi doctrinam in N. T. traditam, primis patribus interpretantibus, addisceret.

"Horum simplicitatem sinceræ doctrinæ, disciplinæ sanctitatem, vitæ Deo dicatæ integritatem adorabat. Subtilitatem scholarum divina postmodum inquinasse dolebat. Ægerrime tulit, Sacrorum interpretationem ex sectis sophistarum peti: et Platonis, Aristotelis, Thomæ Aquinatis, Scoti; suoque tempore Cartesii, cogitata metaphysica adhiberi pro legibus, ad quas castigarentur sacrorum scriptorum de Deo sententiæ. Experiebatur acerba dissidia, ingeniorumque subtilissimorum acerrima certamina, odia, ambitiones, inde cieri, foveri; adeo contraria paci cum Deo et homine. Nihil hic magis illi obstabat; quam quod omnes asserant sacram scripturam ἀνθρωποπαθῶς loquentem, θεοπρεπῶς explicandam, et θεωρήματα singuli definiant ex placitis suæ metaphysices. Horrebat, inde dominantis sectæ pravalentem opinionem, orthodoxiæ modum, et regulas, unice dare juxta dictata metaphysicorum, non sacrarum literarum; unde tam variæ sententiæ de doctrina simplicissima."—*Origin. Edit.*

losopher, whose industry was not to be wearied, and whose love of truth was too strong to suffer him to acquiesce in the reports of others.

Yet did he not suffer one branch of science to withdraw his attention from others: anatomy did not withhold him from chemistry, nor chemistry, enchanting as it is, from the study of botany, in which he was no less skilled than in other parts of physic. He was not only a careful examiner of all the plants in the garden of the university, but made excursions for his farther improvement into the woods and fields, and left no place unvisited where any increase of botanical knowledge could be reasonably hoped for.

In conjunction with all these inquiries he still pursued his theological studies, and still, as we are informed by himself, "proposed, when he had made himself master of the whole art of physic, and obtained the honour of a degree in that science, to petition regularly for a license to preach, and to engage in the cure of souls," and intended in his theological exercise to discuss this question, "why so many were formerly converted to Christianity by illiterate persons, and so few at present by men of learning."

In pursuance of this plan he went to Hardewich, in order to take the degree of doctor in physic, which he obtained in July, 1693, having performed a public disputation, "de utilitate explorandorum excrementorum in ægris, ut signorum."

Then returning to Leyden full of his pious designs of undertaking the ministry, he found to his surprise unexpected obstacles thrown in his way, and an insinuation dispersed through the university that made him suspected, not of any slight deviation from received opinions, not of any pertinacious adherence to his own notions in doubtful and disputable matters, but of no less than Spinosism, or, in plainer terms, of Atheism itself.

How so injurious a report came to be raised, circulated, and credited, will be doubtless very eagerly inquired; we shall therefore give the relation, not only to satisfy the curiosity of mankind, but to show that no merit, however exalted, is exempt from being not only attacked, but wounded, by the most contemptible whispers. Those who cannot strike with force, can however poison their weapon, and, weak as they are, give mortal wounds, and bring a hero to the grave: so true is that observation, that many are able to do hurt, but few to do good.

This detestable calumny owed its rise to an incident from which no consequence of importance could be possibly apprehended. As Boerhaave was sitting in a common boat, there arose a conversation among the passengers upon the impious and pernicious doctrine of Spinosa, which, as they all agreed, tends to the utter overthrow of all religion. Boerhaave sat, and attended silently to this discourse for some time, till one of the company, willing to distinguish himself by his zeal, instead of confuting the positions of Spinosa by argument, began to give a loose to contumelious language, and virulent invectives, which Boerhaave was so little pleased with, that at last he could not forbear asking him whether he had ever read the author he declaimed against.

The orator, not being able to make much answer, was checked in the midst of his invectives, but not without feeling a secret resentment against the person who had at once interrupted his harangue, and exposed his ignorance.

This was observed by a stranger who was in the boat with them; he inquired of his neighbour the name of the young man, whose question had put an end to the discourse, and having learned it, set it down in his pocket-book, as it appears, with a malicious design, for in a few days it was the common conversation at Leyden, that Boerhaave had revolted to Spinosa.

It was in vain that his advocates and friends pleaded his learned and unanswerable confutation of all atheistical opinions, and particularly of the system of Spinosa, in his discourse of the distinction between soul and body. Such calumnies are not easily suppressed, when they are once become general. They are kept alive and supported by the malice of bad, and sometimes by the zeal of good men, who, though they do not absolutely believe them, think it yet the securest method to keep not only guilty, but suspected men out of public employments, upon this principle, that the safety of many is to be preferred before the advantage of few.

Boerhaave, finding this formidable opposition raised against his pretensions to ecclesiastical honours or preferments, and even against his design of assuming the character of a divine, thought it neither necessary nor prudent to struggle with the torrent of popular prejudice, as he was equally qualified for a profession, not indeed of equal dignity or importance, but which must undoubtedly claim the second place among those which are of the greatest benefit to mankind.

He therefore applied himself to his medical studies with new ardour and alacrity, reviewed all his former observations and inquiries, and was continually employed in making new acquisitions.

Having now qualified himself for the practice of physic, he began to visit patients, but without that encouragement which others, not equally deserving, have sometimes met with. His business was, at first, not great, and his circumstances by no means easy; but still, superior to any discouragement, he continued his search after knowledge, and determined that prosperity, if ever he was to enjoy it, should be the consequence not of mean art, or disingenuous solicitations, but of real merit, and solid learning.

His steady adherence to his resolutions appears yet more plainly from this circumstance: he was while he yet remained in this unpleasing situation, invited by one of the first favourites of King William III. to settle at the Hague, upon very advantageous conditions; but declined the offer. For having no ambition but after knowledge, he was desirous of living at liberty, without any restraint upon his looks, his thoughts, or his tongue, and at the utmost distance from all contentions, and state parties. His time was wholly taken up in visiting the sick, studying, making chemical experiments, searching into every part of medicine with the utmost diligence, teaching the mathematics, and reading the scriptures, and those authors who profess to teach a certain method of loving God.*

* "Circa hoc tempus, lautis conditionibus, lautioribus promissis, invitatus, plus vice simplici, a viro primarie dignationis, qui gratia flagrantissima florebat regis Gulielmi III. ut Hagam comitum sedem caperet fortunarum, declinavit constans. Contentus videlicet vita libera, remota a turbis, studiisque porro percolendis unice impensa, ubi non cogeretur alia dicere et simulare, alia sentire et dissimulare: affectuum studiis rapi, regi. Sic tum vita erat, ægros visere, mox domi in musæo se condere, officinam Vulcaniam exercere; omnes medi

This was his method of living to the year 1701, when he was recommended by Van Berg to the university as a proper person to succeed Drelincurtius in the professorship of physic, and elected without any solicitations on his part, and almost without his consent, on the 18th of May.

On this occasion, having observed, with grief, that Hippocrates, whom he regarded not only as the father but as the prince of physicians, was not sufficiently read or esteemed by young students, he pronounced an oration, "De commendando Studio Hippocratico;" by which he restored that great author to his just and ancient reputation.

He now began to read public lectures with great applause, and was prevailed upon by his audience to enlarge his original design, and instruct them in chemistry.

This he undertook, not only to the great advantage of his pupils but to the great improvement of the art itself, which had hitherto been treated only in a confused and irregular manner, and was little more than a history of particular experiments, not reduced to certain principles, nor connected one with another: this vast chaos he reduced to order, and made that clear and easy, which was before to the last degree difficult and obscure.

His reputation now began to bear some proportion to his merit, and extended itself to distant universities; so that, in 1703, the professorship of physic being vacant at Groningen, he was invited thither; but he refused to leave Leyden, and chose to continue his present course of life.

This invitation and refusal being related to the governors of the university of Leyden, they had so grateful a sense of his regard for them, that they immediately voted an honorary increase of his salary, and promised him the first professorship that should be vacant.

On this occasion he pronounced an oration upon the use of mechanics in the science of physic, in which he endeavoured to recommend a rational and mathematical inquiry into the causes of diseases, and the structure of bodies; and to show the follies and weaknesses of the jargon introduced by Paracelsus, Helmont, and other chemical enthusiasts, who have obtruded upon the world the most airy dreams, and instead of enlightening their readers with explications of nature, have darkened the plainest appearances, and bewildered mankind in error and obscurity.

Boerhaave had now for nine years read physical lectures, but without the title or dignity of a professor, when by the death of professor Hotten, the professorship of physic and botany fell to him of course.

On this occasion he asserted the simplicity and facility of the science of physic, in opposition to those that think obscurity contributes to the dignity of learning, and that to be admired it is necessary not to be understood.

His profession of botany made it part of his duty to superintend the physical garden, which improved so much by the immense number of new plants which he procured, that it was enlarged to twice its original extent.

In 1714, he was deservedly advanced to the highest dignities of the university, and in the same year made physician of St. Augustine's hospital, in Leyden, into which the students are admitted twice a week, to learn the practice of physic.

This was of equal advantage to the sick and to the students, for the success of his practice was the best demonstration of the soundness of his principles.

When he laid down his office of governor of the university, in 1715, he made an oration upon the subject of "attaining to certainty in natural philosophy;" in which he declares, in the strongest terms, in favour of experimental knowledge, and reflects, with just severity, upon those arrogant philosophers, who are too easily disgusted with the slow methods of obtaining true notions by frequent experiments, and who, possessed with too high an opinion of their own abilities, rather choose to consult their own imaginations than inquire into nature, and are better pleased with the charming amusement of forming hypotheses, than the toilsome drudgery of making observations.

The emptiness and uncertainty of all those systems, whether venerable for their antiquity, or agreeable for their novelty, he has evidently shown; and not only declared, but proved, that we are entirely ignorant of the principles of things, and that all the knowledge we have is of such qualities alone as are discoverable by experience, or such as may be deduced from them by mathematical demonstration.

This discourse, filled as it was with piety, and a true sense of the greatness of the Supreme Being, and the incomprehensibility of his works, gave such offence to a professor of Franeker, who professed the utmost esteem for Des Cartes, and considered his principles as the bulwark of orthodoxy, that he appeared in vindication of his darling author, and spoke of the injury done him with the utmost vehemence, declaring little less than that the Cartesian system and the Christian must inevitably stand and fall together, and that to say that we were ignorant of the principles of things, was not only to enlist among the Skeptics, but sink into Atheism itself.

So far can prejudice darken the understanding, as to make it consider precarious systems as the chief support of sacred and invariable truth.

This treatment of Boerhaave was so far resented by the governors of his university, that they procured from Franeker a recantation of the invective that had been thrown out against him: this was not only complied with, but offers were made him of more ample satisfaction; to which he returned an answer not less to his honour than the victory he gained, "that he should think himself sufficiently compensated, if his adversary received no farther molestation on his account."

So far was this weak and injudicious attack from shaking a reputation not casually raised by fashion or caprice, but founded upon solid merit, that the same year his correspondence was desired upon Botany and Natural Philosophy by the Academy of Sciences at Paris, of which he was, upon the death of Count Marsigli, in the year 1728, elected a member.

Nor were the French the only nation by which this great man was courted and distinguished; for, two years after, he was elected fellow of our Royal Society.

It cannot be doubted but, thus caressed and

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cinas partes acerrime persequi; mathematica etiam aliis tradere; sacra legere, et auctores qui profitentur docere rationem certam amandi Deum.—*Orig. Edit.*

honoured with the highest and most public marks of esteem by other nations, he became more celebrated in the university; for Boerhaave was not one of these learned men, of whom the world has seen too many that disgrace their studies by their vices, and by their unaccountable weaknesses make themselves ridiculous at home, while their writings procure them the veneration of distant countries, where their learning is known, but not their follies.

Not that his countrymen can be charged with being insensible of his excellences till other nations taught them to admire him; for in 1718, he was chosen to succeed Le Mort in the professorship of chemistry; on which occasion he pronounced an oration "De chemia errores suos expurgante," in which he treated that science with an elegance of style not often to be found in chemical writers, who seem generally to have affected not only a barbarous, but unintelligible phrase, and to have, like the Pythagoreans of old, wrapt up their secrets in symbols and enigmatical expressions, either because they believed that mankind would reverence most what they least understood, or because they wrote not from benevolence but vanity, and were desirous to be praised for their knowledge, though they could not prevail upon themselves to communicate it.

In 1722, his course both of lectures and practice was interrupted by the gout, which, as he relates it in his speech after his recovery, he brought upon himself, by an imprudent confidence in the strength of his own constitution, and by transgressing those rules which he had a thousand times inculcated to his pupils and acquaintance. Rising in the morning before day, he went immediately, hot and sweating, from his bed into the open air, and exposed himself to the cold dews.

The history of his illness can hardly be read without horror; he was for five months confined to his bed, where he lay upon his back without daring to attempt the least motion, because any effort renewed his torments, which were so exquisite, that he was at length not only deprived of motion but of sense. Here art was at a stand, nothing could be attempted, because nothing could be proposed with the least prospect of success. At length having in the sixth month of his illness, obtained some remission, he took simple medicines * in large quantities, and at length wonderfully recovered.

His recovery, so much desired, and so unexpected, was celebrated on Jan. 11, 1723, when he opened his school again, with general joy and public illuminations.

It would be an injury to the memory of Boerhaave not to mention what was related by himself to one of his friends, that when he lay whole days and nights without sleep, he found no method of diverting his thoughts so effectual as meditation upon his studies, and that he often relieved and mitigated the sense of his torments by the recollection of what he had read, and by reviewing those stores of knowledge which he had reposited in his memory.

This is perhaps an instance of fortitude and steady composure of mind, which would have been for ever the boast of the Stoic schools, and increased the reputation of Seneca or Cato. The patience of Boerhaave, as it was more rational, was more lasting than theirs; it was that *patientia Christiana* which Lipsius, the great master of the Stoical Philosophy, begged of God in his last hours; it was founded on religion, not vanity, not on vain reasonings, but on confidence in God.

In 1727, he was seized with a violent burning fever, which continued so long that he was once more given up by his friends.

From this time he was frequently afflicted with returns of his distemper, which yet did not so far subdue him, as to make him lay aside his studies or his lectures, till, in 1729, he found himself so worn out that it was improper for him to continue any longer the professorships of botany and chemistry, which he therefore resigned, April 28, and upon his resignation spoke a "Sermo Academicus," or oration, in which he asserts the power and wisdom of the Creator from the wonderful fabric of the human body; and confutes all those idle reasoners, who pretend to explain the formation of parts, or the animal operations, to which he proves that art can produce nothing equal, nor any thing parallel. One instance I shall mention, which is produced by him, of the vanity of any attempt to rival the work of God. Nothing is more boasted by the admirers of chemistry, than that they can, by artificial heats and digestion, imitate the productions of Nature. "Let all these heroes of science meet together," says Boerhaave; let them take bread and wine, the food that forms the blood of man, and by assimilation contributes to the growth of the body: let them try all their arts, they shall not be able from these materials to produce a single drop of blood.—So much is the most common act of Nature beyond the utmost efforts of the most extended Science!

From this time Boerhaave lived with less public employment indeed, but not an idle or a useless life; for, besides his hours spent in instructing his scholars, a great part of his time was taken up by patients which came, when the distemper would admit it, from all parts of Europe to consult him, or by letters which, in more urgent cases, were continually sent, to inquire his opinion, or ask his advice.

Of his sagacity, and the wonderful penetration with which he often discovered and described, at the first sight of a patient, such distempers as betray themselves by no symptoms to common eyes, such wonderful relations have been spread over the world, as, though attested beyond doubt, can scarcely be credited. I mention none of them, because I have no opportunity of collecting testimonies, or distinguishing between those accounts which are well proved, and those which owe their rise to fiction and credulity.

Yet I cannot but implore, with the greatest earnestness, such as have been conversant with this great man, that they will not so far neglect the common interest of mankind, as to suffer any of these circumstances to be lost to posterity. Men are generally idle, and ready to satisfy themselves, and intimidate the industry of others, by calling that impossible which is only difficult. The skill to which Boerhaave attained, by a long and unwearied observation of nature, ought therefore to be transmitted in all its particulars to future ages, that his successors may be ashamed to fall below him, and that none may hereafter excuse his ignorance by pleading the impossibility of clearer knowledge.

* "Succos pressos bibit Noster herbarum Cichoreæ, Endiviæ, Fumariæ, Nasturtii aquatici, Veronicæ aquaticæ latifoliæ, copia ingenti; simul deglutiens abundantissime gummi ferulacea Asiatica."—*Orig. Edit.*

Yet so far was this great master from presumptuous confidence in his abilities, that, in his examinations of the sick, he was remarkably circumstantial and particular. He well knew that the originals of distempers are often at a distance from their visible effects; that to conjecture, where certainty may be obtained, is either vanity or negligence; and that life is not to be sacrificed, either to an affectation of quick discernment, or of crowded practice, but may be required, if trifled away, at the hand of the physician.

About the middle of the year 1737, he felt the first approaches of that fatal illness that brought him to the grave, of which we have inserted an account, written by himself Sept. 8, 1738, to a friend at London;* which deserves not only to be preserved as an historical relation of the disease which deprived us of so great a man, but as a proof of his piety and resignation to the divine will.

In this last illness, which was to the last degree lingering, painful, and afflictive, his constancy and firmness did not forsake him. He neither intermitted the necessary cares of life, nor forgot the proper preparations for death. Though dejection and lowness of spirit was, as he himself tells us, part of his distemper, yet even this, in some measure, gave way to that vigour which the soul receives from a consciousness of innocence.

About three weeks before his death he received a visit at his country-house from the Rev. Mr. Schultens, his intimate friend, who found him sitting without-door, with his wife, sister, and daughter: after the compliments of form, the ladies withdrew, and left them to private conversation; when Boerhaave took occasion to tell him what had been, during his illness, the chief subject of his thoughts. He had never doubted of the spiritual and immaterial nature of the soul; but declared that he had lately had a kind of experimental certainty of the distinction between corporeal and thinking substances, which mere reason and philosophy cannot afford, and opportunities of contemplating the wonderful and inexplicable union of soul and body, which nothing but long sickness can give. This he illustrated by a description of the effects which the infirmities of his body had upon his faculties, which yet they did not so oppress or vanquish, but his soul was always master of itself, and always resigned to the pleasure of its Maker.

He related, with great concern, that once his patience so far gave way to extremity of pain, that, after having lain fifteen hours in exquisite tortures, he prayed to God that he might be set free by death.

Mr. Schultens, by way of consolation, answered, that he thought such wishes, when forced by continued and successive torments, unavoidable in the present state of human nature; that the best men, even Job himself, were not able to refrain from such starts of impatience. This he did not deny; but said, "He that loves God, ought to think nothing desirable but what is most pleasing to the Supreme Goodness."

Such were his sentiments, and such his conduct, in this state of weakness and pain: as death approached nearer, he was so far from terror or confusion, that he seemed even less sensible of pain, and more cheerful under his torments, which continued till the 23d day of September, 1738, on which he died, between four and five in the morning, in the 70th year of his age.

Thus died Boerhaave, a man formed by nature for great designs, and guided by religion in the exertion of his abilities. He was of a robust and athletic constitution of body, so hardened by early severities, and wholesome fatigue, that he was insensible of any sharpness of air, or inclemency of weather. He was tall, and remarkable for extraordinary strength. There was in his air and motion something rough and artless, but so majestic and great at the same time, that no man ever looked upon him without veneration, and a kind of tacit submission to the superiority of his genius.

The vigour and activity of his mind sparkled visibly in his eyes; nor was it ever observed that any change of his fortune, or alteration in his affairs, whether happy or unfortunate, affected his countenance.

He was always cheerful, and desirous of promoting mirth by a facetious and humorous conversation; he was never soured by calumny and detraction, nor ever thought it necessary to confute them; "for they are sparks," said he, "which, if you do not blow them, will go out of themselves."

Yet he took care never to provoke enemies by severity of censure, for he never dwelt on the faults or defects of others, and was so far from inflaming the envy of his rivals by dwelling on his own excellences, that he rarely mentioned himself or his writings.

He was not to be overawed or depressed by the presence, frowns, or insolence of great men, but persisted on all occasions in the right with a resolution always present and always calm. He was modest, but not timorous, and firm without rudeness.

He could, with uncommon readiness and certainty, make a conjecture of men's inclinations and capacity by their aspect.

His method of life was to study in the morning and evening, and to allot the middle of the day to his public business. His usual exercise was riding, till, in his latter years, his distempers made it more proper for him to walk: when he was weary he amused himself with playing on the violin.

His greatest pleasure was to retire to his house in the country, where he had a garden stored with all the herbs and trees which the climate would bear; here he used to enjoy his hours unmolested, and prosecute his studies without interruption.

The diligence with which he pursued his studies, is sufficiently evident from his success. Statesmen and generals may grow great by unexpected accidents, and a fortunate concurrence of circumstances, neither procured nor foreseen by themselves; but reputation in the learned world must be the effect of industry and capacity. Boerhaave lost none of his hours, but

* "Ætas, labor, corporisque opima pinguetudo, effecerant, ante annum, ut inertibus refertum, grave, hebes, plenitudine turgens corpus, anhelum ad motus minimos, cum sensu suffocationis, pulsu mirifice anomalo, ineptum evaderet ad ullum motum. Urgebat præcipue subsistens prorsus et intercepta respiratio ad prima somni initia: unde somnus prorsus prohibebatur, cum formidabili strangulationis molestia. Hinc hydrops pedum, crurum, femorum, scroti, præputii, et abdominis. Quæ tamen omnia sublata. Sed dolor manet in abdomine, cum anxietate summa, anhelitu suffocante, et debilitate incredibili: somno pauco, eoque vago, per somnia turbatissimo: animus vero rebus agendis impar. Cum his luctor fessus nec emergo; patienter expectans Dei jussa, quibus resigno data, quæ sola amo, et honoro unice.—*Orig. Edit.*

when he had attained one science, attempted another; he added physic to divinity, chemistry to the mathematics, and anatomy to botany. He examined systems by experiments, and formed experiments into systems. He neither neglected the observations of others, nor blindly submitted to celebrated names. He neither thought so highly of himself as to imagine he could receive no light from books, nor so meanly as to believe he could discover nothing but what was to be learned from them. He examined the observations of other men, but trusted only to his own.

Nor was he unacquainted with the art of recommending truth by elegance, and embellishing the philosopher with polite literature: he knew that but a small part of mankind will sacrifice their pleasure to their improvement, and those authors who would find many readers, must endeavour to please while they instruct.

He knew the importance of his own writings to mankind, and lest he might, by a roughness and barbarity of style, too frequent among men of great learning, disappoint his own intentions, and make his labours less useful, he did not neglect the politer arts of eloquence and poetry. Thus was his learning at once various and exact, profound and agreeable.

But his knowledge, however uncommon, holds in his character but the second place; his virtue was yet much more uncommon than his learning. He was an admirable example of temperance, fortitude, humility, and devotion. His piety, and a religious sense of his dependence on God, was the basis of all his virtues, and the principle of his whole conduct. He was too sensible of his weakness to ascribe any thing to himself, or to conceive that he could subdue passion, or withstand temptation, by his own natural power; he attributed every good thought, and every laudable action, to the Father of goodness. Being once asked by a friend, who had often admired his patience under great provocations, whether he knew what it was to be angry, and by what means he had so entirely suppressed that impetuous and ungovernable passion? he answered with the utmost frankness and sincerity, that he was naturally quick of resentment, but that he had, by daily prayer and meditation, at length attained to this mastery over himself.

As soon as he rose in the morning, it was, throughout his whole life, his daily practice to retire for an hour to private prayer and meditation; this, he often told his friends, gave him spirit and vigour in the business of the day, and this he therefore commended as the best rule of life; for nothing, he knew, could support the soul in all distresses but a confidence in the Supreme Being, nor can a steady and rational magnanimity flow from any other source than a consciousness of the divine favour.

He asserted on all occasions the divine authority and sacred efficacy of the holy Scriptures; and maintained that they alone taught the way of salvation, and that they only could give peace of mind. The excellency of the Christian religion was the frequent subject of his conversation. A strict obedience to the doctrine, and a diligent imitation of the example of our blessed Saviour, he often declared to be the foundation of true tranquillity. He recommended to his friends a careful observation of the precept of Moses concerning the love of God and man. He worshipped God as he is in himself, without attempting to inquire into his nature. He desired only to think of God, what God knows of himself. There he stopped, lest, by indulging his own ideas, he should form a Deity from his own imagination, and sin by falling down before him. To the will of God he paid an absolute submission, without endeavouring to discover the reason of his determinations; and this he accounted the first and most inviolable duty of a Christian. When he heard of a criminal condemned to die, he used to think, who can tell whether this man is not better than I? or, if I am better, it is not to be ascribed to myself, but to the goodness of God.

Such were the sentiments of Boerhaave, whose words we have added in the note.* So far was this man from being made impious by philosophy, or vain by knowledge or by virtue, that he ascribed all his abilities to the bounty, and all his goodness to the grace of God. May his example extend its influence to his admirers and followers! May those who study his writings imitate his life! and those who endeavour after his knowledge aspire likewise to his piety!

He married, September 17, 1710, Mary Drolenveaux, the only daughter of a burgomaster of Leyden, by whom he had Joanna Maria, who survives her father, and three other children who died in their infancy.

The works of this great writer are so generally known and so highly esteemed, that though it may not be improper to enumerate them in the order of time in which they were published, it is wholly unnecessary to give any other account of them.

He published in 1707, "Institutiones Medicæ," to which he added in 1708, "Aphorismi de cognoscendis et curandis morbis."

1710, "Index stirpium in horto academico."

1719, "De materia medica, et remediorum formulis liber;" and in 1727, a second edition.

1720, "Alter index stirpium," &c. adorned with plates, and containing twice the number of plants as the former.

1722, "Epistola ad cl. Ruischium, qua sententiam Malpighianam de glandulis defendit."

1724, "Atrocis nec prius descripti morbi historia illustrissimi baronis Wassenariæ."

1725, "Opera anatomica et chirurgica Andreæ Vesalii," with the life of Vesalius.

1728, "Altera atrocis rarissimique morbi marchionis de Sancto Albano historia."

"Auctores de lue Aphrodisiaca, cum tractatu præfixo."

1731, "Aretæi Cappadocis, nova editio."

1732, "Elementa Chemiæ."

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* "Doctrinam sacris literis Hebraice et Græce traditam, solam animæ salutarem et agnovit et sensit. Omni opportunitate profitebatur disciplinam, quam Jesus Christus ore et vita expressit, unice tranquillitatem dare menti. Semperque dixit amicis, pacem animi haud reperiundam nisi in magno Mosis præcepto de sincero amore Dei et hominis bene observato. Neque extra sacra monumenta uspiam inveniri, quod mentem serenet. Deum pius adoravit, qui est. Intelligere de Deo, unice volebat id, quod Deus de se intelligit. Eo contentus ultra nihil requisivit, ne idololatria erraret. In voluntate Dei sic requiescebat, ut illius nullam omnino rationem indagandam putaret. Hanc unice supremam omnium legem esse contendebat; deliberata constantia perfectissime colendam. De aliis et seipso sentiebat: ut quoties criminis reos ad pœnas lentes damnatos audiret, semper cogitaret, sæpe diceret; 'quis dixerat an non me sint meliores? Utique, si ipse melior, id non mihi auctori tribuendum esse palam alo, confiteor; sed ita largienti Deo.'"—*Orig. Edit.*

1734, "Observata de argento vivo, ad Reg. Soc. et Acad. Scient."

These are the writings of the great Boerhaave, which have made all encomiums useless and vain, since no man can attentively peruse them without admiring the abilities, and reverencing the virtue of the author.*

* Gent. Mag. 1739, vol. ix. p. 176.—N.

BLAKE.

At a time when a nation is engaged in a war with an enemy whose insults, ravages, and barbarities have long called for vengeance, an account of such English commanders as have merited the acknowledgments of posterity, by extending the powers and raising the honour of their country, seems to be no improper entertainment for our readers.* We shall therefore attempt a succinct narration of the life and actions of Admiral Blake, in which we have nothing farther in view than to do justice to his bravery and conduct, without intending any parallel between his achievements and those of our present admirals.

Robert Blake was born at Bridgewater, in Somersetshire, in August, 1598, his father being a merchant of that place, who had acquired a considerable fortune by the Spanish trade. Of his earliest years we have no account, and therefore can amuse the reader with none of those prognostics of his future actions, so often met with in memoirs.

In 1615, he entered into the university of Oxford, where he continued till 1623, though without being much countenanced or caressed by his superiors, for he was more than once disappointed in his endeavours after academical preferments. It is observable that Mr. Wood (in his Athenæ Oxonienses) ascribes the repulse he met with at Wadham College, where he was competitor for a fellowship, either to want of learning, or of stature. With regard to the first objection, the same writer had before informed us, that he was an *early riser* and *studious*, though he sometimes relieved his attention by the amusements of fowling and fishing. As it is highly probable that he did not want capacity, we may therefore conclude, upon this confession of his diligence, that he could not fail of being learned, at least in the degree requisite to the enjoyment of a fellowship; and may safely ascribe his disappointment to his want of stature, it being the custom of Sir Henry Savil, then warden of that college, to pay much regard to the outward appearance of those who solicited preferment in that society. So much do the greatest events owe sometimes to accident or folly!

He afterwards retired to his native place, where "he lived," says Clarendon, "without any appearance of ambition to be a greater man than he was, but inveighed with great freedom against the license of the times, and power of the court."

In 1640, he was chosen burgess for Bridgewater by the Puritan party, to whom he had recommended himself by the disapprobation of bishop Laud's violence and severity, and his non-compliance with those new ceremonies which he was then endeavouring to introduce.

When the civil war broke out, Blake, in conformity with his avowed principles, declared for the parliament; and thinking a bare declaration for right not all the duty of a good man, raised a troop of dragoons for his party, and appeared in the field with so much bravery, that he was in a short time advanced, without meeting any of those obstructions which he had encountered in the university.

In 1645, he was governor of Taunton, when the Lord Goring came before it with an army of 10,000 men. The town was ill fortified and unsupplied with almost every thing necessary for supporting a siege. The state of this garrison encouraged Colonel Windham, who was acquainted with Blake, to propose a capitulation; which was rejected by Blake with indignation and contempt: nor were either menaces or persuasion of any effect, for he maintained the place under all its disadvantages, till the siege was raised by the parliament's army.

He continued, on many other occasions, to give proofs of an insuperable courage, and a steadiness of resolution not to be shaken: and, as a proof of his firm adherence to the parliament, joined with the borough of Taunton in returning thanks for their resolution to make no more addresses to the King. Yet was he so far from approving the death of Charles I. that he made no scruple of declaring, that he would venture his life to save him, as willingly as he had done to serve the parliament.

In February, 1648-9, he was made a commissioner of the navy, and appointed to serve on that element, for which he seems by nature to have been designed. He was soon afterwards sent in pursuit of Prince Rupert, whom he shut up in the harbour of Kingsale, in Ireland, for several months, till want of provisions and despair of relief excited the prince to make a daring effort for his escape, by forcing through the parliament's fleet: this design he executed with his usual intrepidity, and succeeded in it, though with the loss of three ships. He was pursued by Blake to the coast of Portugal, where he was received into the Tagus, and treated with great distinction by the Portuguese.

Blake coming to the mouth of that river, sent to the King a messenger, to inform him, that the fleet in his port belonging to the public enemies of the commonwealth of England, he demanded leave to fall upon it. This being refused, though the refusal was in very soft terms, and accompanied with declarations of esteem, and a present of provisions, so exasperated the admiral, that,

* This life was first printed in the Gentleman's Magazine for the year 1740.—N.

without any hesitation, he fell upon the Portuguese fleet, then returning from Brasil, of which he took seventeen ships, and burnt three. It was to no purpose that the King of Portugal, alarmed at so unexpected a destruction, ordered Prince Rupert to attack him, and retake the Brasil ships. Blake carried home his prizes without molestation, the Prince not having force enough to pursue him, and well pleased with the opportunity of quitting a port where he could no longer be protected.

Blake soon supplied his fleet with provisions, and received orders to make reprisals upon the French who had suffered their privateers to molest the English trade; an injury which, in those days, was always immediately resented, and if not repaired certainly punished. Sailing with this commission, he took in his way a French man of war valued at a million. How this ship happened to be so rich, we are not informed; but as it was a cruiser, it is probable the rich lading was the accumulated plunder of many prizes. Then following the unfortunate Rupert, whose fleet by storms and battles was now reduced to five ships, into Carthagena, he demanded leave of the Spanish governor to attack him in the harbour, but received the same answer which had been returned before by the Portuguese: "That they had a right to protect all ships that came into their dominions; that if the admiral were forced in thither, he should find the same security; and that he required him not to violate the peace of a neutral port." Blake withdrew upon this answer into the Mediterranean; and Rupert then leaving Carthagena entered the port of Malaga, where he burnt and sunk several English merchant ships. Blake judging this to be an infringement of the neutrality professed by the Spaniards, now made no scruple to fall upon Rupert's fleet in the harbour of Malaga, and having destroyed three of his ships, obliged him to quit the sea, and take sanctuary at the Spanish court.

In February, 1650-1, Blake still continuing to cruise in the Mediterranean, met a French ship of considerable force, and commanded the captain to come on board, there being no war declared between the two nations. The captain, when he came, was asked by him, whether "he was willing to lay down his sword, and yield?" which he gallantly refused, though in his enemy's power. Blake, scorning to take advantage of an artifice, and detesting the appearance of treachery, told him, "that he was at liberty to go back to his ship, and defend it as long as he could." The captain willingly accepted his offer, and after a fight of two hours, confessed himself conquered, kissed his sword, and surrendered it.

In 1652, broke out the memorable war between the two commonwealths of England and Holland; a war in which the greatest admirals that perhaps any age has produced, were engaged on each side, in which nothing less was contested than the dominion of the sea, and which was carried on with vigour, animosity, and resolution, proportioned to the importance of the dispute. The chief commanders of the Dutch fleets were Van Trump, De Ruyter, and De Witt, the most celebrated names of their own nation, and who had been perhaps more renowned, had they been opposed by any other enemies. The States of Holland, having carried on their trade without opposition, and almost without competition, not only during the inactive reign of James I. but during the commotions of England, had arrived to that height of naval power, and that affluence of wealth, that, with the arrogance which a long continued prosperity naturally produces, they began to invent new claims, and to treat other nations with insolence, which nothing can defend but superiority of force. They had for some time made uncommon preparations at a vast expense, and had equipped a large fleet, without any apparent danger threatening them, or any avowed design of attacking their neighbours. This unusual armament was not beheld by the English without some jealousy, and care was taken to fit out such a fleet as might secure the trade from interruption, and the coast from insults; of this Blake was constituted admiral for nine months. In this situation the two nations remained, keeping a watchful eye upon each other, without acting hostilities on either side, till the 18th of May, 1652, when Van Trump appeared in the Downs with a fleet of forty-five men of war. Blake, who had then but twenty ships, upon the approach of the Dutch admiral saluted him with three single shots, to require that he should, by striking his flag, show that respect to the English which is due to every nation in their own dominions; to which the Dutchman answered with a broadside; and Blake, perceiving that he intended to dispute the point of honour, advanced with his own ship before the rest of his fleet, that, if it were possible, a general battle might be prevented. But the Dutch, instead of admitting him to treat, fired upon him from their whole fleet, without any regard to the customs of war, or the law of nations. Blake for some time stood alone against their whole force, till the rest of his squadron coming up, the fight was continued from between four and five in the afternoon till nine at night, when the Dutch retired with the loss of two ships, having not destroyed a single vessel, nor more than fifteen men, most of which were on board the Admiral, who, as he wrote to the parliament, was himself engaged for four hours with the main body of the Dutch fleet, being the mark at which they aimed; and as Whitlock relates, received above a thousand shot. Blake, in his letter, acknowledges the particular blessing and preservation of God, and ascribes his success to the justice of the cause, the Dutch having first attacked him upon the English coast. It is indeed little less than miraculous, that a thousand great shot should not do more execution; and those who will not admit the interposition of providence, may draw at least this inference from it, *that the bravest man is not always in the greatest danger.*

In July, he met the Dutch fishery fleet with a convoy of twelve men of war, all which he took, with 100 of their herring-busses. And in September, being stationed in the Downs, with about sixty sail, he discovered the Dutch admirals De Witt and De Ruyter with near the same number and advanced towards them; but the Dutch being obliged, by the nature of their coast, and shallowness of their rivers, to build their ships in such a manner that they require less depth of water than the English vessels, took advantage of the form of their shipping, and sheltered themselves behind a flat, called *Kentish Knock*; so that the English, finding some of their ships aground, were obliged to alter their course; but perceiving early the next morning that the Hollanders had forsaken their station, they im-

sued them with all the speed that the wind, which was weak and uncertain, allowed, but found themselves unable to reach them with the bulk of their fleet, and therefore detached some of the lightest frigates to chase them. These came so near as to fire upon them about three in the afternoon; but the Dutch, instead of tacking about, hoisted their sails, and steered toward their own coast, and finding themselves the next day followed by the whole English fleet, retired into Goree. The sailors were eager to attack them in their own harbours; but a council of war being convened it was judged imprudent to hazard the fleet upon the shoals, or to engage in any important enterprise without a fresh supply of provisions.

That in this engagement the victory belonged to the English is beyond dispute, since, without the loss of one ship, and with no more than forty men killed, they drove the enemy into their own ports, took the rear-admiral and another vessel, and so discouraged the Dutch admirals, who had not agreed in their measures, that De Ruyter, who had declared against hazarding a battle, desired to resign his commission, and De Witt, who had insisted upon fighting, fell sick, as it was supposed, with vexation. But how great the loss of the Dutch was is not certainly known: that two ships were taken they are too wise to deny, but affirm that those two were all that were destroyed. The English, on the other side, affirm that three of their vessels were disabled at the first encounter, that their numbers on the second day were visibly diminished, and that on the last day they saw three or four ships sink in their flight.

De Witt being now discharged by the Hollanders as unfortunate, and the chief command restored to Van Trump, great preparations were made for retrieving their reputation, and repairing their losses. Their endeavours were assisted by the English themselves, now made factious by success; the men who were entrusted with the civil administration being jealous of those whose military commands had procured so much honour, lest they who raised them should be eclipsed by them. Such is the general revolution of affairs in every state; danger and distress produce unanimity and bravery, virtues which are seldom unattended with success; but success is the parent of pride, and pride of jealousy and faction; faction makes way for calamity, and happy is that nation whose calamities renew their unanimity. Such is the rotation of interests, that equally tend to hinder the total destruction of a people, and to obstruct an exorbitant increase of power.

Blake had weakened his fleet by many detachments, and lay with no more than forty sail in the Downs, very ill provided both with men and ammunition, and expecting new supplies from those whose animosity hindered them from providing them, and who chose rather to see the trade of their country distressed, than the sea-officers exalted by a new acquisition of honour and influence.

Van Trump, desirous of distinguishing himself at the resumption of his command by some remarkable action, had assembled eighty ships of war, and ten fire-ships, and steered towards the Downs, where Blake, with whose condition and strength he was probably acquainted, was then stationed. Blake, not able to restrain his natural ardour, or perhaps not fully informed of the superiority of his enemies, put out to encounter them, though his fleet was so weakly manned, that half of his ships were obliged to lie idle without engaging, for want of sailors. The force of the whole Dutch fleet was therefore sustained by about twenty-two ships. Two of the English frigates, named the Vanguard and the Victory, after having for a long time stood engaged amidst the whole Dutch fleet, broke through without much injury, nor did the English lose any ships till the evening, when the Garland, carrying forty guns, was boarded at once by two great ships, which were opposed by the English till they had scarcely any men left to defend the decks; then retiring into the lower part of the vessel, they blew up their decks, which were now possessed by the enemy, and at length were overpowered and taken. The Bonaventure, a stout well-built merchant ship, going to relieve the Garland, was attacked by a man of war, and after a stout resistance, in which the captain, who defended her with the utmost bravery, was killed, was likewise carried off by the Dutch. Blake, in the Triumph, seeing the Garland in distress, pressed forward to relieve her, but in his way had his foremast shattered, and was himself boarded; but beating off the enemies, he disengaged himself, and retired into the Thames with the loss only of two ships of force, and four small frigates, but with his whole fleet much shattered. Nor was the victory gained at a cheap rate, notwithstanding the unusual disproportion of strength; for of the Dutch flag-ships one was blown up, and the other two disabled; a proof of the English bravery, which should have induced Van Trump to have spared the insolence of carrying a broom at his top-mast in his triumphant passage through the Channel, which he intended as a declaration that he would sweep the seas of the English shipping; this, which he had little reason to think of accomplishing, he soon after perished in attempting.

There are sometimes observations and inquiries, which all historians seem to decline by agreement, of which this action may afford us an example: nothing appears at the first view more to demand our curiosity, or afford matter for examination, than this wild encounter of twenty-two ships with a force, according to their accounts who favour the Dutch, three times superior. Nothing can justify a commander in fighting under such disadvantages, but the impossibility of retreating. But what hindered Blake from retiring as well before the fight as after it? To say he was ignorant of the strength of the Dutch fleet, is to impute to him a very criminal degree of negligence; and, at least, it must be confessed that, from the time he saw them, he could not but know that they were too powerful to be opposed by him, and even then there was time for retreat. To urge the ardour of his sailors, is to divest him of the authority of a commander, and to charge him with the most reproachful weakness that can enter into the character of a general. To mention the impetuosity of his own courage, is to make the blame of his temerity equal to the praise of his valour; which seems indeed to be the most gentle censure that the truth of history will allow. We must then admit, amidst our eulogies and applauses, that the great, the wise, and the valiant Blake was once betrayed to an inconsiderate and desperate enterprize, by the resistless ardour of his own spirit, and a noble jealousy of the honour of his country.

It was not long before he had an opportunity of revenging his loss, and restraining the insolence of the Dutch. On the 18th of February, 1652-3, Blake being at the head of eighty sail, and assisted, at his own request, by Colonels Monk and Dean, espied Van Trump with a fleet of above 100 men of war, as Clarendon relates, of 70 by their own public accounts, and 300 merchant ships under his convoy. The English, with their usual intrepidity, advanced towards them; and Blake in the Triumph, in which he always led his fleet, with twelve ships more, came to an engagement with the main body of the Dutch fleet, and by the disparity of their force was reduced to the last extremity, having received in his hull no fewer than 700 shots, when Lawson in the Fairfax came to his assistance. The rest of the English fleet now came in, and the fight was continued with the utmost degree of vigour and resolution, till the night gave the Dutch an opportunity of retiring, with the loss of one flag-ship, and six other men of war. The English had many vessels damaged, but none lost. On board Lawson's ship were killed 100 men, and as many on board Blake's, who lost his captain and secretary, and himself received a wound in the thigh.

Blake, having set ashore his wounded men, sailed in pursuit of Van Trump, who sent his convoy before, and himself retired fighting towards Bulloign. Blake ordered his light frigates to follow the merchants, still continued to harass Van Trump, and on the third day, the 20th of February, the two fleets came to another battle, in which Van Trump once more retired before the English, and making use of the peculiar form of his shipping, secured himself in the shoals. The accounts of this fight, as of all the others, are various; but the Dutch writers themselves confess that they lost eight men of war, and more than twenty merchant ships; and it is probable that they suffered much more than they are willing to allow, for these repeated defeats provoked the common people to riots and insurrections, and obliged the States to ask, though ineffectually, for peace.

In April following, the form of government in England was changed, and the supreme authority assumed by Cromwell; upon which occasion Blake, with his associates, declared that, notwithstanding the change in the administration, they should still be ready to discharge their trust, and to defend the nation from insults, injuries, and encroachments. "It is not," says Blake, "the business of a seaman to mind state affairs, but to hinder foreigners from fooling us." This was the principle from which he never deviated, and which he always endeavoured to inculcate in the fleet, as the surest foundation of unanimity and steadiness. "Disturb not one another with domestic disputes, but remember that we are English, and our enemies are foreigners. Enemies! which, let what party soever prevail, it is equally the interest of our country to humble and restrain."

After the 30th of April, 1653, Blake, Monk, and Dean, sailed out of the English harbours with 100 men of war, and finding the Dutch with 70 sail on their own coasts, drove them to the Texel, and took fifty doggers. Then they sailed northward in pursuit of Van Trump, who, having a fleet of merchants under his convoy, durst not enter the Channel, but steered towards the Sound, and, by great dexterity and address, escaped the three English admirals, and brought all his ships into their harbour; then, knowing that Blake was still in the North, came before Dover, and fired upon that town, but was driven off by the castle.

Monk and Dean stationed themselves again at the mouth of the Texel, and blocked up the Dutch in their own ports with eighty sail; but hearing that Van Trump was at Goree with 120 men of war, they ordered all ships of force in the river and ports to repair to them.

On June 3d, the two fleets came to an engagement, in the beginning of which Dean was carried off by a cannon-ball; yet the fight continued from about twelve to six in the afternoon, when the Dutch gave way, and retreated fighting.

On the 4th in the afternoon, Blake came up with eighteen fresh ships, and procured the English a complete victory; nor could the Dutch any otherwise preserve their ships than by retiring once more into the flats and shallows, where the largest of the English vessels could not approach.

In this battle Van Trump boarded vice-admiral Pen; but was beaten off, and himself boarded, and reduced to blow up his decks, of which the English had gotten possession. He was then entered at once by Pen and another; nor could possibly have escaped, had not De Ruyter and De Witt arrived at that instant and rescued him.

However the Dutch may endeavour to extenuate their loss in this battle, by admitting no more than eight ships to have been taken or destroyed, it is evident that they must have received much greater damages, not only by the accounts of more impartial historians, but by the remonstrances and exclamations of their admirals themselves; Van Trump declaring before the States, that "without a numerous reinforcement of large men of war, he could serve them no more;" and De Witt crying out before them, with the natural warmth of his character, "Why should I be silent before my lords and masters? The English are our masters, and by consequence masters of the sea."

In November, 1654, Blake was sent by Cromwell into the Mediterranean with a powerful fleet, and may be said to have received the homage of all that part of the world, being equally courted by the haughty Spaniards, the surly Dutch, and the lawless Algerines.

In March, 1656, having forced Algiers to submission, he entered the harbour of Tunis, and demanded reparation for the robberies practised upon the English by the pirates of that place, and insisted that the captives of his nation should be set at liberty. The governor having planted batteries along the shore, and drawn up his ships under the castles, sent Blake a haughty and insolent answer: "There are our castles of Goletta, and Porto Ferino," said he, "upon which you may do your worst;" adding other menaces and insults, and mentioning in terms of ridicule the inequality of a fight between ships and castles. Blake had likewise demanded leave to take in water, which was refused him. Fired with this inhuman and insolent treatment, he curled his whiskers, as was his custom when he was angry, and, entering Porto Ferino with his great ships, discharged his shot so fast upon the batteries and castles, that in two hours the guns were dismounted, and the works forsaken, though he was at first exposed to the fire of sixty cannon. He then ordered his officers to send out their long boats well manned to seize nine of the piratical ships

lying in the road, himself continuing to fire upon the castle. This was so bravely executed, that with the loss of only twenty-five men killed, and forty-eight wounded, all the ships were fired in the sight of Tunis. Thence sailing to Tripoli, he concluded a peace with that nation; then returning to Tunis, he found nothing but submission. And such indeed was his reputation, that he met with no farther opposition, but collected a kind of tribute from the princes of those countries, his business being to demand reparation for all the injuries offered to the English during the civil wars. He exacted from the Duke of Tuscany 60,000*l.*, and, as it is said, sent home sixteen ships laden with the effects which he had received from several states.

The respect with which he obliged all foreigners to treat his countrymen, appears from a story related by Bishop Burnet. When he lay before Malaga, in a time of peace with Spain, some of his sailors went ashore, and meeting a procession of the host, not only refused to pay any respect to it, but laughed at those that did. The people, being put by one of the priests upon resenting this indignity, fell upon them and beat them severely. When they returned to their ship, they complained of their ill-treatment; upon which Blake sent to demand the priest who had procured it. The viceroy answered that, having no authority over the priests, he could not send him: to which Blake replied, "that he did not inquire into the extent of the viceroy's authority, but that if the priest were not sent within three hours, he would burn the town." The viceroy then sent the priest to him, who pleaded the provocation given by the seamen. Blake bravely and rationally answered, that if he had complained to him, he would have punished them severely, for he would not have his men affront the established religion of any place; but that he was angry that the Spaniards should assume that power, for he would have all the world know "that an Englishman was only to be punished by an Englishman." So having used the priest civilly, he sent him back, being satisfied that he was in his power. This conduct so much pleased Cromwell, that he read the letter in council with great satisfaction, and said, "he hoped to make the name of an Englishman as great as ever that of a Roman had been."

In 1656, the Protector, having declared war against Spain, despatched Blake with twenty-five men of war to infest their coasts, and intercept their shipping. In pursuance of these orders he cruised all winter about the Straits, and then lay at the mouth of the harbour of Cales, where he received intelligence that the Spanish plate-fleet lay at anchor in the bay of Santa-Cruz, in the isle of Teneriffe. On the 13th of April, 1657, he departed from Cales, and on the 20th arrived at Santa-Cruz, where he found sixteen Spanish vessels. The bay was defended on the north side by a castle well mounted with cannon, and in other parts by seven forts with cannon proportioned to the bigness, all united by a line of communication manned with musqueteers. The Spanish admiral drew up his small ships under the cannon of the castle, and stationed six great galleons with their broadsides to the sea; an advantageous and prudent disposition, but of little effect against the English commander; who determining to attack them, ordered Stayner to enter the bay with his squadron; then posting some of his larger ships to play upon the fortifications, himself attacked the galleons, which, after a gallant resistance, were at length abandoned by the Spaniards, though the least of them was bigger than the biggest of Blake's ships. The forts and smaller vessels being now shattered and forsaken, the whole fleet was set on fire, the galleons by Blake, and the smaller vessels by Stayner, the English vessels being too much shattered in the fight to bring them away. Thus was the whole plate-fleet destroyed, "and the Spaniards," according to Rapin's remark, "sustained a great loss of ships, money, men, and merchandise, while the English gained nothing but glory." As if he that increases the military reputation of a people did not increase their power, and he that weakens his enemy in effect strengthens himself.

"The whole action," says Clarendon, "was so incredible, that all men, who knew the place, wondered that any sober man, with what courage soever endowed, would ever have undertaken it, and they could hardly persuade themselves to believe what they had done: while the Spaniards comforted themselves with the belief, that they were devils and not men who had destroyed them in such a manner. So much a strong resolution of bold and courageous men can bring to pass, that no resistance or advantage of ground can disappoint them; and it can hardly be imagined how small a loss the English sustained in this unparalleled action, not one ship being left behind, and the killed and wounded not exceeding 200 men; when the slaughter on board the Spanish ships and on shore was incredible." The general cruized for some time afterwards with his victorious fleet at the mouth of Cales, to intercept the Spanish shipping; but finding his constitution broken by the fatigue of the last three years, determined to return home, and died before he came to land.

His body was embalmed, and having lain some time in state at Greenwich-house, was buried in Henry VII.'s chapel, with all the funeral solemnity due to the remains of a man so famed for his bravery, and so spotless in his integrity; nor is it without regret that I am obliged to relate the treatment his body met a year after the Restoration, when it was taken up by express command, and buried in a pit in St. Margaret's churchyard. Had he been guilty of the murder of Charles I. to insult his body had been a mean revenge; but as he was innocent, it was, at least, inhumanity, and, perhaps, ingratitude. "Let no man," says the oriental proverb, "pull a dead lion by the beard."

But that regard which was denied his body has been paid to his better remains, his name and his memory. Nor has any writer dared to deny him the praise of intrepidity, honesty, contempt of wealth, and love of his country. "He was the first man," says Clarendon, "that declined the old track, and made it apparent that the sciences might be attained in less time than was imagined. He was the first man that brought ships to contemn castles on shore, which had ever been thought very formidable, but were discovered by him to make a noise only, and to fright those who could rarely be hurt by them. He was the first that infused that proportion of courage into seamen, by making them see, by experience, what mighty things they could do if they were resolved, and taught them to fight in fire, as well as upon the water; and though he has been very well imitated and followed, was the first that gave the example of that kind of naval courage, and bold and resolute achievements."

To this attestation of his military excellence, it may be proper to subjoin an account of his moral character, from the author of "Lives English and Foreign." "He was jealous," says that writer, "of the liberty of the subject, and the glory of his nation; and as he made use of no mean artifices to raise himself to the highest command at sea, so he needed no interest but his merit to support him in it. He scorned nothing more than money, which, as fast as it came in, was laid out by him in the service of the state, and to show that he was animated by that brave public spirit, which has since been reckoned rather romantic than heroic. And he was so disinterested, that though no man had more opportunities to enrich himself than he, who had taken so many millions from the enemies of England, yet he threw it all into the public treasury, and did not die 500*l.* richer than his father left him; which the author avers, from his personal knowledge of his family and their circumstances, having been bred up in it, and often heard his brother give this account of him. He was religious according to the pretended purity of these times, but would frequently allow himself to be merry with his officers, and by his tenderness and generosity to the seamen had so endeared himself to them, that when he died they lamented his loss as that of a common father."

Instead of more testimonies, his character may be properly concluded with one incident of his life, by which it appears how much the spirit of Blake was superior to all private views. His brother in the last action with the Spaniards, having not done his duty, was at Blake's desire discarded, and the ship was given to another; yet was he not less regardful of him as a brother, for when he died he left him his estate, knowing him well qualified to adorn or enjoy a private fortune, though he had found him unfit to serve his country in a public character, and had therefore not suffered him to rob it.

SIR FRANCIS DRAKE.*

Francis Drake was the son of a clergyman in Devonshire, who being inclined to the doctrine of the Protestants, at that time much opposed by Henry VIII. was obliged to fly from his place of residence into Kent for refuge, from the persecution raised against him, and those of the same opinion, by the law of the six articles.

How long he lived there, or how he was supported, was not known; nor have we any account of the first years of Sir Francis Drake's life, of any disposition to hazards and adventures which might have been discovered in his childhood, or of the education which qualified him for such wonderful attempts.

We are only informed that he was put apprentice by his father to the master of a small vessel that traded to France and the Low Countries, under whom he probably learned the rudiments of navigation, and familiarized himself to the dangers and hardships of the sea.

But how few opportunities soever he might have in this part of his life for the exercise of his courage, he gave so many proofs of diligence and fidelity, that his master dying unmarried, left him his little vessel in reward of his services; a circumstance that deserves to be remembered, not only as it may illustrate the private character of this brave man, but as it may hint to all those who may hereafter propose his conduct for their imitation, that virtue is the surest foundation both of reputation and fortune, and that the first step to greatness is to be honest.

If it were not improper to dwell longer on an incident at the first view so inconsiderable, it might be added, that it deserves the reflection of those, who, when they are engaged in affairs not adequate to their abilities, pass them over with a contemptuous neglect, and while they amuse themselves with chimerical schemes, and plans of future undertakings, suffer every opportunity of smaller advantage to slip away as unworthy their regard. They may learn from the example of Drake, that diligence in employments of less consequence is the most successful introduction to greater enterprizes.

After having followed for some time his master's profession, he grew weary of so narrow a province, and having sold his little vessel, ventured his effects in the new trade to the West Indies, which having not been long discovered, and very little frequented by the English till that time, were conceived so much to abound in wealth, that no voyage thither could fail of being recompensed by great advantages. Nothing was talked of among the mercantile or adventurous part of mankind, but the beauty and riches of the new world. Fresh discoveries were frequently made, new countries and nations never heard of before were daily described, and it may easily be concluded that the relaters did not diminish the merit of their attempts, by suppressing or diminishing any circumstance that might produce wonder, or excite curiosity. Nor was their vanity only engaged in raising admirers, but their interest likewise in procuring adventurers, who were indeed easily gained by the hopes which naturally arise from new prospects; though through ignorance of the American seas, and by the malice of the Spaniards, who from the first discovery of those countries considered every other nation that attempted to follow them as invaders of their rights, the best concerted designs often miscarried.

Among those who suffered most from the Spanish injustice, was Captain John Hawkins, who, having been admitted by the viceroy to traffic in the bay of Mexico, was, contrary to the stipulation then made between them, and, in violation of the peace between Spain and England, attacked without any declaration of hostilities, and obliged, after an obstinate resistance, to retire, with the loss of four ships, and a great num-

* This Life was first printed in the Gentleman's Magazine for the year 1740.

ber of his men, who were either destroyed or carried into slavery.

In this voyage Drake had adventured almost all his fortune, which he in vain endeavoured to recover, both by his own private interest, and by obtaining letters from Queen Elizabeth; for the Spaniards, deaf to all remonstrances, either vindicated the injustice of the viceroy, or at least forbore to redress it.

Drake, thus oppressed and impoverished, retained at least his courage and his industry, that ardent spirit that prompted him to adventures, and that indefatigable patience that enabled him to surmount difficulties. He did not sit down idly to lament misfortunes, which heaven had put it in his power to remedy, or to repine at poverty while the wealth of his enemies was to be gained. But having made two voyages to America for the sake of gaining intelligence of the state of the Spanish settlements, and acquainted himself with the seas and coasts, he determined on a third expedition of more importance, by which the Spaniards should find how imprudently they always act who injure and insult a brave man.

On the 24th of May, 1572, Francis Drake set sail from Plymouth, in the Pascha of seventy tons, accompanied by the Swan of twenty-five tons, commanded by his brother John Drake, having in both the vessels seventy-three men and boys, with a year's provision, and such artillery and ammunition as was necessary for his undertaking, which, however incredible it may appear to such as consider rather his force than his fortitude, was no less than to make reprisals upon the most powerful nation in the world.

The wind continuing favourable, they entered, June 29, between Guadaloupe and Dominica, and on July 6th saw the island of Santa Martha; then continuing their course, after having been becalmed for some time, they arrived at Port Pheasant, so named by Drake in a former voyage to the east of Nombre de Dios. Here he proposed to build his pinnaces, which he had brought in pieces ready framed from Plymouth, and was going ashore with a few men unarmed, but discovering a smoke at a distance, ordered the other boat to follow him with a greater force.

Then marching towards the fire, which was in the top of a high tree, he found a plate of lead nailed to another tree with an inscription engraved upon it by one Garret an Englishman, who had left that place but five days before, and had taken this method of informing him that the Spaniards had been advertised of his intention to anchor at that place, and that it therefore would be prudent to make a very short stay there.

But Drake, knowing how convenient this place was for his designs, and considering that the hazard and waste of time which could not be avoided in seeking another station, was equivalent to any other danger which was to be apprehended from the Spaniards, determined to follow his first resolution; only for his greater security, he ordered a kind of palisade or fortification to be made by felling large trees, and laying the trunks and branches one upon another by the side of the river.

On July 20, having built their pinnaces, and being joined by one Captain Rause, who happened to touch at the same place with a bark of fifty men, they set sail towards Nombre de Dios, and, taking two frigates at the island of Pines, were informed by the negroes which they found in them, that the inhabitants of that place were in expectation of some soldiers, which the governor of Panama had promised, to defend them from the Symerons, or fugitive negroes, who, having escaped from the tyranny of their masters in great numbers, had settled themselves under two kings or leaders on each side of the way between Nombre de Dios and Panama, and not only asserted their natural right to liberty and independence, but endeavoured to revenge the cruelties they had suffered, and had lately put the inhabitants of Nombre de Dios into the utmost consternation.

These Negroes the captain set on shore on the main land, so that they might, by joining the Symerons, recover their liberty, or at least might not have it in their power to give the people of Nombre de Dios any speedy information of his intention to invade them.

Then selecting fifty-three men from his own company, and twenty from the crew of his new associate, Captain Rause, he embarked with them in his pinnaces, and set sail for Nombre de Dios.

On July 28th, at night, he approached the town undiscovered, and dropt his anchors under the shore, intending after his men were refreshed, to begin the attack; but, finding that they were terrifying each other with formidable accounts of the strength of the place, and the multitude of the inhabitants, he determined to hinder the panic from spreading farther, by leading them immediately to action; and therefore ordered them to their oars: he landed without any opposition, there being only one gunner upon the bay, though it was secured with six brass cannons of the largest size ready mounted. But the gunner, while they were throwing the cannons from their carriages, alarmed the town as they soon discovered by the bell, the drums, and the noise of the people.

Drake, leaving twelve men to guard the pinnaces, marched round the town with no great opposition, the men being more hurt by treading on the weapons left on the ground by the flying enemy, than by the resistance which they encountered.

At length, having taken some of the Spaniards, Drake commanded them to show him the governor's house, where the mules that bring the silver from Panama were unloaded; there they found the door open, and, entering the room where the silver was deposited, found it heaped up in bars in such quantities as almost exceed belief, the pile being, they conjectured, seventy feet in length, ten in breadth, and twelve in height, each bar weighing between thirty and forty-five pounds.

It is easy to imagine that, at the sight of this treasure, nothing was thought on by the English but by what means they might best convey it to their boats; and, doubtless it was not easy for Drake, who, considering their distance from the shore and the number of their enemies, was afraid of being intercepted in his retreat, to hinder his men from encumbering themselves with so much silver as might have retarded their march, and obstructed the use of their weapons; however, by promising to lead them to the king's treasure-house, where there was gold and jewels to a far greater value, and where the treasure was not only more portable, but nearer the coast, he persuaded them to follow him, and rejoin the main

body of his men then drawn up under the command of his brother in the market place.

Here he found his little troop much discouraged by the imagination, that if they stayed any longer the enemy would gain possession of their pinnaces, and that they should then, without any means of safety, be left to stand alone against the whole power of that country. Drake, not indeed easily terrified, but sufficiently cautious, sent to the coast to inquire the truth, and see if the same terror had taken possession of the men whom he had left to guard his boats; but finding no foundation for these dreadful apprehensions, he persisted in his first design, and led the troop forward to the treasure-house. In their way there fell a violent shower of rain, which wet some of their bow-strings, and extinguished many of their matches; a misfortune which might soon have been repaired, and which perhaps the enemy might suffer in common with them, but which, however, on this occasion, very much embarrassed them, as the delay produced by it repressed that ardour which sometimes is only to be kept up by continued action, and gave time to the timorous and slothful to spread their insinuations, and propagate their cowardice. Some, whose fear was their predominant passion, were continually magnifying the numbers and courage of their enemies, and represented whole nations as ready to rush upon them; others whose avarice mingled with their concern for their own safety, were more solicitous to preserve what they had already gained, than to acquire more; and others, brave in themselves, and resolute, began to doubt of success in an undertaking in which they were associated with such cowardly companions. So that scarcely any man appeared to proceed in their enterprise with that spirit and alacrity which could give Drake a prospect of success.

This he perceived, and with some emotion told them, that if, after having had the chief treasure of the world within their reach, they should go home and languish in poverty, they could blame nothing but their own cowardice; that he had performed his part, and was still desirous to lead them on to riches and to honour.

Then finding that either shame or conviction made them willing to follow him, he ordered the treasure-house to be forced, and commanding his brother, and Oxenham of Plymouth, a man known afterwards for his bold adventures in the same parts, to take charge of the treasure, he commanded the other body to follow him to the market-place, that he might be ready to oppose any scattered troops of the Spaniards, and hinder them from uniting into one body.

But as he stepped forward, his strength failed him on a sudden, and he fell down speechless. Then it was that his companions perceived a wound in his leg, which he had received in the first encounter, but hitherto concealed, lest his men, easily discouraged, should make their concern for his life a pretence for returning to their boats. Such had been his loss of blood, as was discovered upon nearer observation, that it had filled the prints of his footsteps; and it appeared scarce credible that after such effusion of blood, life should remain.

The bravest were now willing to retire: neither the desire of honour nor of riches was thought enough to prevail in any man over his regard for his leader. Drake, whom cordials had now restored to his speech, was the only man who could not be prevailed on to leave the enterprize unfinished. It was to no purpose that they advised him to submit to go on board to have his wound dressed, and promised to return with him and complete their design; he well knew how impracticable it was to regain the opportunity when it was once lost; and could easily foresee that a respite, but of a few hours, would enable the Spaniards to recover from their consternation, to assemble their forces, refit their batteries, and remove their treasure. What he had undergone so much danger to obtain was now in his hands, and the thought of leaving it untouched was too mortifying to be patiently borne.

However, as there was little time for consultation, and the same danger attended their stay in that perplexity and confusion as their return, they bound up his wound with his scarf, and partly by force, partly by entreaty, carried him to the boats, in which they all embarked by break of day.

Then taking with them, out of the harbour, a ship loaded with wines, they went to Bastimentes, an island about a league from the town, where they stayed two days to repose the wounded men, and to regale themselves with the fruits which grew in great plenty in the gardens of that island.

During their stay here, there came over from the main land a Spanish gentleman, sent by the governer, with instructions to inquire whether the captain was that Drake who had been before on their coast, whether the arrows with which many of their men were wounded were not poisoned, and whether they wanted provisions or other necessaries. The messenger likewise extolled their courage with the highest encomiums, and expressed his admiration of their daring undertaking. Drake, though he knew the civilities of an enemy are always to be suspected, and that the messenger, amidst all his professions of regard, was no other than a spy, yet knowing that he had nothing to apprehend, treated him with the highest honours that his condition admitted of. In answer to his inquiries, he assured him that he was the same Drake with whose character they were before acquainted, that he was a rigid observer of the laws of war, and never permitted his arrows to be poisoned: he then dismissed him with considerable presents, and told him that, though he had unfortunately failed in this attempt, he would never desist from his design, till he had shared with Spain the treasures of America.

They then resolved to return to the isle of Pines, where they had left their ships, and consult about the measures they were now to take; and having arrived, August 1, at their former station, they dismissed Captain Rause, who, judging it unsafe to stay any longer on the coast, desired to be no longer engaged in their designs.

But Drake, not to be discouraged from his purpose by a single disappointment, after having inquired of a negro, whom he took on board at Nombre de Dios, the most wealthy settlements, and weakest parts of the coast, resolved to attack Carthagena; and setting sail without loss of time, came to anchor, August 13, between Charesha and St. Barnards, two islands at a little distance from the harbour of Carthagena; then passing with his boats round the island he entered the harbour, and in the mouth of it found a frigate with only an old man in it, who voluntarily informed them, that about an hour before a pinnace had passed by with sails and oars, and all the appear-

ance of expedition and importance; that, as she passed, the crew on board her bid them take care of themselves: and that, as soon as she touched the shore, they heard the noise of cannon fired as a warning, and saw the shipping in the port drawn up under the guns of the castle.

The captain, who had himself heard the discharge of the artillery, was soon convinced that he was discovered, and that therefore nothing could be attempted with any probability of success. He therefore contented himself with taking a ship of Seville of two hundred and forty tons, which the relater of this voyage mentions as a very large ship, and two small frigates, in which he found letters of advice from Nombre de Dios, intended to alarm that part of the coast.

Drake, now finding his pinnaces of great use, and not having a sufficient number of sailors for all his vessels, was desirous of destroying one of his ships, that his pinnaces might be better manned: this, necessary as it was, could not easily be done without disgusting his company, who, having made several prosperous voyages in that vessel, would be unwilling to have it destroyed. Drake well knew that nothing but the love of their leaders could animate his followers to encounter such hardships as he was about to expose them to, and therefore rather chose to bring his designs to pass by artifice than authority. He sent for the carpenter of the Swan, took him into his cabin, and, having first engaged him to secrecy, ordered him in the middle of the night to go down into the well of the ship, and bore three holes through the bottom, laying something against them that might hinder the bubbling of the water from being heard. To this the carpenter, after some expostulation, consented, and the next night performed his promise.

In the morning, August 15, Drake going out with his pinnace a-fishing, rowed up to the Swan, and having invited his brother to partake of his diversions, inquired, with a negligent air, why their bark was so deep in the water; upon which the steward going down, returned immediately with an account that the ship was leaky, and in danger of sinking in a little time. They had recourse immediately to the pump; but, having laboured till three in the afternoon, and gaining very little upon the water, they willingly, according to Drake's advice, set the vessel on fire, and went on board the pinnaces.

Finding it now necessary to lie concealed for some time till the Spaniards should forget their danger, and remit their vigilance, they set sail for the Sound of Darien, and without approaching the coast, that their course might not be observed, they arrived there in six days.

This being a convenient place for their reception, both on account of privacy, as it was out of the road of all trade, and as it was well supplied with wood, water, wild fowl, hogs, deer, and all kinds of provisions, he stayed here fifteen days to clean his vessels, and refresh his men, who worked interchangeably, on one day the one half, and on the next the other.

On the 5th day of September, Drake left his brother with the ship at Darien, and set out with two pinnaces towards the Rio Grande, which they reached in three days, and on the 9th were discovered by a Spaniard from the bank, who believing them to be his countrymen, made a signal to them to come on shore, with which they very readily complied; but he, soon finding his mistake, abandoned his plantation, where they found great plenty of provisions, with which having laden their vessels, they departed. So great was the quantity of provisions which they amassed here and in other places, that in different parts of the coast they built four magazines or storehouses, which they filled with necessaries for the prosecution of their voyage. These they placed at such a distance from each other, that the enemy, if he should surprise one, might yet not discover the rest.

In the mean time, his brother, Captain John Drake, went, according to the instructions that had been left him, in search of the Symerons or fugitive negroes, from whose assistance alone they had now any prospect of a successful voyage; and touching upon the main land, by means of the negro whom they had taken from Nombre de Dios, engaged two of them to come on board his pinnace, leaving two of their own men as hostages for their returning. These men, having assured Drake of the affection of their nation, appointed an interview between him and their leaders. So leaving Port Plenty, in the Isle of Pines, so named by the English from the great stores of provisions which they had amassed at that place, they came, by the direction of the Symerons, into a secret bay among beautiful islands covered with trees, which concealed their ship from observation, and where the channel was so narrow and rocky that it was impossible to enter it by night, so that there was no danger of a sudden attack.

Here they met, and entered into engagements, which common enemies and common dangers preserved from violation. But the first conversation informed the English, that their expectations were not immediately to be gratified; for upon their inquiries, after the most probable means of gaining gold and silver, the Symerons told them, that, had they known sooner the chief end of their expedition, they could easily have gratified them: but that during the rainy season, which was now begun, and which continues six months, they could not recover the treasure, which they had taken from the Spaniards, out of the rivers in which they had concealed it.

Drake, therefore, proposing to wait in this place till the rains were past, built, with the assistance of the Symerons, a fort of earth and timber, and leaving part of his company with the Symerons, set out with three pinnaces towards Carthagena, being of a spirit too active to lie still patiently, even in a state of plenty and security, and with the most probable expectations of immense riches.

On the 16th of October, he anchored within sight of Carthagena, without landing: and on the 17th, going out to sea, took a Spanish bark, with which they entered the harbour, where they were accosted by a Spanish gentleman, whom they had some time before taken and set a liberty, who coming to them in a boat, as he pretended, without the knowledge of the governor, made them great promises of refreshment and professions of esteem; but Drake, having waited till the next morning without receiving the provisions he had been prevailed upon to expect, found that all this pretended kindness was no more than a stratagem to amuse him, while the governor was raising forces for his destruction.

October 20, they took two frigates coming out of Carthagena without lading. Why the Spaniards, knowing Drake to lie at the mouth of the harbour, sent out their vessels on purpose to be

taken, does not appear. Perhaps they thought that, in order to keep possession of his prizes, he would divide his company, and by that division be more easily destroyed.

In a few hours afterwards they sent out two frigates well manned, which Drake soon forced to retire, and having sunk one of his prizes, and burnt the other in their sight, leaped afterwards ashore, single, in defiance of their troops, which hovered at a distance in the woods and on the hills, without ever venturing to approach within reach of the shot from the pinnaces.

To leap upon an enemy's coast in sight of a superior force, only to show how little they were feared, was an act that would in these times meet with little applause, nor can the general be seriously commended, or rationally vindicated, who exposes his person to destruction, and by consequence his expedition to miscarriage, only for the pleasure of an idle insult, an insignificant bravado.

All that can be urged in his defence is, that perhaps it might contribute to heighten the esteem of his followers, as few men, especially of that class, are philosophical enough to state the exact limits of prudence and bravery, or not to be dazzled with an intrepidity, how improperly soever exerted. It may be added, that perhaps the Spaniards, whose notions of courage are sufficiently romantic, might look upon him as a more formidable enemy, and yield more easily to a hero of whose fortitude they had so high an idea.

However, finding the whole country advertised of his attempts and in arms to oppose him, he thought it not proper to stay longer where there was no probability of success, and where he might in time be overpowered by multitudes, and therefore determined to go forward to Rio de Heha.

This resolution, when it was known by his followers, threw them into astonishment; and the company of one of his pinnaces remonstrated to him, that, though they placed the highest confidence in his conduct, they could not think of undertaking such a voyage without provisions, having only a gammon of bacon, and a small quantity of bread, for seventeen men. Drake answered them, that there was on board his vessel even a greater scarcity; but yet, if they would adventure to share his fortune, he did not doubt of extricating them from all their difficulties.

Such was the heroic spirit of Drake, that he never suffered himself to be diverted from his designs by any difficulties, nor ever thought of relieving his exigencies, but at the expense of his enemies.

Resolution and success reciprocally produce each other. He had not sailed more than three leagues before they discovered a large ship, which they attacked with all the intrepidity that necessity inspires, and happily found it laden with excellent provisions.

But finding his crew growing faint and sickly with their manner of living in the pinnaces, which was less commodious than on board the ships, he determined to go back to the Symerons, with whom he left his brother and part of his force, and attempt by their conduct to make his way over, and invade the Spaniards in the inland parts, where they would probably never dream of an enemy.

When they arrived at Port Diego, so named from the negro who had procured them their intercourse with the Symerons, they found Captain John Drake and one of his company dead, being killed in attempting, almost unarmed, to board a frigate well provided with all things necessary for its defence. The captain was unwilling to attack it, and represented to them the madness of their proposal; but, being overborne by their clamours and importunities, to avoid the imputation of cowardice, complied to his destruction. So dangerous it is for the chief commander to be absent.

Nor was this their only misfortune, for in a very short time many of them were attacked by the calenture, a malignant fever, very frequent in the hot climates, which carried away, among several others, Joseph Drake, another brother of the commander.

While Drake was employed in taking care of the sick men, the Symerons, who ranged the country for intelligence, brought him an account that the Spanish fleet had arrived at Nombre de Dios, the truth of which was confirmed by a pinnace, which he sent out to make observations.

This, therefore, was the time for their journey, when the treasures of the American mines were to be transported from Panama, over land, to Nombre de Dios. He therefore, by the direction of the Symorens, furnished himself with all things necessary, and on February 3, set out from Port Diego.

Having lost already twenty-eight of his company, and being under the necessity of leaving some to guard his ship, he took with him only eighteen English and thirty Symerons, who not only served as guides to show the way, but as purveyors to procure provisions.

They carried not only arrows for war, but for hunting and fowling; the heads of which are proportioned in size to the game which they are pursuing: for oxen, stags, or wild boars, they have arrows or javelins, with heads weighing a pound and a half, which they discharge near hand, and which scarcely ever fail of being mortal. The second sort are about half as heavy as the other, and are generally shot from their bows; these are intended for smaller beasts. With the third sort, of which the heads are an ounce in weight, they kill birds. As this nation is in a state that does not set them above continual cares for the immediate necessaries of life, he that can temper iron best is among them most esteemed, and, perhaps, it would be happy for every nation, if honours and applauses were as justly distributed, and he were most distinguished whose abilities were most useful to society. How many chimerical titles to precedence, how many false pretences to respect, would this rule bring to the ground?

Every day, by sun-rising, they began to march, and, having travelled till ten, rested near some river till twelve, then travelling again till four, they reposed all night in houses, which the Symerons had either left standing in their former marches, or very readily erected for them, by setting up three or four posts in the ground, and laying poles from one to another in form of a roof, which they thatched with palmetto boughs and plantane leaves. In the valleys, where they were sheltered from the winds, they left three or four feet below open; but on the hills, where they were more exposed to the chill blasts of the night, they thatched them close to the ground, leaving only a door for entrance, and a vent in the middle of the room for the smoke of three fires, which they made in every house.

In their march they met not only with plenty of fruits upon the banks of the rivers, but with

wild swine in great abundance, of which the Symerons, without difficulty, killed, for the most part, as much as was wanted. One day, however, they found an otter, and were about to dress it; at which Drake expressing his wonder, was asked by Pedro, the chief Symeron, "Are you a man of war and in want, and yet doubt whether this be meat that hath blood in it?" For which Drake in private rebuked him, says the relater; whether justly or not, it is not very important to determine. There seems to be in Drake's scruple somewhat of superstition, perhaps not easily to be justified; and the negro's answer was, at least, martial, and will, I believe, be generally acknowledged to be rational.

On the third day of their march, Feb. 6, they came to a town of the Symerons, situated on the side of a hill, and encompassed with a ditch and a mud wall, to secure it from a sudden surprize: here they lived with great neatness and plenty, and some observation of religion, paying great reverence to the cross; a practice which Drake prevailed upon them to change for the Lord's prayer. Here they importuned Drake to stay for a few days, promising to double his strength, but he either thinking greater numbers unnecessary, or fearing that if any difference should arise, he should be overborne by the number of Symerons, or that they would demand to share the plunder that should be taken in common, or for some other reason that might easily occur, refused any addition to his troop, endeavouring to express his refusal in such terms as might heighten their opinion of his bravery.

He then proceeded on his journey through cool shades, and lofty woods, which sheltered them so effectually from the sun, that their march was less toilsome than if they had travelled in England during the heat of the summer. Four of the Symerons, that were acquainted with the way, went about a mile before the troop, and scattered branches to direct them; then followed twelve Symerons, after whom came the English, with two leaders, and the other Symerons closed the rear.

On February 11, they arrived at the top of a very high hill, on the summit of which grew a tree of wonderful greatness, in which they had cut steps for the more easy ascent to the top, where there was a kind of tower, to which they invited Drake, and from thence showed him not only the North Sea, from whence they came, but the great South Sea, on which no English vessel had ever sailed. This prospect exciting his natural curiosity and ardour for adventures and discoveries, he lifted up his hands to God, and implored his blessing upon the resolution, which he then formed, of sailing in an English ship on that sea.

Then continuing their march, they came, after two days, into an open, level country, where their passage was somewhat incommoded with the grass, which is of a peculiar kind, consisting of a stalk like that of wheat, and a blade, on which the oxen and other cattle feed, till it grows too high for them to reach; then the inhabitants set it on fire, and in three days it springs up again: this they are obliged to do thrice a year, so great is the fertility of the soil.

At length, being within view of Panama, they left all frequented roads for fear of being discovered, and posted themselves in a grove near the way between Panama and Nombre de Dios: then they sent a Symeron in the habit of a negro of Panama, to inquire on what night the recoes, or drivers of mules by which the treasure is carried, were to set forth. The messenger was so well qualified for his undertaking, and so industrious in the prosecution of it, that he soon returned with an account that the treasure of Lima, intending to return to Europe, would pass that night, with eight mules laden with gold, and one with jewels.

Having received this information, they immediately marched towards Venta Cruz, the first town on the way to Nombre de Dios, sending for security, two Symerons before, who as they went, perceived by the scent of a match, that some Spaniard was before them, and going silently forward, surprised a soldier asleep upon the ground. They immediately bound him and brought him to Drake, who, upon inquiry, found that their spy had not deceived them in his intelligence. The soldier, having informed himself of the captain's name, conceived such a confidence in his well-known clemency, that after having made an ample discovery of the treasure that was now at hand, he petitioned not only that he would command the Symerons to spare his life, but that, when the treasure should fall into his hands, he would allow him as much as might maintain him and his mistress, since they were about to gain more than their whole company could carry away.

Drake then ordered his men to lie down in the long grass, about fifty paces from the road, half on one side with himself, and half on the other, with Oxenham, and the captain of the Symerons, so much behind, that one company might seize the foremost recoe, and the other the hindermost: for the mules of these recoes, or drivers, being tied together, travel on a line, and are all guided by leading the first.

When they had lain about an hour in this place, they began to hear the bells of the mules on each hand; upon which orders were given, that the droves which came from Venta Cruz should pass unmolested, because they carried nothing of great value, and those only be intercepted which were travelling thither, and that none of them should rise up till the signal should be given. But one Robert Pike, heated with strong liquor, left his company and prevailed upon one of the Symerons to creep with him to the way-side, that they might signalize themselves by seizing the first mule; and hearing the trampling of a horse as he lay, could not be restrained by the Symeron from rising up to observe who was passing by. This he did so imprudently, that he was discovered by the passenger, for by Drake's order the English had put their shirts on over their coats, that the night and tumult might not hinder them from knowing one another.

The gentleman was immediately observed by Drake to change his trot into a gallop; but the reason of it not appearing, it was imputed to his fear of the robbers that usually infest that road, and the English still continued to expect the treasure.

In a short time one of the recoes, that were passing towards Venta Cruz, came up and was eagerly seized by the English, who expected nothing less than half the revenue of the Indies; nor is it easy to imagine their mortification and perplexity when they found only two mules laden with silver, the rest having no other burden than provisions.

The driver was brought immediately to the captain, and informed him that the horseman, whom he had seen pass by with so much precipitation, had informed the treasurer of what he had observed, and advised him to send back the mules that carried his gold and jewels, and suffer only the rest to proceed, that he might by that cheap experiment discover whether there was any ambush on the way.

That Drake was not less disgusted than his followers at the disappointment cannot be doubted; but there was now no time to be spent in complaints. The whole country was alarmed, and all the force of the Spaniards was summoned to overwhelm him. He had no fortress to retire to, every man was his enemy, and every retreat better known to the Spaniards than to himself.

This was an occasion that demanded all the qualities of a hero, an intrepidity never to be shaken, and a judgment never to be perplexed. He immediately considered all the circumstances of his present situation, and found that it afforded him only the choice of marching back by the same way through which he came, or of forcing his passage to Venta Cruz.

To march back, was to confess the superiority of his enemies, and to animate them to the pursuit; the woods would afford opportunities of ambush, and his followers must often disperse themselves in search of provisions, who would become an easy prey, dispirited by their disappointment, and fatigued by their march. On the way to Venta Cruz he should have nothing to fear but from open attacks and expected enemies.

Determining therefore to pass forward to Venta Cruz, he asked Pedro, the leader of the Symerons, whether he was resolved to follow him; and having received from him the strongest assurances that nothing should separate them, commanded his men to refresh themselves and prepare to set forward.

When they came within a mile of the town, they dismissed the mules which they had made use of for their more easy and speedy passage, and continued their march along a road cut through thick woods, in which a company of soldiers, who were quartered in the place to defend it against the Symerons, had posted themselves, together with a convent of friars headed by one of their brethren, whose zeal against the northern heresy had incited him to hazard his person and assume the province of a general.

Drake, who was advertised by two Symerons, whom he sent before, of the approach of the Spaniards, commanded his followers to receive the first volley without firing.

In a short time he heard himself summoned by the Spanish captain to yield, with a promise of protection and kind treatment; to which he answered with defiance, contempt, and the discharge of his pistol.

Immediately the Spaniards poured in their shot, by which only one man was killed, and Drake, with some others, slightly wounded; upon which the signal was given by Drake's whistle to fall upon them. The English, after discharging their arrows and shot, pressed furiously forward, and drove the Spaniards before them, which the Symerons, whom the terror of the shot had driven to some distance, observed, and recalling their courage, animated each other with songs in their own language, and rushed forward with such impetuosity, that they overtook them near the town, and, supported by the English, dispersed them with the loss of only one man, who, after he had received his wound had strength and resolution left to kill his assailant.

They pursued the enemy into the town, in which they met with some plunder, which was given to the Symerons, and treated the inhabitants with great clemency, Drake himself going to the Spanish ladies to assure them that no injuries should be offered them; so inseparable is humanity from true courage.

Having thus broken the spirits, and scattered the forces of the Spaniards, he pursued his march to his ship, without any apprehension of danger, yet with great speed, being very solicitous about the state of the crew; so that he allowed his men, harassed as they were, but little time for sleep or refreshment, but by kind exhortations, gentle authority, and a cheerful participation of all their hardships, prevailed upon them to bear, without murmurs, not only the toil of travelling, but on some days the pain of hunger.

In this march he owed much of his expedition to the assistance of the Symerons, who being accustomed to the climate, and naturally robust, not only brought him intelligence, and showed the way, but carried necessaries, provided victuals, and built lodgings, and, when any of the English fainted in the way, two of them would carry him between them for two miles together; nor was their valour less than their industry, after they had learned, from their English companions, to despise the firearms of the Spaniards.

When they were within five leagues of the ships, they found a town built in their absence by the Symerons, at which Drake consented to halt, sending a Symeron to the ship with his gold toothpick as a token, which, though the master knew it, was not sufficient to gain the messenger credit, till upon examination he found that the captain, having ordered him to regard no messenger without his handwriting, had engraven his name upon it with the point of his knife. He then sent the pinnace up the river, which they met, and afterwards sent to the town for those whose weariness had made them unable to march farther. On February 23, the whole company was reunited; and Drake, whose good or ill success never prevailed over his piety, celebrated their meeting with thanks to God.

Drake, not yet discouraged, now turned his thoughts to new prospects, and without languishing in melancholy reflections upon his past miscarriages, employed himself in forming schemes for repairing them. Eager of action, and acquainted with man's nature, he never suffered idleness to infect his followers with cowardice, but kept them from sinking under any disappointment by diverting their attention to some new enterprize.

Upon consultation with his own men and the Symerons, he found them divided in their opinions: some declaring, that, before they engaged in any new attempt, it was necessary to increase their stores of provisions; and others urging, that the ships in which the treasure was conveyed, should be immediately attacked. The Symerons proposed a third plan, and advised him to undertake another march over land to the house of one Pezoro, near Veragua, whose slaves

brought him every day more than two hundred pounds sterling from the mines, which he heaped together in a strong stone house, which might by the help of the English be easily forced.

Drake, being unwilling to fatigue his followers with another journey, determined to comply with both the other opinions; and manning his two pinnaces, the Bear and the Minion, he sent John Oxenham in the Bear towards Tolon, to seize upon provisions; and went himself in the Minion to the Cabezas, to intercept the treasure that was to be transported from Veragua and that coast to the fleet at Nombre de Dios, first dismissing with presents those Symerons that desired to return to their wives, and ordering those that chose to remain to be entertained in the ship.

Drake took at the Cabezas a frigate of Nicaragua, the pilot of which informed him that there was, in the harbour of Veragua, a ship freighted with more than a million of gold, to which he offered to conduct him (being well acquainted with the soundings) if he might be allowed his share of the prize; so much was his avarice superior to his honesty.

Drake, after some deliberation, complying with the pilot's importunities, sailed towards the harbour, but had no sooner entered the mouth of it than he heard the report of artillery, which was answered by others at a greater distance; upon which the pilot told him that they were discovered, this being the signal appointed by the governor to alarm the coast.

Drake now thought it convenient to return to the ship, that he might inquire the success of the other pinnace, which he found, with a frigate that she had taken, with twenty-eight fat hogs, two hundred hens, and a great store of maize, or Indian corn. The vessel itself was so strong and well built, that he fitted it out for war, determining to attack the fleet at Nombre de Dios.

On March the 21st he set sail with the new frigate and the Bear towards the Cabezas, at which he arrived in about two days, and found there Tetu, a Frenchman, with a ship of war, who, after having received from him a supply of water, and other necessaries, entreated that he might join with him in his attempt; which Drake consenting to, admitted him to accompany him with twenty of his men, stipulating to allow them an equal share of whatever booty they should gain. Yet were they not without some suspicions of danger from this new ally, he having eighty men, and they being now reduced to thirty-one.

Then manning the frigate and two pinnaces, they set sail for the Cabezas, where they left the frigate, which was too large for the shallows over which they were to pass, and proceeded to Rio Francisco. Here they landed, and having ordered the pinnaces to return to the same place on the fourth day following, travelled through the woods towards Nombre de Dios, with such silence and regularity as surprised the French, who did not imagine the Symerons so discreet or obedient as they appeared, and were therefore in perpetual anxiety about the fidelity of their guides, and the probability of their return. Nor did the Symerons treat them with that submission and regard which they paid to the English, whose bravery and conduct they had already tried.

At length, after a laborious march of more than seven leagues, they began to hear the hammers of the carpenters in the bay, it being the custom in that hot season to work in the night, and in a short time they perceived the approach of the recoes, or droves of mules from Panama. They now no longer doubted that their labours would be rewarded, and every man imagined himself secure from poverty and labour for the remaining part of his life. They, therefore, when the mules came up, rushed out and seized them, with an alacrity proportioned to their expectations. The three droves consisted of one hundred and nine mules, each of which carried three hundred pounds weight of silver. It was to little purpose that the soldiers ordered to guard the treasure, attempted resistance. After a short combat, in which the French captain, and one of the Symerons, were wounded, it appeared with how much greater ardour men are animated by interest than fidelity.

As it was possible for them to carry away but a small part of this treasure, after having wearied themselves with hiding it in holes and shallow waters, they determined to return by the same way, and, without being pursued, entered the woods, where the French captain, being disabled by his wound, was obliged to stay, two of his company continuing with him.

When they had gone forward about two leagues, the Frenchmen missed another of their company, who upon inquiry was known to be intoxicated with wine, and supposed to have lost himself in the woods, by neglecting to observe the guides.

But common prudence not allowing them to hazard the whole company by too much solicitude for a single life, they travelled on towards Rio Francisco, at which they arrived April the 3d, but, looking out for their pinnaces, were surprized with the sight of seven Spanish shallops, and immediately concluded that some intelligence of their motions had been carried to Nombre de Dios, and that these vessels had been fitted out to pursue them, which might undoubtedly have overpowered the pinnaces and their feeble crew. Nor did their suspicion stop here; but immediately it occurred to them, that their men had been compelled by torture to discover where their frigate and ship were stationed, which being weakly manned, and without the presence of the chief commander, would fall into their hands, almost without resistance, and all possibility of escaping be entirely cut off.

These reflections sunk the whole company into despair; and every one, instead of endeavouring to break through the difficulties that surrounded him, resigned up himself to his ill fortune; when Drake, whose intrepidity was never to be shaken, and whose reason was never to be surprised or embarrassed, represented to them that, though the Spaniards should have made themselves masters of their pinnaces, they might yet be hindered from discovering the ships. He put them in mind that the pinnaces could not be taken, the men examined, their examinations compared, the resolutions formed, their vessels sent out, and their ships taken in an instant. Some time must necessarily be spent before the last blow could be struck; and, if that time were not negligently lost, it might be possible for some of them to reach the ships before the enemy, and direct them to change their station.

They were animated with this discourse, by which they discovered that their leader was not without hope; but when they came to look more nearly into their situation, they were unable to conceive upon what it was founded. To pass by

land was impossible, as the way lay over high mountains, through thick woods and deep rivers; and they had not a single boat in their power, so that a passage by water seemed equally impracticable. But Drake, whose penetration immediately discovered all the circumstances and inconveniences of every scheme, soon determined upon the only means of success which their condition afforded them; and ordering his men to make a raft out of the trees that were then floating on the river, offered himself to put off to sea upon it, and cheerfully asked who would accompany him. John Owen, John Smith, and two Frenchmen, who were willing to share his fortune, embarked with him on the raft, which was fitted out with a sail made of a biscuit-sack, and an oar to direct its course instead of a rudder.

Then having comforted the rest with assurances of his regard for them, and resolution to leave nothing unattempted for their deliverance, he put off, and after having, with much difficulty, sailed three leagues, descried two pinnaces hasting towards him, which upon a nearer approach, he discovered to be his own, and perceiving that they anchored behind a point that jutted out into the sea, he put to shore, and, crossing the land on foot, was received by his company with that satisfaction which is only known to those that have been acquainted with dangers and distresses.

The same night they rowed to Rio Francisco, where they took in the rest, with what treasure they had been able to carry with them through the woods; then sailing back with the utmost expedition, they returned to their frigate, and soon after to their ship, where Drake divided the gold and silver equally between the French and the English.

Here they spent about fourteen days in fitting out their frigate more completely, and then dismissing the Spaniards with their ship, lay a few days among the Cabezas; while twelve English and sixteen Symerons travelled once more into the country, as well to recover the French captain, whom they had left wounded, as to bring away the treasure which they had hid in the sands. Drake, whom his company would not suffer to hazard his person in another land expedition, went with them to Rio Francisco, where he found one of the Frenchmen who had stayed to attend their captain, and was informed by him, upon his inquiries after his fortune, that, half an hour after their separation, the Spaniards came upon them, and easily seized upon the wounded captain; but that his companion might have escaped with him, had he not preferred money to life; for, seeing him throw down a box of jewels that retarded him, he could not forbear taking it up; and with that, and the gold which he had already, was so loaded that he could not escape. With regard to the bars of gold and silver, which they had concealed in the ground, he informed them that two thousand men had been employed in digging for them.

The men, however, either mistrusting the informer's veracity, or confident that what they had hidden could not be found, pursued their journey; but upon their arrival at the place, found the ground turned up for two miles round, and were able to recover no more than thirteen bars of silver, and a small quantity of gold. They discovered afterwards that the Frenchman who was left in the woods, falling afterwards into the hands of the Spaniards, was tortured by them till he confessed where Drake had concealed his plunder. So fatal to Drake's expedition was the drunkenness of his followers.

Then dismissing the French, they passed by Carthagena with their colours flying, and soon after took a frigate laden with provisions and honey, which they valued as a great restorative, and then sailed away to the Cabezas.

Here they stayed about a week to clean their vessels, and fit them for a long voyage, determining to set sail for England; and, that the faithful Symerons might not go away unrewarded, broke up their pinnaces, and gave them the iron, the most valuable present in the world to a nation whose only employments were war and hunting, and among whom show and luxury had no place.

Pedro, their captain, being desired by Drake to go through the ship, and to choose what he most desired, fixed his eye upon a scimitar set with diamonds, which the French captain had presented to Drake, and being unwilling to ask for so valuable a present, offered for it four large quoits, or thick plates of gold, which he had hitherto concealed; but Drake, desirous to show him that fidelity is seldom without a recompense, gave it him with the highest professions of satisfaction and esteem. Pedro, receiving it with the utmost gratitude, informed him, that by bestowing it he had conferred greatness and honour upon him; for by presenting it to his king, he doubted not of obtaining the highest rank amongst the Symerons. He then persisted in his resolution of leaving the gold, which was generously thrown by Drake into the common stock; for he said, that those, at whose expenses he had been sent out, ought to share in all the gain of the expedition, whatever pretence cavil and chicanery might supply for the appropriation of any part of it. Thus was Drake's character consistent with itself; he was equally superior to avarice and fear, and through whatever danger he might go in quest of gold, he thought it not valuable enough to be obtained by artifice or dishonesty.

They now forsook the coast of America, which for many months they had kept in perpetual alarms, having taken more than two hundred ships of all sizes between Carthagena and Nombre de Dios, of which they never destroyed any, unless they were fitted out against them, nor ever detained the prisoners longer than was necessary for their own security or concealment, providing for them in the same manner as for themselves, and protecting them from the malice of the Symerons; a behaviour which humanity dictates, and which, perhaps, even policy cannot disapprove. He must certainly meet with obstinate opposition who makes it equally dangerous to yield as to resist, and who leaves his enemies no hopes but from victory.

What riches they acquired is not particularly related; but it is not to be doubted that the plunder of so many vessels, together with the silver which they seized at Nombre de Dios, must amount to a very large sum, though the part that was allotted to Drake was not sufficient to lull him in effeminacy, or to repress his natural inclination to adventures.

They arrived at Plymouth on the 9th of August, 1573, on Sunday, in the afternoon; and so much were the people delighted with the news of their arrival, that they left the preacher, and run in crowds to the quay with shouts and congratulations.

Drake having, in his former expedition, had a view of the South Sea, and formed a resolution to sail upon it, did not suffer himself to be diverted from his design by the prospect of any difficulties that might obstruct the attempt, nor any dangers that might attend the execution; obstacles which brave men often find it more easy to overcome, than secret envy and domestic treachery.

Drake's reputation was now sufficiently advanced to incite detraction and opposition; and it is easy to imagine that a man by nature superior to mean artifices, and bred, from his earliest years, to the labour and hardships of a sea life, was very little acquainted with policy and intrigue, very little versed in the methods of application to the powerful and great, and unable to obviate the practices of those whom his merit has made his enemies.

Nor are such the only opponents of great enterprises: there are some men, of narrow views and grovelling conceptions, who without the instigation of personal malice, treat every new attempt as wild and chimerical, and look upon every endeavour to depart from the beaten track as the rash effort of a warm imagination, or the glittering speculation of an exalted mind, that may please and dazzle for a time, but can produce no real or lasting advantage.

These men value themselves upon a perpetual skepticism, upon believing nothing but their own senses, upon calling for demonstration where it cannot possibly be obtained, and sometimes upon holding out against it when it is laid before them; upon inventing arguments against the success of any new undertaking, and, where arguments cannot be found, upon treating it with contempt and ridicule.

Such have been the most formidable enemies of the great benefactors to mankind, and to these we can hardly doubt but that much of the opposition which Drake met with is to be attributed; for their notions and discourse are so agreeable to the lazy, the envious, and the timorous, that they seldom fail of becoming popular, and directing the opinions of mankind.

Whatsoever were his obstacles, and whatsoever the motives that produced them, it was not till the year 1577, that he was able to assemble a force proportioned to his design, and to obtain a commission from the queen, by which he was constituted captain general of a fleet consisting of five vessels, of which the Pelican, admiral, of a hundred tons, was commanded by himself; the Elizabeth, vice-admiral, of eighty tons, by John Winter; the Marigold, of thirty tons, by John Thomas; the Swan, of fifty tons, by John Chester; the Christopher, of fifteen tons, by Thomas Moche, the same, as it seems, who was carpenter in the former voyage, and destroyed one of the ships by Drake's direction.

These ships, equipped partly by himself, and partly by other private adventurers, he manned with 164 stout sailors, and furnished with such provisions as he judged necessary for the long voyage in which he was engaged. Nor did he confine his concern to naval stores, or military preparations; but carried with him whatever he thought might contribute to raise in those nations, with which he should have any intercourse, the highest ideas of the politeness and magnificence of his native country. He therefore not only procured a complete service of silver for his own table, and furnished the cook-room with many vessels of the same metal, but engaged several musicians to accompany him; rightly judging that nothing would more excite the admiration of any savage and uncivilized people.

Having been driven back by a tempest in their first attempt, and obliged to return to Plymouth, to repair the damages which they had suffered, they set sail again from thence on the 13th of December, 1577, and on the 25th had sight of Cape Cantire, in Barbary, from whence they coasted on southward to the island of Mogadore, which Drake had appointed for the first place of rendezvous, and on the 27th brought the whole fleet to anchor in a harbour on the main land.

They were soon after their arrival discovered by the Moors that inhabited those coasts, who sent two of the principal men among them on board Drake's ship, receiving at the same time two of his company as hostages. These men he not only treated in the most splendid manner, but presented with such things as they appeared most to admire; it being with him an established maxim, to endeavour to secure in every country a kind reception to such Englishmen as might come after him, by treating the inhabitants with kindness and generosity; a conduct at once just and politic, to the neglect of which may be attributed many of the injuries suffered by our sailors in distant countries, which are generally ascribed, rather to the effects of the wickedness and folly of our own commanders, than the barbarity of the natives, who seldom fall upon any unless they have been first plundered or insulted; and, in revenging the ravages of one crew upon another of the same nation, are guilty of nothing but what is countenanced by the example of the Europeans themselves.

But this friendly intercourse was in appearance soon broken; for, on the next day, observing the Moors making signals from the land, they sent out their boat, as before, to fetch them to the ship, and one John Fry leaped ashore, intending to become a hostage as on the former day, when immediately he was seized by the Moors; and the crew observing great numbers to start up from behind the rock with weapons in their hands, found it madness to attempt his rescue, and therefore provided for their own security by returning to the ship.

Fry was immediately carried to the king, who, being then in continual expectation of an invasion from Portugal, suspected that these ships were sent only to observe the coast, and discover a proper harbour for the main fleet; but being informed who they were, and whither they were bound, not only dismissed his captive, but made large offers of friendship and assistance, which Drake, however, did not stay to receive, but being disgusted at this breach of the laws of commerce, and afraid of farther violence, after having spent some days in searching for his man, in which he met with no resistance, left the coast on December 31, some time before Fry's return, who, being obliged by this accident to somewhat a longer residence among the Moors, was afterwards sent home in a merchant's ship.

On January 16, they arrived at Cape Blanc, having in their passage taken several Spanish vessels. Here, while Drake was employing his men in catching fish, of which this coast affords great plenty, and various kinds, the inhabitants came down to the sea-side with their alisorges, or leather bottles, to traffic for water, which they

were willing to purchase with ambergrise and other gums. But Drake compassionating the misery of their condition, gave them water whenever they asked for it, and left them their commodities to traffic with, when they should be again reduced to the same distress, without finding the same generosity to relieve them.

Here having discharged some Spanish ships which they had taken, they set sail towards the isles of Cape Verd, and, on January 28, came to anchor before Mayo, hoping to furnish themselves with fresh water; but having landed, they found the town by the water-side entirely deserted, and, marching farther up the country, saw the valleys extremely fruitful, and abounding with ripe figs, cocoas, and plantains, but could by no means prevail upon the inhabitants to converse or traffic with them; however, they were suffered by them to range the country without molestation, but found no water, except at such a distance from the sea that the labour of conveying it to the ships was greater than it was at that time necessary for them to undergo. Salt, had they wanted it, might have been obtained with less trouble, being left by the sea upon the sand, and hardened by the sun during the ebb, in such quantities, that the chief traffic of their island is carried on with it.

January 31, they passed by St. Jago, an island at that time divided between the natives and the Portuguese, who, first entering these islands under the show of traffic, by degrees established themselves, claimed a superiority over the original inhabitants, and harassed them with such cruelty, that they obliged them either to fly to the woods and mountains, and perish with hunger, or to take up arms against their oppressors, and, under the insuperable disadvantages with which they contended, to die almost without a battle in defence of their natural rights and ancient possessions.

Such treatment had the natives of St. Jago received, which had driven them into the rocky parts of the island, from whence they made incursions into the plantations of the Portuguese, sometimes with loss, but generally with that success which desperation naturally procures; so that the Portuguese were in continual alarms, and lived with the natural consequences of guilt, terror and anxiety. They were wealthy, but not happy, and possessed the island, but not enjoyed it.

They then sailed on within sight of Fogo, an island so called from a mountain, about the middle of it, continually burning, and, like the rest, inhabited by the Portuguese; two leagues to the south of which lies Brava, which has received its name from its fertility, abounding, though uninhabited, with all kinds of fruits, and watered with great numbers of springs and brooks, which would easily invite the possessors of the adjacent islands to settle on it, but that it affords neither harbour nor anchorage. Drake, after having sent out his boats with plummets, was not able to find any ground about it; and it is reported, that many experiments have been made with the same success; however, he took in water sufficient, and on the 2d of February set sail for the Straits of Magellan.

On February 17, they passed the equator, and continued their voyage, with sometimes calms, and sometimes contrary winds, but without any memorable accident, to March 28, when one of their vessels, with twenty-eight men, and the greatest part of their fresh water on board, was, to their great discouragement, separated from them; but their perplexity lasted not long, for on the next day they discovered and rejoined their associates.

In their long course, which gave them opportunities of observing several animals, both in the air and water, at that time very little known, nothing entertained or surprised them more than the Flying Fish, which is near of the same size with a herring, and has fins of the length of his whole body, by the help of which, when he is pursued by the bonito, or great mackerel, as soon as he finds himself upon the point of being taken, he springs up into the air, and flies forward as long as his wings continue wet, moisture being, as it seems, necessary to make them pliant and moveable; and when they become dry and stiff, he falls down into the water, unless some bark or ship intercept him, and dips them again for a second flight. This unhappy animal is not only pursued by fishes in his natural element, but attacked in the air, where he hopes for security, by the don, or sparkite, a great bird that preys upon fish; and their species must surely be destroyed, were not their increase so great, that the young fry, in one part of the year, covers the sea.

There is another fish, named the cuttil, of which whole shoals will sometimes rise at once out of the water, and of which a great multitude fell into their ship.

At length, having sailed without sight of land for sixty-three days, they arrived, April 5, at the coast of Brazil, where, on the 7th, the Christopher was separated again from them by a storm; after which they sailed near the land to the southward, and on the 14th anchored under a cape, which they afterwards called Cape Joy, because in two days the vessel which they had lost returned to them.

Having spent a fortnight in the river of Plata, to refresh his men after their long voyage, and then standing out to sea, he was again surprised by a sudden storm, in which they lost sight of the Swan. This accident determined Drake to contract the number of his fleet, that he might not only avoid the inconvenience of such frequent separations, but ease the labour of his men, by having more hands in each vessel.

For this purpose he sailed along the coast, in quest of a commodious harbour, and, on May 13, discovered a bay, which seemed not improper for their purpose, but which they durst not enter till it was examined; an employment in which Drake never trusted any, whatever might be his confidence in his followers on other occasions. He well knew how fatal one moment's inattention might be, and how easily almost every man suffers himself to be surprized by indolence and security. He knew the same credulity that might prevail upon him to trust another, might induce another to commit the same office to a third; and it must be, at length, that some of them would be deceived. He therefore, as at other times, ordered the boat to be hoisted out, and taking the line into his hand, went on sounding the passage till he was three leagues from his ship: when, on a sudden, the weather changed, the skies blackened, the winds whistled, and all the usual forerunners of a storm began to threaten them; nothing was now desired but to return to the ship, but the thickness of the fog intercepting it from their sight made the attempt little other than desperate.

By so many unforeseen accidents is prudence itself liable to be embarrassed! So difficult is it sometimes for the quickest sagacity, and most enlightened experience, to judge what measures ought to be taken! To trust another to sound an unknown coast, appeared to Drake folly and presumption; to be absent from his fleet though but for an hour, proved nothing less than to hazard the success of all their labours, hardships, and dangers.

In this perplexity, which Drake was not more sensible of than those whom he had left in the ships, nothing was to be omitted, however dangerous, that might contribute to extricate them from it, as they could venture nothing of equal value with the life of their general. Captain Thomas, therefore, having the lightest vessel, steered boldly into the bay, and taking the general aboard, dropped anchor, and lay out of danger, while the rest that were in the open sea suffered much from the tempest, and the Mary, a Portuguese prize, was driven away before the wind; the others as soon as the tempest was over, discovering by the fires which were made on shore where Drake was, repaired to him.

Here going on shore they met with no inhabitants, though there were several houses or huts standing, in which they found a good quantity of dried fowls, and among them a great number of ostriches, of which the thighs were as large as those of a sheep. These birds are too heavy and unwieldy to rise from the ground, but with the help of their wings run so swiftly, that the English could never come near enough to shoot at them. The Indians, commonly, by holding a large plume of feathers before them, and walking gently forward, drive the ostriches into some narrow neck, or point of land, then spreading a strong net from one side to the other, to hinder them from returning back to the open fields, set their dogs upon them, thus confined between the net and the water; and when they are thrown on their backs, rush in and take them.

Not finding this harbour convenient or well stored with wood and water, they left it on the 15th of May, and on the 18th entered another much safer, and more commodious, which they no sooner arrived at, than Drake, whose restless application never remitted, sent Winter to the southward, in quest of those ships which were absent, and immediately after sailed himself to the northward, and, happily, meeting with the Swan, conducted it to the rest of the fleet; after which, in pursuance of his former resolution, he ordered it to be broken up, reserving the iron work for a future supply. The other vessel which they lost in the late storm could not be discovered.

While they were thus employed upon an island about a mile from the main land, to which, at low water, there was a passage on foot, they were discovered by the natives, who appeared upon a hill at a distance, dancing and holding up their hands as beckoning the English to them; which Drake observing, sent out a boat with knives, bells, and bugles, and such things as, by their usefulness or novelty, he imagined would be agreeable. As soon as the English landed, they observed two men running towards them as deputed by the company, who came within a little distance, and then standing still, could not be prevailed upon to come nearer. The English therefore tied their presents to a pole, which they fixed in the ground, and then retiring saw the Indians advance, who, taking what they found upon the pole, left in return such feathers as they wear upon their heads, with a small bone about six inches in length, carved round the top, and burnished.

Drake, observing their inclination to friendship and traffic, advanced with some of his company towards the hill, upon sight of whom the Indians ranged themselves in a line from east to west, and one of them running from one end of the rank to the other, backwards and forwards, bowed himself towards the rising and setting of the sun, holding his hands over his head, and frequently stopping in the middle of the rank, leaping up towards the moon, which then shone directly over their heads; thus calling the sun and moon, the deities they worship, to witness the sincerity of their professions of peace and friendship. While this ceremony was performed, Drake and his company ascended the hill to the apparent terror of the Indians, whose apprehensions when the English perceived they peaceably retired; which gave the natives so much encouragement, that they came forward immediately, and exchanged their arrows, feathers, and bones, for such trifles as were offered them.

Thus they traded for some time; but by frequent intercourse finding that no violence was intended, they became familiar, and mingled with the English without the least distrust.

They go quite naked, except a skin of some animal, which they throw over their shoulders when they lie in the open air. They knit up their hair which is very long, with a roll of ostrich feathers, and usually carry their arrows wrapped up in it, that they may not incumber them, they being made with reeds, headed with flint, and therefore not heavy. Their bows are about an ell long.

Their chief ornament is paint, which they use of several kinds, delineating generally upon their bodies the figures of the sun and moon, in honour of their deities.

It is observable, that most nations, amongst whom the use of clothes is unknown, paint their bodies. Such was the practice of the first inhabitants of our own country. From this custom did our earliest enemies, the Picts, owe their denomination. As it is not probable that caprice or fancy should be uniform, there must be, doubtless, some reason for a practice so general, and prevailing in distant parts of the world, which have no communication with each other. The original end of painting their bodies was, probably, to exclude the cold; an end which, if we believe some relations, is so effectually produced by it, that the men thus painted never shiver at the most piercing blasts. But doubtless any people so hardened by continual severities, would, even without paint, be less sensible of the cold than the civilized inhabitants of the same climate. However, this practice may contribute, in some degree, to defend them from the injuries of winter, and, in those climates where little evaporates by the pores, may be used with no great inconvenience; but in hot countries, where perspiration in greater degree is necessary, the natives only use unction to preserve them from the other extreme of weather: so well do either reason or experience supply the place of science in savage countries.

They had no canoes like the other Indians,

nor any method of crossing the water, which was probably the reason why the birds in the adjacent islands were so tame, that they might be taken with the hand, having never been before frighted or molested. The great plenty of fowls and seals, which crowded the shallows in such numbers that they killed at their first arrival two hundred of them in an hour, contributed much to the refreshment of the English, who named the place Seal Bay, from that animal.

These seals seemed to be the chief food of the natives, for the English often found raw pieces of their flesh half eaten, and left as they supposed, after a full meal by the Indians, whom they never knew to make use of fire, or any art, in dressing or preparing their victuals.

Nor were their other customs less wild or uncouth than their way of feeding; one of them having received a cap off the general's head, and being extremely pleased as well with the honour as the gift, to express his gratitude, and confirm the alliance between them, retired to a little distance, and thrusting an arrow into his leg, let the blood run upon the ground, testifying, as it is probable, that he valued Drake's friendship above life.

Having stayed fifteen days among these friendly savages in 47 deg. 30 min. S. Lat., on June 3, they set sail towards the South Sea, and six days afterwards stopped at another little bay to break up the Christopher. Then passing on, they cast anchor in another bay, not more than 20 leagues distant from the Straits of Magellan.

It was now time seriously to deliberate in what manner they should act with regard to the Portuguese prize, which, having been separated from them by the storm, had not yet rejoined them. To return in search of it was sufficiently mortifying; to proceed without it, was not only to deprive themselves of a considerable part of their force, but to expose their friends and companions, whom common hardships and dangers had endeared to them, to certain death or captivity. This consideration prevailed; and therefore on the 18th, after prayers to God, with which Drake never forgot to begin an enterprize, he put to sea, and the next day, near Port Julian, discovered their associates, whose ship was now grown leaky, having suffered much, both in the first storm by which they were dispersed, and afterwards in fruitless attempts to regain the fleet.

Drake, therefore, being desirous to relieve their fatigues, entered Port Julian, and, as it was his custom always to attend in person when any important business was in hand, went ashore with some of the chief of his company, to seek for water, where he was immediately accosted by two natives, of whom Magellan left a very terrible account, having described them as a nation of giants and monsters; nor is his narrative entirely without foundation, for they are of the largest size, though not taller than some Englishmen; their strength is proportioned to their bulk, and their voice loud, boisterous, and terrible. What were their manners before the arrival of the Spaniards, it is not possible to discover; but the slaughter made of their countrymen, perhaps without provocation, by these cruel intruders, and the general massacre with which that part of the world had been depopulated, might have raised in them a suspicion of all strangers, and by consequence made them inhospitable, treacherous, and bloody.

The two who associated themselves with the English appeared much pleased with their new guests, received willingly what was given them, and very exactly observed every thing that passed, seeming more particularly delighted with seeing Oliver, the master-gunner, shoot an English arrow. They shot themselves likewise in emulation, but their arrows always fell to the ground far short of his.

Soon after this friendly contest came another, who, observing the familiarity of his countrymen with the strangers, appeared much displeased, and, as the Englishmen perceived, endeavoured to dissuade them from such an intercourse. What effect his arguments had was soon after apparent, for another of Drake's companions, being desirous to show the third Indian a specimen of the English valour and dexterity, attempted likewise to shoot an arrow, but, drawing it with his full force, burst the bowstring; upon which the Indians, who were unacquainted with his other weapons, imagined him disarmed, followed the company, as they were walking negligently down towards their boat, and let fly their arrows, aiming particularly at Winter, who had the bow in his hand. He, finding himself wounded in the shoulder, endeavoured to refit his bow, and turning about, was pierced with a second arrow in the breast. Oliver, the gunner, immediately presented his piece at the insidious assailants, which failing to take fire, gave them time to level another flight of arrows, by which he was killed; nor, perhaps, had any of them escaped, surprized and perplexed as they were, had not Drake, with his usual presence of mind, animated their courage, and directed their motions, ordering them, by perpetually changing their places, to elude as much as they could the aim of their enemies, and to defend their bodies with their targets; and instructing them, by his own example, to pick up, and break the arrows as they fell; which they did with so much diligence, that the Indians were soon in danger of being disarmed. Then Drake himself taking the gun, which Oliver had so unsuccessfully attempted to make use of, discharged it at the Indian that first began the fray and had killed the gunner, aiming it so happily, that the hail shot with which it was loaded tore open his belly, and forced him to such terrible outcries, that the Indians, though their numbers increased, and many of their countrymen showed themselves from different parts of the adjoining wood, were too much terrified to renew the assault, and suffered Drake, without molestation, to withdraw his wounded friend, who, being hurt in his lungs, languished two days, and then dying, was interred with his companion, with the usual ceremony of a military funeral.

They stayed here two months afterwards, without receiving any other injuries from the natives, who, finding the danger to which they exposed themselves by open hostilities, and not being able any more to surprise the vigilance of Drake, preferred their safety to revenge.

But Drake had other enemies to conquer or escape, far more formidable than these barbarians, and insidious practices to obviate, more artful and dangerous than the ambushes of the Indians; for in this place was laid open a design formed by one of the gentlemen of the fleet, not only to defeat the voyage, but to murder the general.

This transaction is related in so obscure and

confused a manner, that it is difficult to form any judgment upon it. The writer, who gives the largest account of it, has suppressed the name of the criminal, which we learn, from a more succinct narrative, published in a collection of travels near that time, to have been Thomas Doughtie. What were his inducements to attempt the destruction of his leader, and the ruin of the expedition, or what were his views if his design had succeeded, what measures he had hitherto taken, whom he had endeavoured to corrupt, with what arts, or what success, we are no where told.

The plot, as the narrative assures us, was laid before their departure from England, and discovered, in its whole extent, to Drake himself, in his garden at Plymouth, who, nevertheless, not only entertained the person so accused as one of his company, but, this writer very particularly relates, treated him with remarkable kindness and regard, setting him always at his own table, and lodging him in the same cabin with himself. Nor did he ever discover the least suspicion of his intentions, till they arrived at this place, but appeared, by the authority with which he invested him, to consider him as one to whom, in his absence, he could most securely entrust the direction of his affairs. At length, in this remote corner of the world, he found out a design formed against his life, called together all his officers, laid before them the evidence on which he grounded the accusation, and summoned the criminal, who, full of all the horrors of guilt, and confounded at so clear a detection of his whole scheme, immediately confessed his crimes, and acknowledged himself unworthy of longer life: upon which the whole assembly, consisting of thirty persons, after having considered the affair with the attention which it required, and heard all that could be urged in extenuation of his offence, unanimously signed the sentence by which he was condemned to suffer death. Drake, however, unwilling, as it seemed, to proceed to extreme severities, offered him his choice, either of being executed on the island, or set ashore on the main land, or being sent to England to be tried before the council; of which, after a day's consideration, he chose the first, alleging the improbability of persuading any to leave the expedition for the sake of transporting a criminal to England, and the danger of his future state among savages and infidels. His choice, I believe, few will approve: to be set ashore on the main land, was indeed only to be executed in a different manner; for what mercy could be expected from the natives so incensed, but the most cruel and lingering death? But why he should not rather have requested to be sent to England, it is not easy to conceive. In so long a voyage, he might have found a thousand opportunities of escaping, perhaps with the connivance of his keepers, whose resentment must probably in time have given way to compassion, or at least by their negligence, as it is easy to believe they would in times of ease and refreshment have remitted their vigilance: at least he would have gained longer life; and to make death desirable seems not one of the effects of guilt. However, he was, as it is related, obstinately deaf to all persuasions, and, adhering to his first choice after having received the communion, and dined cheerfully with the general, was executed in the afternoon with many proofs of remorse, but none of fear.

How far it is probable that Drake, after having been acquainted with this man's designs, should admit him into his fleet, and afterwards caress, respect, and trust him; or that Doughtie, who is represented as a man of eminent abilities, should engage in so long and hazardous a voyage with no other view than that of defeating it, is left to the determination of the reader. What designs he could have formed with any hope of success, or to what actions worthy of death he could have proceeded without accomplices, for none are mentioned, is equally difficult to imagine. Nor, on the other hand, though the obscurity of the account, and the remote place chosen for the discovery of this wicked project, seem to give some reason for suspicion, does there appear any temptation, from either hope, fear, or interest, that might induce Drake, or any other commander in his state, to put to death an innocent man upon false pretences.

After the execution of this man, the whole company, either convinced of the justice of the proceeding, or awed by the severity, applied themselves without any murmurs, or appearance of discontent, to the prosecution of the voyage; and, having broken up another vessel, and reduced the number of their ships to three, they left the port, and on August the 20th entered the straits of Magellan, in which they struggled with contrary winds, and the various dangers to which the intricacy of that winding passage exposed them, till night, and then entered a more open sea, in which they discovered an island with a burning mountain. On the 24th they fell in with three more islands, to which Drake gave names, and, landing to take possession of them in the name of his Sovereign, found in the largest so prodigious a number of birds, that they killed three thousand of them in one day. This bird, of which they knew not the name, was somewhat less than a wild goose, without feathers, and covered with a kind of down, unable to fly or rise from the ground, but capable of running and swimming with amazing celerity; they feed on the sea, and come to land only to rest at night or lay their eggs, which they deposit in holes like those of conies.

From these islands to the South Sea, the strait becomes very crooked and narrow, so that sometimes, by the interposition of headlands, the passage seems shut up, and the voyage entirely stopped. To double these capes is very difficult, on account of the frequent alterations to be made in the course. There are, indeed, as Magellan observes, many harbours, but in most of them no bottom is to be found.

The land on both sides rises into innumerable mountains; the tops of them are encircled with clouds and vapours, which, being congealed, fall down in snow, and increase their height by hardening into ice, which is never dissolved; but the valleys are, nevertheless, green, fruitful, and pleasant.

Here Drake, finding the strait in appearance shut up, went in his boat to make farther discoveries, and, having found a passage towards the north, was returning to his ships; but curiosity soon prevailed upon him to stop, for the sake of observing a canoe or boat, with several natives of the country in it. He could not at a distance forbear admiring the form of this little vessel, which seemed inclining to a semicircle, the stern and prow standing up, and the body sinking inward: but much greater was his wonder, when, upon a nearer inspection he found it made only of the barks of trees sewed together with thongs

of seal-skin, so artificially that scarcely any water entered the seams. The people were well shaped and painted, like those which have been already described. On the land they had a hut built with poles and covered with skins, in which they had water vessels and other utensils, made likewise of the barks of trees.

Among these people they had an opportunity of remarking, what is frequently observable in savage countries, how natural sagacity, and unwearied industry, may supply the want of such manufactures, or natural productions, as appear to us absolutely necessary for the support of life. The inhabitants of these islands are wholly strangers to iron and its use, but instead of it make use of the shell of a muscle of prodigious size, found upon their coasts; this they grind upon a stone to an edge, which is so firm and solid, that neither wood nor stone is able to resist it.

September 6, they entered the great South Sea, on which no English vessel had ever been navigated before, and proposed to have directed their course towards the line, that their men, who had suffered by the severity of the climate, might recover their strength in a warmer latitude. But their designs were scarce formed before they were frustrated; for on September 7th, after an eclipse of the moon, a storm arose, so violent, that it left them little hopes of surviving it; nor was its fury so dreadful as its continuance, for it lasted with little intermission till October 28th, fifty-two days, during which time they were tossed incessantly from one part of the ocean to another, without any power of spreading their sails, or lying upon their anchors, amidst shelving shores, scattered rocks, and unknown islands, the tempest continually roaring, and the waves dashing over them.

In this storm, on the 30th of September, the Marigold, commanded by Captain Thomas, was separated from them. On the 7th of October, having entered a harbour, where they hoped for some intermission of their fatigues, they were in a few hours forced out to sea by a violent gust, which broke the cable, at which time they lost sight of the Elizabeth, the vice-admiral, whose crew, as was afterwards discovered, wearied with labour, and discouraged by the prospect of future dangers, recovered the Straits on the next day, and, returning by the same passage through which they came, sailed along the coast of Brasil, and on the 2d of June, in the year following, arrived at England.

From this bay, they were driven southward to fifty-five degrees, where among some islands they stayed two days, to the great refreshment of the crew; but, being again forced into the main sea, they were tossed about with perpetual expectation of perishing, till, soon after, they again came to anchor near the same place, where they found the natives, whom the continuance of the storm had probably reduced to equal distress, rowing from one island to another, and providing the necessaries of life.

It is, perhaps, a just observation, that, with regard to outward circumstances, happiness and misery are equally diffused through all states of human life. In civilized countries, where regular policies have secured the necessaries of life, ambition, avarice, and luxury, find the mind at leisure for their reception, and soon engage it in new pursuits; pursuits that are to be carried on by incessant labour, and whether vain or successful, produce anxiety and contention. Among savage nations, imaginary wants find indeed no place; but their strength is exhausted by necessary toils, and their passions agitated not by contests about superiority, affluence, or precedence, but by perpetual care for the present day, and by fear of perishing for want of food.

But for such reflections as these they had no time; for, having spent three days in supplying themselves with wood and water, they were by a new storm driven to the latitude of fifty-six degrees, where they beheld the extremities of the American coast, and the confluence of the Atlantic and Southern ocean.

Here they arrived on the 28th of October, and at last were blessed with the sight of a calm sea, having for almost two months endured such a storm as no traveller has given an account of, and such as in that part of the world, though accustomed to hurricanes, they were before unacquainted with.

On the 30th of October they steered away towards the place appointed for the rendezvous of the fleet, which was in thirty degrees, and on the next day discovered two islands so well stocked with fowls, that they victualled their ships with them, and then sailed forwards along the coast of Peru till they came to thirty-seven degrees, where finding neither of their ships, nor any convenient port, they came to anchor, November the 25th, at Mucho, an island inhabited by such Indians as the cruelty of the Spanish conquerors had driven from the continent, to whom they applied for water and provisions, offering them in return such things as they imagined most likely to please them. The Indians seemed willing to traffic, and having presented them with fruits, and two fat sheep, would have showed them a place whither they should come for water.

The next morning, according to agreement, the English landed with their water-vessels, and sent two men forward towards the place appointed, who, about the middle of the way, were suddenly attacked by the Indians, and immediately slain. Nor were the rest of the company out of danger; for behind the rocks was lodged an ambush of five hundred men, who, starting up from their retreat, discharged their arrows into the boat with such dexterity, that every one of the crew was wounded by them, the sea being then high, and hindering them from either retiring or making use of their weapons. Drake himself received an arrow under his eye, which pierced him almost to the brain, and another in his head. The danger of these wounds was much increased by the absence of their surgeon, who was in the vice-admiral, so that they had none to assist them but a boy, whose age did not admit of much experience or skill; yet so much were they favoured by Providence, that they all recovered.

No reason could be assigned for which the Indians should attack them with so furious a spirit of malignity, but that they mistook them for Spaniards, whose cruelties might very reasonably incite them to revenge, whom they had driven by incessant persecution from their country, wasting immense tracts of land by massacre and devastation.

On the afternoon of the same day, they set sail, and on the 30th of November dropped anchor in Philip's Bay, where their boat having been sent out to discover the country, returned with an Indian in his canoe, whom they had intercepted. He was of a graceful stature, dressed in a white

coat or gown, reaching almost to his knees, very mild, humble, and docile, such as perhaps were all the Indians, till the Spaniards taught them revenge, treachery and cruelty.

This Indian, having been kindly treated, was dismissed with presents, and informed, as far as the English could make him understand, what they chiefly wanted, and what they were willing to give in return, Drake ordering his boat to attend him in his canoe, and to set him safe on the land.

When he was ashore, he directed them to wait till his return, and meeting some of his countrymen, gave them such an account of his reception, that, within a few hours, several of them repaired with him to the boat with fowls, eggs, and a hog, and with them one of their captains, who willingly came into the boat, and desired to be conveyed by the English to their ship.

By this man Drake was informed, that no supplies were to be expected here, but that southward, in a place to which he offered to be his pilot, there was great plenty. This proposal was accepted, and on the 5th of December, under the direction of the good-natured Indian, they came to anchor in the harbour called, by the Spaniards, Valperizo, near the town of St. James of Chiuli, where they met not only with sufficient stores of provision, and with storehouses full of the wines of Chili, but with a ship called the Captain of Morial, richly laden, having, together with large quantities of the same wines, some of the fine gold of Baldivia, and a great cross of gold set with emeralds.

Having spent three days in storing their ships with all kinds of provision in the utmost plenty, they departed, and landed their Indian pilot where they first received him, after having rewarded him much above his expectations or desires.

They had now little other anxiety than for their friends who had been separated from them, and whom they now determined to seek; but considering that, by entering every creek and harbour with their ship, they exposed themselves to unnecessary dangers, and that their boat would not contain such a number as might defend themselves against the Spaniards, they determined to station their ship at some place where they might commodiously build a pinnace, which, being of light burden, might easily sail where the ship was in danger of being stranded, and at the same time might carry a sufficient force to resist the enemy, and afford better accommodation than could be expected in the boat.

To this end, on the 19th of December, they entered a bay near Cippo, a town inhabited by Spaniards, who discovering them, immediately issued out to the number of a hundred horsemen, with about two hundred naked Indians running by their sides. The English observing their approach, retired to their boat without any loss, except of one man, whom no persuasions or entreaties could move to retire with the rest, and, who, therefore, was shot by the Spaniards, who, exulting at the victory, commanded the Indians to draw the dead carcass from the rock on which he fell, and in the sight of the English beheaded it, then cut off the right hand, and tore out the heart, which they carried away, having first commanded the Indians to shoot their arrows all over the body. The arrows of the Indians were made of green wood for the immediate service of the day; the Spaniards, with the fear that always harasses oppressors, forbidding them to have any weapons, when they do not want their present assistance.

Leaving this place, they soon found a harbour more secure and convenient, where they built their pinnace, in which Drake went to seek his companions, but, finding the wind contrary, he was obliged to return in two days.

Leaving this place soon after, they sailed along the coast in search of fresh water, and, landing at Turapaca, they found a Spaniard asleep, with silver bars lying by him to the value of three thousand ducats: not all the insults which they had received from his countrymen, could provoke them to offer any violence to his person, and therefore they carried away his treasure, without doing him any farther harm.

Landing in another place, they found a Spaniard driving eight Peruvian sheep, which are the beasts of burden in that country, each laden with a hundred pounds weight of silver, which they seized likewise, and drove to their boats.

Further along the coast lay some Indian towns, from which the inhabitants repaired to the ship, on floats made of seal-skins, blown full of wind, two of which they fasten together, and, sitting between them, row with great swiftness, and carry considerable burdens. They very readily traded for glass and such trifles, with which the old and the young seemed equally delighted.

Arriving at Mormorena, on the 26th of January, Drake invited the Spaniards to traffic with him, which they agreed to, and supplied him with necessaries, selling to him, among other provisions, some of those sheep which have been mentioned, whose bulk is equal to that of a cow, and whose strength is such, that one of them can carry three tall men upon his back; their necks are like a camel's, and their heads like those of our sheep. They are the most useful animals of this country, not only affording excellent fleeces and wholesome flesh, but serving as carriages over rocks and mountains where no other beast can travel, for their foot is of a peculiar form, which enables them to tread firm in the most steep and slippery places.

On all this coast, the whole soil is so impregnated with silver, that five ounces may be separated from an hundred pound weight of common earth.

Still coasting, in hopes of meeting their friends, they anchored on the 7th February before Aria, where they took two barks with about eight hundred pounds weight of silver, and pursuing their course, seized another vessel laden with linens.

On the 15th of February, 1578, they arrived at Lima, and entered the harbour without resistance, though thirty ships were stationed there, of which seventeen were equipped for their voyage, and many of them are represented in the narrative as vessels of considerable force; so that their security seems to have consisted not in their strength, but in their reputation, which had so intimidated the Spaniards, that the sight of their own superiority could not rouse them to opposition. Instances of such panic terrors are to be met with in other relations; but as they are, for the most part, quickly dissipated by reason and reflection, a wise commander will rarely found his hopes of success on them; and, perhaps, on this occasion, the Spaniards scarcely deserve a severer censure for their cowardice than Drake for his temerity.

In one of these ships they found fifteen hundred bars of silver; in another a chest of money; and very rich lading in many of the rest, of which the Spaniards tamely suffered them to carry the most valuable part away, and would have permitted them no less peaceably to burn their ships; but Drake never made war with a spirit of cruelty or revenge, or carried hostilities further than was necessary for his own advantage or defence.

They set sail the next morning towards Panama, in quest of the Caca Fuego, a very rich ship, which had sailed fourteen days before, bound thither from Lima, which they overtook on the 1st of March, near Cape Francisco, and boarding it, found not only a quantity of jewels, and twelve chests of ryals of plate, but eighty pounds weight of gold, and twenty-six tons of uncoined silver, with pieces of wrought plate to a great value. In unlading this prize they spent six days, and then dismissing the Spaniards, stood off to sea.

Being now sufficiently enriched, and having lost all hopes of finding their associates, and perhaps beginning to be infected with that desire of ease and pleasure which is the natural consequence of wealth obtained by dangers and fatigues, they began to consult about their return home, and, in pursuance of Drake's advice, resolved first to find out some convenient harbour, where they might supply themselves with wood and water, and then endeavour to discover a passage from the South sea into the Atlantic ocean; a discovery which would not only enable them to return home with less danger, and in a shorter time, but would much facilitate the navigation in those parts of the world.

For this purpose they had recourse to a port in the island of Caines, where they met with fish, wood, and fresh water, and in their course took a ship laden with silk and linen, which was the last that they met with on the coast of America.

But being desirous of storing themselves for a long course, they touched, April the 15th, at Guatulco, a Spanish island, where they supplied themselves with provisions, and seized a bushel of ryals of silver.

From Guatulco, which lies in 15 deg. 40 min. they stood out to sea, and, without approaching any land, sailed forward, till on the night following, the 3d of June, being then in the latitude of 38 degrees, they were suddenly benumbed with such cold blasts, that they were scarcely able to handle the ropes. This cold increased upon them as they proceeded to such a degree, that the sailors were discouraged from mounting upon the deck; nor were the effects of the climate to be imputed to the warmth of the regions to which they had been lately accustomed, for the ropes were stiff with frost, and the meat could scarcely be conveyed warm to the table.

On June 17th they came to anchor in 38 deg. 30 min. when they saw the land naked, and the trees without leaves, and in a short time had opportunities of observing that the natives of that country were not less sensible of the cold than themselves: for the next day there came a man rowing in his canoe towards the ship, and at a distance from it made a long oration, with very extraordinary gesticulations, and great appearance of vehemence, and a little time afterwards made a second visit in the same manner, and then returning a third time, he presented them, after his harangue was finished, with a kind of crown of black feathers, such as their kings wear upon their heads, and a basket of rushes filled with a particular herb, both which he fastened to a short stick, and threw into the boat; nor could he be prevailed upon to receive any thing in return, though pushed towards him upon a board; only he took up a hat which was flung into the water.

Three days afterwards, their ship, having received some damage at sea, was brought nearer to land that the lading might be taken out. In order to which, the English, who had now learned not too negligently to commit their lives to the mercy of savage nations, raised a kind of fortification with stones, and built their tents within it. All this was not beheld by the inhabitants without the utmost astonishment, which incited them to come down in crowds to the coast, with no other view, as it appeared, than to worship the new divinities that had condescended to touch upon their country.

Drake was far from countenancing their errors, or taking advantage of their weakness to injure or molest them; and therefore, having directed them to lay aside their bows and arrows, he presented them with linen, and other necessaries, of which he showed them the use. They then returned to their habitations, about three quarters of a mile from the English camp, where they made such loud and violent outcries, that they were heard by the English, who found that they still persisted in their first notions, and were paying them their kind of melancholy adoration.

Two days afterwards they perceived the approach of a far more numerous company, who stopped at the top of a hill which overlooked the English settlement, while one of them made a long oration, at the end of which all the assembly bowed their bodies, and pronounced the syllable *Oh* with a solemn tone, as by way of confirmation of what had been said by the orator. Then the men, laying down their bows, and leaving the women and children on the top of the hill, came down towards the tents, and seemed transported in the highest degree at the kindness of the general, who received their gifts and admitted them to his presence. The women at a distance appeared seized with a kind of frenzy, such as that of old among the Pagans in some of their religious ceremonies, and in honour, as it seemed, of their guests, tore their cheeks and bosoms with their nails, and threw themselves upon the stones with their naked bodies till they were covered with blood.

These cruel rites and mistaken honours, were by no means agreeable to Drake, whose predominant sentiments were notions of piety, and therefore, not to make that criminal in himself by his concurrence, which, perhaps, ignorance might make guiltless in them, he ordered his whole company to fall upon their knees, and, with their eyes lifted up to heaven, that the savages might observe that their worship was addressed to a Being residing there, they all joined in praying that this harmless and deluded people might be brought to the knowledge of the true religion, and the doctrines of our blessed Saviour: after which they sung psalms, a performance so pleasing to their wild audience, that in all their visits they generally first accosted them with a request that they would sing. They then returned all the presents which they had received, and retired.

Three days after this, on June 25th, 1579, our

general received two ambassadors from the Hioh, or king of the country, who, intending to visit the camp, required that some token might be sent him of friendship and peace; this request was readily complied with, and soon after came the king, attended by a guard of about a hundred tall men, and preceded by an officer of state, who carried a sceptre made of black wood, adorned with chains of a kind of bone or horn, which are marks of the highest honour among them, and having two crowns, made as before, with feathers, fastened to it, with a bag of the same herb which was presented to Drake at his first arrival.

Behind him was the king himself, dressed in a coat of coney-skins, with a cawl woven with feathers upon his head, an ornament so much in estimation there, that none but the domestics of the king are allowed to wear it; his attendants followed him, adorned nearly in the same manner; and after them came the common people, with baskets plaited so artificially that they held water, in which, by way of sacrifice, they brought roots and fish.

Drake, not lulled into security, ranged his men in order of battle, and waited their approach, who coming nearer stood still while the sceptre-bearer made an oration, at the conclusion of which they again came forward to the foot of the hill, and then the sceptre-bearer began a song, which he accompanied with a dance, in both which the men joined, but the women danced without singing.

Drake now, distrusting them no longer, admitted them into his fortification, where they continued their song and dance a short time; and then both the king, and some others of the company, made long harangues, in which it appeared, by the rest of their behaviour, that they entreated him to accept of their country, and to take the government of it into his own hands; for the king, with the apparent concurrence of the rest, placed the crown upon his head, graced him with the chains and other signs of authority, and saluted him by the title of Hioh.

The kingdom thus offered, though of no farther value to him than as it furnished him with present necessaries, Drake thought it not prudent to refuse; and therefore took possession of it in the name of Queen Elizabeth, not without ardent wishes that this acquisition might have been of use to his native country, and that so mild and innocent a people might have been united to the church of Christ.

The kingdom being thus consigned, and the grand affair at an end, the common people left their king and his domestics with Drake, and dispersed themselves over the camp; and when they saw any one that pleased them by his appearance more than the rest, they tore their flesh, and vented their outcries as before, in token of reverence and admiration.

They then proceeded to show them their wounds and diseases, in hopes of a miraculous and instantaneous cure; to which the English, to benefit and undeceive them at the same time, applied such remedies as they used on the like occasions.

They were now grown confident and familiar, and came down to the camp every day repeating their ceremonies and sacrifices, till they were more fully informed how disagreeable they were to those whose favour they were so studious of obtaining; they then visited them without adoration indeed, but with a curiosity so ardent that it left them no leisure to provide the necessaries of life, with which the English were therefore obliged to supply them.

They had then sufficient opportunity to remark the customs and dispositions of these new allies, whom they found tractable and benevolent, strong of body, far beyond the English, yet unfurnished with weapons, either for assault or defence, their bows being too weak for any thing but sport. Their dexterity in taking fish was such, that, if they saw them so near the shore that they could come to them without swimming, they never missed them.

The same curiosity that had brought them in such crowds to the shore, now induced Drake, and some of his company, to travel up into the country, which they found, at some distance from the coast, very fruitful, filled with large deer, and abounding with a peculiar kind of conies, smaller than ours, with tails like that of a rat, and paws such as those of a mole; they have bags under their chin, in which they carry provisions to their young.

The houses of the inhabitants are round holes dug in the ground, from the brink of which they raise rafters, or piles shelving towards the middle, where they all meet, and are crammed together; they lie upon rushes, with the fire in the midst, and let the smoke fly out at the door.

The men are generally naked; but the women make a kind of petticoat of bulrushes, which they comb like hemp, and throw the skin of a deer over their shoulders. They are very modest, tractable, and obedient to their husbands.

Such is the condition of this people; and not very different is, perhaps, the state of the greatest part of mankind. Whether more enlightened nations ought to look upon them with pity, as less happy than themselves, some skeptics have made, very unnecessarily, a difficulty of determining. More, they say, is lost by the perplexities than gained by the instruction of science; we enlarge our vices with our knowledge, and multiply our wants with our attainments, and the happiness of life is better secured by the ignorance of vice than by the knowledge of virtue.

The fallacy by which such reasoners have imposed upon themselves, seems to arise from the comparison which they make, not between two men equally inclined to apply the means of happiness in their power to the end for which Providence conferred them, but furnished in unequal proportions with the means of happiness, which is the true state of savage and polished nations, but between two men, of which he to whom Providence has been most bountiful destroys the blessings by negligence or obstinate misuse; while the other, steady, diligent, and virtuous, employs his abilities and conveniences to their proper end. The question is not, Whether a good good Indian or bad Englishman be most happy? but, Which state is most desirable, supposing virtue and reason the same in both?

Nor is this the only mistake which is generally admitted in this controversy, for these reasoners frequently confound innocence with the mere incapacity of guilt. He that never saw, or heard, or thought of strong liquors, cannot be proposed as a pattern of sobriety.

This land was named, by Drake, Albion, from its white cliffs, in which it bore some resemblance to his native country; and the whole history of the resignation of it to the English was engraven

on a piece of brass, then nailed on a post, and fixed up before their departure, which being now discovered by the people to be near at hand, they could not forbear perpetual lamentations. When the English on the 23d of July weighed anchor, they saw them climbing to the tops of hills, that they might keep them in sight, and observed fires lighted up in many parts of the country, on which, as they supposed, sacrifices were offered.

Near this harbour they touched at some islands, where they found great numbers of seals; and, despairing now to find any passage through the northern parts, he, after a general consultation, determined to steer away to the Moluccas, and setting sail July 25th, he sailed for sixty-eight days without sight of land; and on September 30th arrived within view of some islands, situate about eight degrees northward from the line, from whence the inhabitants resorted to them in canoes, hollowed out of the solid trunk of a tree, and raised at both ends so high above the water, that they seemed almost a semicircle; they were burnished in such a manner that they shone like ebony, and were kept steady by a piece of timber, fixed on each side of them, with strong canes, that were fastened at one end to the boat, and at the other to the end of the timber.

The first company that came brought fruits, potatoes, and other things of no great value, with an appearance of traffic, and exchanged their lading for other commodities, with great show of honesty and friendship; but having, as they imagined, laid all suspicion asleep, they soon sent another fleet of canoes, of which the crews behaved with all the insolence of tyrants, and all the rapacity of thieves; for, whatever was suffered to come into their hands, they seemed to consider as their own, and would neither pay for it nor restore it; and at length, finding the English resolved to admit them no longer, they discharged a shower of stones from their boats, which insult Drake prudently and generously returned by ordering a piece of ordnance to be fired without hurting them, at which they were so terrified, that they leaped into the water, and hid themselves under the canoes.

Having for some time but little wind, they did not arrive at the Moluccas till the 3d of November, and then, designing to touch at Tidore, they were visited, as they sailed by a little island belonging to the king of Ternate, by the viceroy of the place, who informed them, that it would be more advantageous for them to have recourse to his master for supplies and assistance than to the king of Tidore, who was in some degree dependant on the Portuguese, and that he would himself carry the news of their arrival, and prepare their reception.

Drake was by the arguments of the viceroy prevailed upon to alter his resolution, and, on November 5th, cast anchor before Ternate; and scarce was he arrived, before the viceroy, with others of the chief nobles, came out in three large boats, rowed by forty men on each side, to conduct the ship into a safe harbour; and soon after the king himself, having received a velvet cloak by a messenger from Drake, as a token of peace, came with such a retinue and dignity of appearance as was not expected in those remote parts of the world. He was received with discharges of cannons and every kind of music, with which he was so much delighted, that, desiring the musicians to come down into the boat, he was towed along in it at the stern of the ship.

The king was of a graceful stature, and regal carriage, of a mild aspect, and low voice; his attendants were dressed in white cotton or calico, of whom some, whose age gave them a venerable appearance, seemed his counsellors, and the rest officers or nobles; his guards were not ignorant of firearms, but had not many among them, being equipped for the most part with bows and darts.

The king, having spent some time in admiring the multitude of new objects that presented themselves, retired as soon as the ship was brought to anchor, and promised to return on the day following; and in the mean time the inhabitants, having leave to traffic, brought down provisions in great abundance.

At the time when the king was expected, his brother came aboard, to request of Drake that he would come to the castle, proposing to stay himself as a hostage for his return. Drake refused to go, but sent some gentlemen, detaining the king's brother in the mean time.

These gentlemen were received by another of the king's brothers, who conducted them to the council-house near the castle, in which they were directed to walk: there they found three-score old men, privy counsellors to the king, and on each side of the door without stood four old men of foreign countries, who served as interpreters in commerce.

In a short time the king came from the castle, dressed in cloth of gold, with his hair woven into gold rings, a chain of gold upon his neck, and on his hands rings very artificially set with diamonds and jewels of great value; over his head was borne a rich canopy: and by his chair of state, on which he sat down when he had entered the house, stood a page with a fan set with sapphires, to moderate the excess of the heat. Here he received the compliments of the English, and then honourably dismissed them.

The castle, which they had some opportunity of observing, seemed of no great force; it was built by the Portuguese, who, attempting to reduce this kingdom into an absolute subjection, murdered the king, and intended to pursue their scheme by the destruction of all his sons; but the general abhorrence, which cruelty and perfidy naturally excite, armed all the nation against them, and procured their total expulsion from all the dominions of Ternate, which, from that time increasing in power, continued to make new conquests, and to deprive them of other acquisitions.

While they lay before Ternate, a gentleman came on board attended by his interpreter. He was dressed somewhat in the European manner, and soon distinguished himself from the natives of Ternate, or any other country that they had seen, by civility and apprehension. Such a visitant may easily be imagined to excite their curiosity, which he gratified by informing that he was a native of China, of the family of the king then reigning; and that being accused of a capital crime, of which, though he was innocent, he had not evidence to clear himself, he had petitioned the king that he might not be exposed to a trial, but that his cause might be referred to divine Providence, and that he might be allowed to leave his country, with a prohibition against returning, unless Heaven, in attestation of his innocence, should enable him to bring back to the king some

intelligence that might be to the honour and advantage of the empire of China. In search of such information he had now spent three years, and had left Tidore for the sake of conversing with the English general, from whom he hoped to receive such accounts as would enable him to return with honour and safety.

Drake willingly recounted all his adventures and observations, to which the Chinese exile listened with the utmost attention and delight, and, having fixed them in his mind, thanked God for the knowledge he had gained. He then proposed to the English general to conduct him to China, recounting, by way of invitation, the wealth, extent, and felicity of that empire; but Drake could not be induced to prolong his voyage.

He therefore set sail on the 9th of November in quest of some convenient harbour, in a desert island, to refit his ship, not being willing, as it seems, to trust the generosity of the king of Ternate. Five days afterwards he found a very commodious harbour in an island overgrown with wood, where he repaired his vessel and refreshed his men without danger or interruption.

Leaving this place the 12th of December, they sailed towards the Celebes; but, having a wind not very favourable, they were detained among a multitude of islands, mingled with dangerous shallows, till January 9th, 1580. When they thought themselves clear, and were sailing forwards with a strong gale, they were at the beginning of the night surprised in their course by a sudden shock, of which the cause was easily discovered, for they were thrown upon a shoal, and by the speed of their course fixed too fast for any hope of escaping. Here even the intrepidity of Drake was shaken, and his dexterity baffled; but his piety, however, remained still the same, and what he could not now promise himself from his own ability, he hoped from the assistance of Providence. The pump was plied, and the ship found free from new leaks.

The next attempt was to discover towards the sea some place where they might fix their boat, and from thence drag the ship into deep water; but upon examination it appeared that the rock on which they had struck, rose perpendicularly from the water, and that there was no anchorage, nor any bottom to be found a boat's length from the ship. But this discovery, with its consequences, was by Drake wisely concealed from the common sailors, lest they should abandon themselves to despair, for which there was, indeed, cause; there being no prospect left but that they must there sink with the ship, which must undoubtedly be soon dashed to pieces, or perish in attempting to reach the shore in their boat, or be cut in pieces by barbarians if they should arrive at land.

In the midst of this perplexity and distress, Drake directed that the sacrament should be administered, and his men fortified with all the consolation which religion affords; then persuaded them to lighten the vessel by throwing into the sea part of their lading, which was cheerfully complied with, but without effect. At length, when their hopes had forsaken them, and no new struggles could be made, they were on a sudden relieved by a remission of the wind, which, having hitherto blown strongly against the side of the ship which lay towards the sea, held it upright against the rock; but when the blast slackened (being then low water) the ship lying higher with that part which rested on the rock than with the other, and, being borne up no longer by the wind, reeled into the deep water, to the surprise and joy of Drake and his companions.

This was the greatest and most inextricable distress which they had ever suffered, and made such an impression upon their minds, that for some time afterwards they durst not adventure to spread their sails, but went slowly forward with the utmost circumspection.

They thus continued their course without any observable occurrence, till on the 11th of March they came to an anchor before the island of Java, and, sending to the king a present of cloth and silks, received from him, in return, a large quantity of provisions; and the day following Drake went himself on shore, and entertained the king with his music, and obtained leave to store his ship with provisions.

The island is governed by a great number of petty kings, or raias, subordinate to one chief; of these princes three came on board together a few days after their arrival; and, having upon their return recounted the wonders which they had seen, and the civility with which they had been treated, incited others to satisfy their curiosity in the same manner; and raia Donan, the chief king, came himself to view the ship with the warlike armaments and instruments of navigation.

This intercourse of civilities somewhat retarded the business for which they came; but at length they not only victualled their ship, but cleansed the bottom, which, in the long course, was overgrown with a kind of shell-fish that impeded her passage.

Leaving Java on March 26, they sailed homewards by the Cape of Good Hope, which they saw on June the 5th, on the 15th of August passed the Tropic; and on the 26th of September arrived at Plymouth, where they found that, by passing through so many different climates, they had lost a day in their account of time, it being Sunday by their Journal, but Monday by the general computation.

In this hazardous voyage they had spent two years, ten months, and some odd days; but were recompensed for their toils by great riches, and the universal applause of their countrymen. Drake afterwards brought his ship up to Deptford, where Queen Elizabeth visited him on board his ship, and conferred the honour of knighthood upon him; an honour in that illustrious reign not made cheap by prostitution, nor even bestowed without uncommon merit.

It is not necessary to give an account equally particular of the remaining part of his life, as he was no longer a private man, but engaged in public affairs, and associated in his expeditions with other generals, whose attempts, and the success of them, are related in the histories of those times.

In 1585, on the 12th of September, Sir Francis Drake set sail from Plymouth with a fleet of five and twenty ships and pinnaces, of which himself was admiral, Captain Martin Forbisher vice-admiral, and Captain Francis Knollis rear-admiral; they were fitted out to cruise upon the Spaniards; and, having touched at the isle of Bayonne, and plundered Vigo, put to sea again, and on the 16th of November arrived before St. Jago, which they entered without resistance, and rested there fourteen days, visiting in the mean time San Domingo, a town within the land, which they found likewise

deserted; and, carrying off what they pleased of the produce of the island, they at their departure destroyed the town and villages, in revenge of the murder of one of their boys, whose body they found mangled in a most inhuman manner.

From this island they pursued their voyage to the West Indies, determining to attack St. Domingo, in Hispaniola, as the richest place in that part of the world: they therefore landed a thousand men, and with small loss entered the town, of which they kept possession for a month without interruption or alarm; during which time a remarkable accident happened, which deserves to be related.

Drake, having some intention of treating with the Spaniards, sent to them a negro-boy with a flag of truce, which one of the Spaniards so little regarded, that he stabbed him through the body with a lance. The boy, notwithstanding his wound, came back to the general, related the treatment which he had found, and died in his sight. Drake was so incensed at this outrage, that he ordered two friars, then his prisoners, to be conveyed with a guard to the place where the crime was committed, and hanged up in the sight of the Spaniards, declaring that two Spanish prisoners should undergo the same death every day till the offender should be delivered up by them: they were too well acquainted with the character of Drake not to bring him on the day following, when, to impress the shame of such actions more effectually upon them, he compelled them to execute him with their own hands. Of this town, at their departure, they demolished part, and admitted the rest to be ransomed for five and twenty thousand ducats.

From thence they sailed to Carthagena, where the enemy having received intelligence of the fate of St. Domingo, had strengthened their fortifications, and prepared to defend themselves with great obstinacy; but the English, landing in the night, came upon them by a way which they did not suspect, and being better armed, partly by surprise, and partly by superiority of order and valour, became masters of the place, where they stayed without fear or danger six weeks, and at their departure received a hundred and ten thousand ducats for the ransom of the town.

They afterwards took St. Augustin, and touching at Virginia, took on board the governor, Mr. Lane, with the English that had been left there the year before by Sir Walter Raleigh, and arrived at Portsmouth on July 28th, 1586, having lost in the voyage seven hundred and fifty men. The gain of this expedition amounted to sixty thousand pounds, of which forty were the share of the adventurers who fitted out the ships, and the rest, distributed among the several crews, amounted to six pounds each man. So cheaply is life sometimes hazarded.

The transactions against the Armada, 1588, are in themselves far more memorable, but less necessary to be recited in this succinct narrative; only let it be remembered, that the post of vice-admiral of England, to which Sir Francis Drake was then raised, is a sufficient proof, that no obscurity of birth, or meanness of fortune, is unsurmountable to bravery and diligence.

In 1595, Sir Francis Drake and Sir John Hawkins were sent with a fleet to the West Indies, which expedition was only memorable for the destruction of Nombre de Dios, and the death of the two commanders, of whom Sir Francis Drake died January 9, 1597, and was thrown into the sea in a leaden coffin, with all the pomp of naval obsequies. It is reported by some, that the ill success of this voyage hastened his death. Upon what this conjecture is grounded does not appear; and we may be allowed to hope, for the honour of so great a man, that it is without foundation; and that he, whom no series of success could ever betray to vanity or negligence, could have supported a change of fortune without impatience or dejection.

BARRETIER.*

Having not been able to procure materials for a complete life of Mr. Barretier, and being nevertheless willing to gratify the curiosity justly raised in the public by his uncommon attainments, we think the following extracts of letters, written by his father, proper to be inserted in our collection, as they contain many remarkable passages, and exhibit a general view of his genius and learning.

John Philip Barretier was born at Schwabach, January 19, 1720-21. His father was a Calvinist minister of that place, who took upon himself the care of his education. What arts of instruction he used, or by what method he regulated the studies of his son, we are not able to inform the public; but take this opportunity of intreating those who have received more complete intelligence, not to deny mankind so great a benefit as the improvement of education. If Mr. Le Fevre thought the method in which he taught his children worthy to be communicated to the learned world, how justly may Mr. Barretier claim the universal attention of mankind to a scheme of education that has produced such a stupendous progress! The authors, who have endeavoured to teach certain and unfailing rules for obtaining a long life, however they have failed in their attempts, are universally confessed to have, at least, the merit of a great and noble design, and to have deserved gratitude and honour. How much more then is due to Mr. Barretier, who has succeeded in what they have only attempted? for to prolong life, and improve it, are nearly the same. If to have all that riches can purchase, is to be rich; if to do all that can can be done in a long time, is to live long; he is equally a benefactor to mankind, who teaches them to protract the duration, or shorten the business of life.

That there are few things more worthy our curiosity than this method, by which the father

* This account was first published in the Gentleman's Magazine for 1740, 1741, 1742.

assisted the genius of the son, every man will be convinced, that considers the early proficiency at which it enabled him to arrive; such a proficiency as no one has yet reached at the same age, and to which it is therefore probable that every advantageous circumstance concurred.

At the age of nine years, he not only was master of five languages, an attainment in itself almost incredible, but understood, says his father, the holy writers, better in their original tongues than in his own, If he means by this assertion, that he knew the sense of many passages in the original which were obscure in the translation, the account, however wonderful, may be admitted; but if he intends to tell his correspondent, that his son was better acquainted with the two languages of the Bible than with his own, he must be allowed to speak hyperbolically, or to admit that his son had somewhat neglected the study of his native language; or we must own, that the fondness of a parent has transported him into some natural exaggerations.

Part of this letter I am tempted to suppress, being unwilling to demand the belief of others to that which appears incredible to myself; but as my incredulity may, perhaps, be the product rather of prejudice than reason, as envy may beget a disinclination to admit so immense a superiority, and as an account is not to be immediately censured as false, merely because it is wonderful, I shall proceed to give the rest of his father's relation, from his letter of the 3d of March, 1729-30. He speaks, continues he, German, Latin, and French, equally well. He can, by laying before him a translation, read any of the books of the Old or New Testament in its original language, without hesitation or perplexity. *He is no stranger to biblical criticism* or philosophy, nor unacquainted with ancient and modern geography, and is qualified to support a conversation with learned men, who frequently visit and correspond with him.

In his eleventh year, he not only published a learned letter in Latin, but translated the travels of Rabbi Benjamin from the Hebrew into French, which he illustrated with notes, and accompanied with dissertations; a work in which his father, as he himself declares, could give him little assistance, as he did not understand the rabbinical dialect.

The reason for which his father engaged him in this work, was only to prevail upon him to write a fairer hand than he had hitherto accustomed himself to do, by giving him hopes, that, if he should translate some little author, and offer a fair copy of his version to some bookseller, he might in return for it, have other books which he wanted and could not afford to purchase.

Incited by this expectation, he fixed upon the "Travels of Rabbi Benjamin," as most proper for his purpose, being a book neither bulky nor common, and in one month completed his translation, applying only one or two hours a-day to that particular task. In another month he drew up the principal notes; and, in the third, wrote some dissertations upon particular passages, which seemed to require a larger examination.

These notes contain so many curious remarks and inquiries, out of the common road of learning, and afford so many instances of penetration, judgment, and accuracy, that the reader finds in every page some reason to persuade him that they cannot possibly be the work of a child, but of a man long accustomed to these studies, enlightened by reflection, and dexterous by long practice in the use of books. Yet, that it is the performance of a boy thus young, is not only proved by the testimony of his father, but by the concurrent evidence of Mr. Le Maitre, his associate in the church of Schwabach, who not only asserts his claim to this work, but affirms that he heard him at six years of age explain the Hebrew text as if it had been his native language; so that the fact is not to be doubted without a degree of incredulity, which it will not be very easy to defend.

This copy was, however, far from being written with the neatness which his father desired; nor did the bookseller, to whom it was offered, make proposals very agreeable to the expectations of the young translator; but after having examined the performance in their manner, and determined to print it upon conditions not very advantageous, returned it to be transcribed, that the printers might not be embarrassed with a copy so difficult to read.

Barretier was now advanced to the latter end of his twelfth year, and had made great advances in his studies, notwithstanding an obstinate tumour in his left hand, which gave him great pain, and obliged him to a tedious and troublesome method of cure; and reading over his performance, was so far from contenting himself with barely transcribing it, that he altered the greatest part of the notes, new-modelled the dissertations, and augmented the book to twice its former bulk.

The few touches which his father bestowed upon the revisal of the book, though they are minutely set down by him in the preface, are so inconsiderable that it is not necessary to mention them; and it may be much more agreeable, as well as useful, to exhibit the short account which he there gives of the method by which he enabled his son to show so early how easy an attainment is the knowledge of the languages, a knowledge which some men spend their lives in cultivating, to the neglect of more valuable studies, and which they seem to regard as the highest perfection of human nature.

What applauses are due to an old age, wasted in a scrupulous attention to particular accents and etymologies, may appear, says his father, by seeing how little time is required to arrive at such an eminence in these studies as many even of these venerable doctors have not attained, for want of rational methods and regular application.

This censure is doubtless just upon those who spend too much of their lives upon useless niceties, or who appear to labour without making any progress; but as the knowledge of language is necessary, and a minute accuracy sometimes requisite, they are by no means to be blamed, who, in compliance with the particular bent of their own minds, make the difficulties of dead languages their chief study, and arrive at excellence proportionate to their application, since it was to the labour of such men that his son was indebted for his own learning.

The first languages which Barretier learned were the French, German, and Latin, which he was taught not in the common way by a multitude of definitions, rules, and exceptions, which fatigue the attention and burden the memory, without any use proportionate to the time which they require, and the disgust which they create. The method by which he was instructed was easy

and expeditious, and therefore pleasing. He learned them all in the same manner, and almost at the same time, by conversing in them indifferently with his father.

The other languages, of which he was master, he learned by a method yet more uncommon. The only book which he made use of was the Bible, which his father laid before him in the language that he then proposed to learn, accompanied with a translation, being taught by degrees the inflections of nouns and verbs. This method, says his father, made the Latin more familiar to him in his fourth year than any other language.

When he was near the end of his sixth year, he entered upon the study of the Old Testament in its original language, beginning with the book of Genesis, to which his father confined him for six months; after which he read cursorily over the rest of the historical books, in which he found very little difficulty, and then applied himself to the study of the poetical writers, and the prophets, which he read over so often, with so close an attention and so happy a memory, that he could not only translate them without a moment's hesitation into Latin or French, but turn with the same facility the translations into the original language in his tenth year.

Growing at length weary of being confined to a book which he could almost entirely repeat, he deviated by stealth into other studies, and as his translation of Benjamin is a sufficient evidence, he read a multitude of writers of various kinds. *In his twelfth year he applied more particularly to the study of the fathers*, and councils of the six first centuries, and began to make a regular collection of their canons. He read every author in the original, having discovered so much negligence or ignorance in most translations, that he paid no regard to their authority.

Thus he continued his studies, neither drawn aside by pleasures nor discouraged by difficulties. The greatest obstacle to his improvement was want of books, with which his narrow fortune could not liberally supply him; so that he was obliged to borrow the greatest part of those which his studies required, and to return them when he had read them, without being able to consult them occasionally, or to recur to them when his memory should fail him.

It is observable that neither his diligence, unintermitted as it was, nor his want of books, a want of which he was in the highest degree sensible, ever produced in him that asperity, which a long and recluse life, without any circumstance of disquiet frequently creates. He was always gay, lively and facetious, a temper which contributed much to recommend his learning, and which some students much superior in age would consult their ease, their reputation, and their interest, by copying from him.

In the year 1735, he published *Anti-Artemonius, sive Initium Evangelii S. Joannis, adversus Artemonium vindicatum*, and attained such a degree of reputation, that not only the public, but *princes, who are commonly the last* by whom merit is distinguished, began to interest themselves in his success, for the same year the king of Prussia, who had heard of his early advances in literature, on account of a scheme for discovering the longitude, which had been sent to the Royal Society of Berlin, and which was transmitted afterwards by him to Paris and London, engaged to take care of his fortune, having received further proofs of his abilities at his own court.

Mr. Barretier, being promoted to the cure of the church of Stetin, was obliged to travel with his son thither from Schwabach, through Leipsic and Berlin, a journey very agreeable to his son, as it would furnish him with new opportunities of improving his knowledge, and extending his acquaintance among men of letters. For this purpose they stayed some time at Leipsic, and then travelled to Hall, where young Barretier so distinguished himself in his conversation with the professors of the university, that they offered him his degree of doctor in philosophy, a dignity correspondent to that of master of arts among us. Barretier drew up that night some positions in philosophy, and the mathematics, which he sent immediately to the press, and defended the next day in a crowded auditory, with so much wit, spirit, presence of thought and strength of reason, that the whole university was delighted and amazed; he was then admitted to his degree, and attended by the whole concourse to his lodgings, with compliments and acclamations.

His *Thesis* or philosophical positions, which he printed in compliance with the practice of that university, ran through several editions in a few weeks, and no testimony of regard was wanting that could contribute to animate him in his progress.

When they arrived at Berlin, the king ordered him to be brought into his presence, and was so much pleased with his conversation, that he sent for him almost every day during his stay at Berlin; and diverted himself with engaging him in conversations upon a multitude of subjects, and in disputes with learned men; on all which occasions he acquitted himself so happily, that the king formed the highest ideas of his capacity, and future eminence. And thinking perhaps with reason, that active life was the noblest sphere of a great genius, he recommended to him the study of modern history, the customs of nations, and those parts of learning that are of use in public transactions and civil employments, declaring that such abilities properly cultivated might exalt him, in ten years, to be the greatest minister of state in Europe. Barretier, whether we attribute it to his moderation or inexperience, was not dazzled by the prospect of such high promotion, but answered, that *he was too much pleased with science and quiet*, to leave them for such inextricable studies, or such harassing fatigues. A resolution so unpleasing to the king, that his father attributes to it the delay of those favours which they had hopes of receiving, the king having, as he observed, determined to employ him in the ministry.

It is not impossible that paternal affection might suggest to Mr. Barretier some false conceptions of the king's design; for he infers from the introduction of his son to the young princes, and the caresses which he received from them, that the king intended him for their preceptor, a scheme, says he, which some other resolution happily destroyed.

Whatever was originally intended, and by whatever means these intentions were frustrated, Barretier, after having been treated with the highest regard by the whole royal family, was dismissed with a present of two hundred crowns; and his father instead of being fixed at Stetin, was made pastor of the French church at Hall;

a place more commodious for study, to which they retired; Barretier being first admitted into the Royal Society at Berlin, and recommended by the king to the university at Hall.

At Hall he continued his studies with his usual application and success, and, either by his own reflections or the persuasions of his father, was prevailed upon to give up his own inclinations to those of the king, and direct his inquiries to those subjects that had been recommended by him.

He continued to add new acquisitions to his learning, and to increase his reputation by new performances, till, in the beginning of his nineteenth year, his health began to decline, and his indisposition, which, being not alarming or violent, was perhaps not at first sufficiently regarded, increased by slow degrees for eighteen months, during which he spent days among his books, and neither neglected his studies, nor left his gayety, till his distemper, ten days before his death, deprived him of the use of his limbs: he then prepared himself for his end, without fear or emotion, and on the fifth of October, 1740, resigned his soul into the hands of his Saviour, with *confidence and tranquillity.*

In the Magazine for 1742, *appeared the following* ADDITIONAL ACCOUNT *of the* LIFE OF JOHN PHILIP BARRETIER.*

"As the nature of our Collections requires that our accounts of remarkable persons and transactions should be early, our readers must necessarily pardon us, if they are often not complete, and allow us to be sufficiently studious of their satisfaction, if we correct our errors, and supply our defects from subsequent intelligence, where the importance of the subject merits an extraordinary attention, or when we have any peculiar opportunities of procuring information. The particulars here inserted we thought proper to annex by way of note to the following passages, quoted from the Magazine for December 1740, and for February 1741."

P. 340. *At the age of nine years he not only was master of five languages.*

French, which was the native language of his mother, was that which he learned first, mixed by living in Germany, with some words of the language of the country. After some time his father took care to introduce in his conversation with him some words of Latin, in such a manner that he might discover the meaning of them by the connexion of the sentence, or the occasion on which they were used, without discovering that he had any intention of instructing him, or that any new attainment was proposed.

By this method of conversation, in which new words were every day introduced, his ear had been somewhat accustomed to the inflections and variations of the Latin tongue, he began to attempt to speak like his father, and was in a short time drawn on by imperceptible degrees to speak Latin, intermixed with other languages.

Thus, when he was but four years old, he spoke every day French to his mother, Latin to his father, and High Dutch to the maid, without any perplexity to himself, or any confusion of one language with another.

P. 340. *He is no stranger to biblical criticism.*

Having now gained such a degree of skill in the Hebrew language as to be able to compose in it both in prose and verse, he was extremely desirous of reading the Rabbins; and having borrowed of the neighbouring clergy, and the Jews of Schwabach, all the books which they could supply him, he prevailed on his father to buy him the great Rabbinical Bible, published at Amsterdam in four tomes, folio, 1728, and read it with that accuracy and attention which appears by the account of it written by him to his favourite, M. Le Maitre, inserted in the beginning of the 26th volume of the Bibliotheque Germanique.

These writers were read by him, as other young persons peruse romances or novels, only from a puerile desire of amusement; for he had so little veneration for them, even while he studied them with most eagerness, that he often diverted his parents with recounting their fables and chimeras.

P. 341. *In his twelfth year he applied more particularly to the study of the Fathers.*

His father being somewhat uneasy to observe so much time spent by him on Rabbinical trifles, thought it necessary now to recall him to the study of the Greek language, which he had of late neglected, but to which he returned with so much ardour, that in a short time he was able to read Greek with the same facility as French or Latin.

He then engaged in the perusal of the Greek fathers, and councils of the first three or four centuries: and undertook, at his father's desire, to confute a treatise of Samuel Crellius, in which, under the name of Artemonius, he has endeavoured to substitute, in the beginning of St. John's gospel, a reading different from that which is at present received, and less favourable to the orthodox doctrine of the divinity of our Saviour.

This task was undertaken by Barretier with great ardour, and prosecuted by him with suitable application, for he not only drew up a formal confutation of Artemonius, but made large collections from the earliest writers, relating to the history of heresies which he proposed at first to have published as preliminaries to his book, but, finding the introduction grew at last to a greater bulk than the book itself, he determined to publish it apart.

While he was engrossed by these inquiries, accident threw a pair of globes into his hands in October, 1734, by which his curiosity was so much exalted, that he laid aside his Artemonius, and applied himself to geography and astronomy. In ten days he was able to solve all the problems in the doctrine of the globes, and had attained ideas so clear and strong of all the systems, as well ancient as modern, that he began to think of making new discoveries; and for that purpose, laying aside for a time all searches into antiquity, he employed his utmost interest to procure books of astronomy and of mathematics, and made such a progress in three or four months, that he seemed to have spent his whole life upon that study; for he not only made an astrolabe, and drew up astronomical tables, but invented new methods of calculation, or such at least as appeared new to him, because they were not mentioned in the books which he had then an opportunity of reading, and it is a sufficient proof both of the rapidity of his progress, and the extent of his views, that in three months after his first sight of a pair of globes, he formed schemes for finding the longi-

* The passages referred to in the preceding pages are printed in *Italics*

tude, which he sent, in Jan. 1735, to the Royal Society at London.

His scheme being recommended to the Society by the Queen, was considered by them with a degree of attention which, perhaps, would not have been bestowed upon the attempt of a mathematician so young, had he not been dignified with so illustrious a patronage. But it was soon found, that for want of books he had imagined himself the inventor of methods already in common use, and that he proposed no means of discovering the longitude, but such as had been already tried and found insufficient. Such will be very frequently the fate of those whose fortune either condemns them to study without the necessary assistance from libraries, or who in too much haste publish their discoveries.

This attempt exhibited, however, such a specimen of his capacity for mathematical learning, and such a proof of an early proficiency, that the Royal Society of Berlin admitted him as one of their members, in 1735.

P. 341. *Princes, who are commonly the last.*

Barretier had been distinguished much more early by the Margravine of Anspach, who, in 1726, sent for his father and mother to the court, where their son, whom they carried with them, presented her with a letter in French, and addressed another in Latin to the young prince; who afterwards, in 1734, granted him the privilege of borrowing books from the libraries of Anspach, together with an annual pension of fifty florins, which he enjoyed for four years.

In this place it may not be improper to recount some honours conferred upon him, which, if distinctions are to be rated by the knowledge of those who bestow them, may be considered as more valuable than those which he received from princes.

In June 1731, he was initiated in the university of Altdorft, and at the end of the year 1732, the synod of the reformed churches, held at Christian Erlang, admitted him to be present at their consultations, and to preserve the memory of so extraordinary a transaction, as the reception of a boy of eleven years into an ecclesiastical council, recorded it in a particular article of the acts of the synod.

P. 341. *He was top much pleased with science and quiet.*

Astronomy was always Barretier's favourite study, and so much engrossed his thoughts, that he did not willingly converse on any other subject; nor was he so well pleased with the civilities of the greatest persons, as with the conversation of the mathematicians. An astronomical observation was sufficient to withhold him from court, or to call him away abruptly from the most illustrious assemblies; nor was there any hope of enjoying his company without inviting some professor to keep him in temper, and engage him in discourse; nor was it possible, without this expedient, to prevail upon him to sit for his picture.

P. 342. *At Hall he continued his studies.*

Mr. Barretier returned, on the 28th of April, 1735, to Hall, where he continued the remaining part of his life, of which it may not be improper to give a more particular account.

At his settlement in the university he determined to exert his privileges as master of arts, and to read public lectures to the students; a design from which his father could not dissuade him, though he did not approve it; so certainly do honours or preferments, too soon conferred, infatuate the greatest capacities. He published an invitation to three lectures, one critical on the book of Job, another on astronomy, and a third upon ancient ecclesiastical history. But of this employment he was soon made weary by the petulance of his auditors, the fatigue which it occasioned, and the interruption of his studies which it produced, and therefore, in a fortnight, he desisted wholly from his lectures, and never afterwards resumed them.

He then applied himself to the study of the law, almost against his own inclination, which, however, he conquered so far as to become a regular attendant on the lectures on that science, but spent all his other time upon different studies.

The first year of his residence at Hall was spent upon natural philosophy and mathematics; and scarcely any author, ancient or modern, that has treated on those parts of learning was neglected by him, nor was he satisfied with the knowledge of what had been discovered by others, but made new observations, and drew up immense calculations for his own use.

He then returned to ecclesiastical history, and began to retouch his "Account of Heresies," which he had begun at Schwabach: on this occasion he read the primitive writers with great accuracy, and formed a project of regulating the chronology of those ages; which produced a "Chronological Dissertation on the succession of the Bishops of Rome, from St. Peter to Victor," printed in Latin at Utrecht, 1740.

He afterwards was wholly absorbed in application to polite literature, and read not only a multitude of writers in the Greek and Latin, but in the German, Dutch, French, Italian, English, and Arabic languages, and in the last year of his life he was engrossed by the study of inscriptions, medals, and antiquities of all nations.

In 1737, he resumed his design of finding a certain method of discovering the longitude, which he imagined himself to have attained by exact observations of the declination and inclination of the needle, and sent to the Academy of Sciences, and to the Royal Society of London, at the same time, an account of his schemes; to which it was first answered by the Royal Society, that it appeared the same with one which Mr. Whiston had laid before them; and afterwards by the Academy of Sciences, that his method was but very little different from one that had been proposed by M. de la Croix, and which was ingenious but ineffectual.

Mr. Barretier, finding his invention already in the possession of two men eminent for mathematical knowledge, desisted from all inquiries after the longitude, and engaged in an examination of the Egyptian antiquities, which he proposed to free from their present obscurity, by deciphering the hieroglyphics, and explaining their astronomy; but this design was interrupted by his death.

P. 342. *Confidence and tranquillity.*

Thus died Barretier, in the 20th year of his age, having given a proof how much may be performed in so short a time by indefatigable diligence. He was not only master of many languages, but skilled almost in every science, and capable of distinguishing himself in every profession except that of physic, from which he had been discouraged by remarking the diversity of opinions among those who had been consulted concerning his own disorders.

His learning, however vast, had not depressed or overburdened his natural faculties, for his genius always appeared predominant; and when he inquired into the various opinions of the writers of all ages, he reasoned and determined for himself, having a mind at once comprehensive and delicate, active and attentive. He was able to reason with the metaphysicians on the most abstruse questions, or to enliven the most unpleasing subjects by the gayety of his fancy. He wrote with great elegance and dignity of style, and had the peculiar felicity of readiness and facility in every thing that he undertook, being able without premeditation to translate one language into another. He was no imitator, but struck out new tracts, and formed original systems. He had a quickness of apprehension, and firmness of memory, which enabled him to read with incredible rapidity, and at the same time to retain what he read, so as to be able to recollect and apply it. He turned over volumes in an instant, and selected what was useful for his purpose. He seldom made extracts, except of books which he could not procure when he might want them a second time, being always able to find in any author, with great expedition, what he had once read. He read over, in one winter, twenty vast folios; and the catalogue of books which he had borrowed, comprised forty-one pages in quarto, the writing close, and the titles abridged. He was a constant reader of literary journals.

With regard to common life he had some peculiarities. He could not bear music, and if he was ever engaged at play could not attend to it. He neither loved wine nor entertainments, nor dancing, nor the sports of the field, nor relieved his studies with any other diversion than that of walking and conversation. He eat little flesh, and lived almost wholly upon milk, tea, bread, fruits, and sweetmeats.

He had great vivacity in his imagination, and ardour in his desires, which the easy method of his education had never repressed; he therefore conversed among those who had gained his confidence with great freedom, but his favourites were not numerous, and to others he was always reserved and silent, without the least inclination to discover his sentiments or display his learning. He never fixed his choice upon any employment, nor confined his views to any profession, being desirous of nothing but knowledge, and entirely untainted with avarice or ambition. He preserved himself always independent, and was never known to be guilty of a lie. His constant application to learning suppressed those passions which betray others of his age to irregularities, and excluded all those temptations to which men are exposed by idleness or common amusements.

MORIN.*

Lewis Morin was born at Mans, on the 11th of July, 1635, of parents eminent for their piety. He was the eldest of sixteen children, a family to which their estate bore no proportion, and which, in persons less resigned to Providence, would have caused great uneasiness and anxiety.

His parents omitted nothing in his education, which religion requires, and which their fortune could supply. Botany was the study that appeared to have taken possession of his inclination, as soon as the bent of his genius could be discovered. A countryman, who supplied the apothecaries of the place, was his first master, and was paid by him for his instructions with the little money that he could procure, or that which was given him to buy something to eat after dinner. This abstinence and generosity discovered themselves with his passion for botany, and the gratification of a desire indifferent in itself was procured by the exercise of two virtues.

He was soon master of all his instructor's knowledge, and was obliged to enlarge his acquaintance with plants, by observing them himself in the neighbourhood of Mans. Having finished his grammatical studies, he was sent to learn philosophy at Paris, whither he travelled on foot like a student in botany, and was careful not to lose such an opportunity of improvement.

When his course of philosophy was completed, he was determined, by his love of botany, to the profession of physic, and from that time engaged in a course of life, which was never exceeded either by the ostentation of a philosopher, or the severity of an anchoret; for he confined himself to bread and water, and at most allowed himself no indulgence beyond fruits. By this method, he preserved a constant freedom and serenity of spirits, always equally proper for study; for his soul had no pretences to complain of being overwhelmed with matter.

This regimen, extraordinary as it was, had many advantages; for it preserved his health, an advantage which very few sufficiently regard; it gave him an authority to preach diet and abstinence to his patients; and it made him rich without the assistance of fortune; rich, not for himself, but for the poor, who were the only persons benefited by that artificial affluence, which, of all others, is most difficult to acquire. It is easy to imagine, that, while he practised in the midst of Paris the severe temperance of a hermit, Paris differed no otherwise, with regard to him, from a hermitage, than as it supplied him with books and the conversation of learned men.

In 1662, he was admitted doctor of physic. About that time Dr. Fagon, Dr. Longuet, and Dr. Galois, all eminent for their skill in botany, were employed in drawing up a catalogue of the plants in the Royal Garden, which was published in 1665, under the name of Dr. Vallot, then first physician: during the prosecution of this work, Dr. Morin was often consulted, and from these conversations it was that Dr. Fagon conceived a particular esteem of him, which he always continued to retain.

* Translated from an eloge by Fontenelle, and first printed in the Gentleman's Magazine for 1741.

After having practised physic some years, he was admitted Expectant at the Hotel Dieu, where he was regularly to have been made Pensionary physician upon the first vacancy; but mere unassisted merit advances slowly, if, what is not very common, it advances at all. Morin had no acquaintance with the arts necessary to carry on schemes of preferment; the moderation of his desires preserved him from the necessity of studying them, and the privacy of his life debarred him from any opportunity.

At last, however, justice was done him in spite of artifice and partiality; but his advancement added nothing to his condition, except the power of more extensive charity; for all the money which he received as a salary, he put into the chest of the hospital, always, as he imagined, without being observed. Not content with serving the poor for nothing, he paid them for being served.

His reputation rose so high in Paris, that Mademoiselle de Guise was desirous to make him her physician; but it was not without difficulty that he was prevailed upon by his friend, Dr. Dodart, to accept the place. He was by this new advancement laid under the necessity of keeping a chariot, an equipage very unsuitable to his temper; but while he complied with those exterior appearances which the public had a right to demand from him, he remitted nothing of his former austerity in the more private and essential parts of his life, which he had always the power of regulating according to his own disposition.

In two years and a half the Princess fell sick, and was despaired of by Morin, who was a great master of prognostics. At the time when she thought herself in no danger, he pronounced her death inevitable; a declaration to the highest degree disagreeable, but which was made more easy to him than to any other by his piety and artless simplicity. Nor did his sincerity produce any ill consequences to himself; for the Princess, affected by his zeal, taking a ring from her finger, gave it him as the last pledge of her affection, and rewarded him still more to his satisfaction, by preparing for death with a true christian piety. She left him by will a yearly pension of two thousand livres, which was always regularly paid him.

No sooner was the Princess dead, but he freed himself from the incumbrance of his chariot, and retired to St. Victor without a servant; having, however, augmented his daily allowance with a little rice boiled in water.

Dodart, who had undertaken the charge of being ambitious on his account, procured him, at the restoration of the academy in 1699, to be nominated associate botanist; not knowing, what he would doubtless have been pleased with the knowledge of, that he introduced into that assembly the man that was to succeed him in his place of Pensionary.

Dr. Morin was not one who had upon his hands the labour of adapting himself to the duties of his condition, but always found himself naturally adapted to them. He had, therefore, no difficulty in being constant at the assemblies of the academy, notwithstanding the distance of places, while he had strength enough to support the journey. But his regimen was not equally effectual to produce vigour as to prevent distempers; and being 64 years old at his admission, he could not continue his assiduity more than a year after the death of Dodart, whom he succeeded in 1707.

When Mr. Tournefort went to pursue his botanical inquiries in the Levant, he desired Dr. Morin to supply his place of Demonstrator of the Plants in the Royal Garden, and rewarded him for the trouble, by inscribing to him a new plant which he brought from the east, by the name of *Morina Orientalis*, as he named others the *Dodarto*, the *Fagonne*, the *Bignonne*, the *Phelipee*. These are compliments proper to be made by the botanists, not only to those of their own rank, but to the greatest persons; for a plant is a monument of a more durable nature than a medal or an obelisk; and yet, as a proof that even these vehicles are not always sufficient to transmit to futurity the name conjoined with them, the *Nicotiana* is now scarcely known by any other name than that of tobacco.

Dr. Morin, advancing far in age, was now forced to take a servant, and, what was yet a more essential alteration, prevailed upon himself to take an ounce of wine a day, which he measured with the same exactness as a medicine bordering upon poison. He quitted at the same time all his practice in the city, and confined it to the poor of his neighbourhood, and his visits to the Hotel Dieu; but his weakness increasing, he was forced to increase his quantity of wine, which yet he always continued to adjust by weight.*

At 78, his legs could carry him no longer, and he scarcely left his bed; but his intellects continued unimpaired, except in the last six months of his life. He expired, or to use a more proper term, went out, on the 1st of March, 1714, at the age of 90 years, without any distemper, and merely for want of strength, having enjoyed by the benefit of his regimen a long and healthy life, and a gentle and easy death.

This extraordinary regimen was but part of the daily regulation of his life, of which all the offices were carried on with a regularity and exactness nearly approaching to that of the planetary motions.

He went to bed at seven, and rose at two, throughout the year. He spent in the morning three hours at his devotions, and went to the Hotel Dieu in the summer between five and six, and in the winter between six and seven, hearing mass for the most part at Notre Dame. After his return he read the holy scripture, dined at eleven, and when it was fair weather walked till two in the royal garden, where he examined the new plants, and gratified his earliest and strongest passion. For the remaining part of the day, if he had no poor to visit, he shut himself up, and read books of literature or physic, but chiefly physic, as the duty of his profession required. This likewise was the time he received visits, if any were paid him. He often used this expression, "Those that come to see me, do me honour; those that stay away, do me a favour." It is easy to conceive that a man of this temper was not crowded with salutations: there was only now and then an Antony that would pay Paul a visit.

* The practice of Dr. Morin is forbidden, I believe, by every writer that has left rules for the preservation of health, and is directly opposite to that of Conaro, who by his regimen repaired a broken constitution, and protracted his life, without any painful infirmities, or any decay of his intellectual abilities, to more than a hundred years; it is generally agreed, that as men advance in years, they ought to take lighter sustenance, and in less quantities; and reason seems easily to discover that as the concoctive powers grow weaker, they ought to labour less.—*Orig. Edit.*

Among his papers was found a Greek and Latin index to Hippocrates, more copious and exact than that of Pini, which he had finished only a year before his death. Such a work required the assiduity and patience of a hermit.*

There is likewise a journal of the weather, kept without interruption, for more than forty years, in which he has accurately set down the state of the barometer and thermometer, the dryness and moisture of the air, the variations of the wind in the course of the day, the rain, the thunders, and even the sudden storms, in a very commodious and concise method, which exhibits, in little room, a great train of different observations. What numbers of such remarks had escaped a man less uniform in his life, and whose attention had been extended to common objects!

All the estate which he left is a collection of medals, another of herbs, and a library rated at two thousand crowns; which make it evident that he spent much more upon his mind than upon his body.

BURMAN.†

Peter Burman was born at Utrecht, on the 26th day of June, 1668. The family from which he descended has for several generations produced men of great eminence for piety and learning; and his father, who was professor of divinity in the university, and pastor of the city of Utrecht, was equally celebrated for the strictness of his life, the efficacy and orthodoxy of his sermons, and the learning and perspicuity of his academical lectures.

From the assistance and instruction which such a father would doubtless have been encouraged by the genius of this son not to have omitted, he was unhappily cut off at eleven years of age, being at that time by his father's death thrown entirely under the care of his mother, by whose diligence, piety, and prudence, his education was so regulated, that he had scarcely any reason but filial tenderness to regret the loss of his father.

He was about this time sent to the public school of Utrecht to be instructed in the learned languages; and it will convey no common idea of his capacity and industry to relate, that he had passed through the classes, and was admitted into the university in his thirteenth year.

This account of the rapidity of his progress in the first part of his studies is so stupendous, that though it is attested by his friend, Dr. Osterdyke, of whom it cannot be reasonably suspected that he is himself deceived, or that he can desire to deceive others, it must be allowed far to exceed the limits of probability, if it be considered, with regard to the methods of education practised in our country, where it is not uncommon for the highest genius, and most comprehensive capacity, to be entangled for ten years, in those thorny paths of literature, which Burman is represented to have passed in less than two; and we must doubtless confess the most skilful of our masters much excelled by the address of the Dutch teachers, or the abilities of our greatest scholars far surpassed by those of Burman.

But, to reduce this narrative to credibility, it is necessary that admiration should give place to inquiry, and that it be discovered what proficiency in literature is expected from a student, requesting to be admitted into a Dutch university. It is to be observed that in the universities of foreign countries, they have professors of philology, or humanity, whose employment is to instruct the younger classes in grammar, rhetoric, and languages; nor do they engage in the study of philosophy, till they have passed through a course of philological lectures and exercises, to which, in some places, two years are commonly allotted.

The English scheme of education, which with regard to academical studies is more rigorous, and sets literary honours at a higher price than that of any other country, exacts from the youth, who are initiated in our colleges, a degree of philological knowledge sufficient to qualify them for lectures in philosophy, which are read to them in Latin, and to enable them to proceed in other studies without assistance; so that it may be conjectured, that Burman, at his entrance into the university, had no such skill in languages, nor such ability of composition, as are frequently to be met with in the higher classes of an English school; nor was perhaps more than moderately skilled in Latin, and taught the first rudiments of Greek.

In the university he was committed to the care of the learned Grævius, whose regard for his father inclined him to superintend his studies with more than common attention, which was soon confirmed and increased by his discoveries of the genius of his pupil, and his observation of his diligence.

One of the qualities which contributed eminently to qualify Grævius for an instructor of youth, was the sagacity by which he readily discovered the predominant faculty of each pupil, and the peculiar designation by which nature had allotted him to any species of literature, and by which he was soon able to determine, that Burman was remarkably adapted to classical studies, and predict the great advances that he would make, by industriously pursuing the direction of his genius.

Animated by the encouragement of a tutor so celebrated, he continued the vigour of his application, and, for several years, not only attended the lectures of Grævius, but made use of every other opportunity of improvement, with such diligence as might justly be expected to produce an uncommon proficiency.

Having thus attained a sufficient degree of clas-

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* This is an instance of the disposition generally found in writers of lives, to exalt every common occurrence and action into wonder. Are not indexes daily written by men who neither receive nor expect any loud applauses for their labours?—*Orig. Edit.*

† First printed in the Gentleman's Magazine for 1742. —M.

sical knowledge to qualify him for inquiries into other sciences, he applied himself to the study of the law, and published a dissertation, "De Vicesimâ Hæreditatum," which he publicly defended, under the professor Van Muyden, with such learning and eloquence, as procured him great applause.

Imagining, then, that the conversation of other men of learning might be of use towards his farther improvement, and rightly judging that notions formed in any single seminary are for the greatest part contracted and partial; he went to Leyden, where he studied philosophy for a year, under M. de Volder, whose celebrity was so great, that the schools assigned to the sciences, which it was his province to teach, were not sufficient, though very spacious, to contain the audience that crowded his lectures from all parts of Europe.

Yet he did not suffer himself to be engrossed by philosophical disquisitions, to the neglect of those studies in which he was more early engaged, and to which he was perhaps by nature better adapted; for he attended at the same time Ryckius's explanations of Tacitus, and James Gronovius's lectures on the Greek writers, and has often been heard to acknowledge, at an advanced age, the assistance which he received from them.

Having thus passed a year at Leyden with great advantage, he returned to Utrecht, and once more applied himself to philological studies, by the assistance of Grævius, whose early hopes of his genius were now raised to a full confidence of that excellence, at which he afterwards arrived.

At Utrecht, in March, 1688, in the twentieth year of his age, he was advanced to the degree of doctor of laws; on which occasion he published a learned dissertation, "De Transactionibus," and defended it with his usual eloquence, learning, and success.

The attainment of this honour was far from having upon Burman that effect which has been too often observed to be produced in others, who, having in their own opinion no higher object of ambition, have relapsed into idleness and security, and spent the rest of their lives in a lazy enjoyment of their academical dignities. Burman aspired to farther improvements, and, not satisfied with the opportunities of literary conversation which Utrecht afforded, travelled into Switzerland and Germany, where he gained an increase both of fame and learning.

At his return from this excursion, he engaged in the practice of the law, and pleaded several causes with such reputation, as might be hoped by a man who had joined to his knowledge of the law, the embellishments of polite literature, and the strict ratiocination of true philosophy, and who was able to employ on every occasion the graces of eloquence and the power of argumentation.

While Burman was hastening to high reputation in the courts of justice, and to those riches and honours which always follow it, he was summoned in 1691, by the magistrates of Utrecht, to undertake the charge of collector of the tenths, an office in that place of great honour, and which he accepted therefore as a proof of their confidence and esteem.

While he was engaged in this employment, he married Eve Clotterboke, a young lady of a good family, and uncommon genius and beauty, by whom he had ten children, of which eight died young; and only two sons, Francis and Casper, lived to console their mother for their father's death.

Neither public business nor domestic cares detained Burman from the prosecution of his literary inquiries; by which he so much endeared himself to Grævius, that he was recommended by him to the regard of the university of Utrecht, and accordingly, in 1696, was chosen professor of eloquence and history, to which was added, after some time, the professorship of the Greek language, and afterwards that of politics; so various did they conceive his abilities, and so extensive his knowledge.

At his entrance upon this new province, he pronounced an oration upon eloquence and poetry.

Having now more frequent opportunities of displaying his learning, he arose, in a short time, to a high reputation, of which the great number of his auditors was a sufficient proof, and which the proficiency of his pupils showed not to be accidental or undeserved.

In 1714 he formed a resolution of visiting Paris, not only for the sake of conferring in person, upon questions of literature, with the learned men of that place, and of gratifying his curiosity with a more familiar knowledge of those writers whose works he admired, but with a view more important, of visiting the libraries, and making those inquiries which might be of advantage to his darling study.

The vacation of the university allowed him to stay at Paris but six weeks, which he employed with so much dexterity and industry, that he had searched the principal libraries, collated a great number of manuscripts and printed copies, and brought back a great treasure of curious observations.

In this visit to Paris he contracted an acquaintance, among other learned men, with the celebrated Father Montfaucon; with whom he conversed, at his first interview, with no other character but that of a traveller; but their discourse turning upon ancient learning, the stranger soon gave such proofs of his attainments, that Montfaucon declared him a very uncommon traveller, and confessed his curiosity to know his name; which he no sooner heard, than he rose from his seat, and embracing him with the utmost ardour, expressed his satisfaction at having seen the man whose productions of various kinds he had so often praised; and, as a real proof of his regard, offered not only to procure him an immediate admission to all the libraries of Paris, but to those in remoter provinces, which are not generally open to strangers, and undertook to ease the expenses of his journey by procuring him entertainment in all the monasteries of his order.

This favour Burman was hindered from accepting, by the necessity of returning to Utrecht at the usual time of beginning a new course of lectures, to which there was always so great a concourse of students, as much increased the dignity and fame of the university in which he taught.

He had already extended, to distant parts, his reputation for knowledge of ancient history, by a treatise "de Vectigalibus Populi Romani," on the revenues of the Romans; and for his skill in Greek learning, and in ancient coins, by a tract called "Jupiter Fulgurator;" and after his return from Paris, he published "Phædrus," first with the notes of various commentators, and after-

wards with his own. He printed many poems, made many orations upon different subjects, and procured an impression of the epistles of Gudius and Sanavius.

While he was thus employed, the professorships of history, eloquence, and the Greek language, became vacant at Leyden, by the death of Perizonius, which Burman's reputation incited the curators of the university to offer him upon very generous terms, and which after some struggles with his fondness for his native place, his friends and his colleagues, he was prevailed on to accept, finding the solicitations from Leyden warm and urgent, and his friends at Utrecht, though unwilling to be deprived of him, yet not jealous enough for the honour and advantage of their university, to endeavour to detain him by great liberality.

At his entrance upon this new professorship, which was conferred upon him in 1715, he pronounced an oration upon the duty and office of a professor of polite literature; "De publici humanioris Disciplinæ professoris proprio officio et munere;" and showed, by the usefulness and perspicuity of his lectures, that he was not confined to speculative notions on that subject, having a very happy method of accommodating his instructions to the different abilities and attainments of his pupils.

Nor did he suffer the public duties of this station to hinder him from promoting learning by labours of a different kind; for besides many poems and orations which he recited on different occasions, he wrote several prefaces to the works of others, and published many useful editions of the best Latin writers, with large collections of notes from various commentators.

He was twice rector, or chief governor of the university, and discharged that important office with equal equity and ability, and gained by his conduct in every station so much esteem, that when the professorship of history of the United Provinces became vacant, it was conferred on him, as an addition to his honours and revenues, which he might justly claim; and afterwards, as a proof of the continuance of their regard, and a testimony that his reputation was still increasing, they made him chief librarian, an office which was the more acceptable to him, as it united his business with his pleasure, and gave him an opportunity at the same time of superintending the library, and carrying on his studies.

Such was the course of his life, till, in his old age, leaving off his practice of walking and other exercises, he began to be afflicted with the scurvy, which discovered itself by very tormenting symptoms of various kinds; sometimes disturbing his head with vertigoes, sometimes causing faintness in his limbs, and sometimes attacking his legs with anguish so excruciating that all his vigour was destroyed, and the power of walking entirely taken away, till at length his left foot became motionless. The violence of his pain produced irregular fevers, deprived him of rest, and entirely debilitated his whole frame.

This tormenting disease he bore, though not without some degree of impatience, yet without any unbecoming or irrational despondency, and applied himself in the intermission of his pains to seek for comfort in the duties of religion.

While he lay in this state of misery he received an account of the promotion of two of his grandsons, and a catalogue of the King of France's library, presented to him by the command of the King himself, and expressed some satisfaction on all these occasions; but soon diverted his thoughts to the more important consideration of his eternal state, into which he passed on the 31st of March, 1741, in the 73d year of his age.

He was a man of moderate stature, of great strength and activity, which he preserved by temperate diet, without medical exactness, and by allotting proportions of his time to relaxation and amusement, not suffering his studies to exhaust his strength, but relieving them by frequent intermissions; a practice consistent with the most exemplary diligence, and which he that omits will find at last, that time may be lost, like money, by unseasonable avarice.

In his hours of relaxation he was gay, and sometimes gave way so far to his temper, naturally satirical, that he drew upon himself the ill-will of those who had been unfortunately the subjects of his mirth; but enemies so provoked he thought it beneath him to regard or to pacify; for he was fiery, but not malicious, disdained dissimulation, and in his gay or serious hours preserved a settled detestation of falsehood. So that he was an open and undisguised friend or enemy, entirely unacquainted with the artifices of flatterers, but so judicious in the choice of friends, and so constant in his affection to them, that those with whom he had contracted familiarity in his youth, had for the greatest part his confidence in his old age.

His abilities, which would probably have enabled him to have excelled in any kind of learning, were chiefly employed, as his station required, on polite literature, in which he arrived at very uncommon knowledge, which, however, appears rather from judicious compilations than original productions. His style is lively and masculine, but not without harshness and constraint, nor perhaps, always polished to that purity which some writers have attained. He was at least instrumental to the instruction of mankind by the publication of many valuable performances, which lay neglected by the greatest part of the learned world; and, if reputation be estimated by usefulness, he may claim a higher degree in the ranks of learning than some others of happier elocution, or more vigorous imagination.

The malice or suspicion of those who either did not know, or did not love him, had given rise to some doubts about his religion, which he took an opportunity of removing on his death-bed by a voluntary declaration of his faith, his hope of everlasting salvation from the revealed promises of God, and his confidence in the merits of our Redeemer, of the sincerity of which declaration his whole behaviour in his long illness was an incontestable proof; and he concluded his life, which had been illustrious for many virtues, by exhibiting an example of true piety.

Of his works we have not been able to procure a complete catalogue: he published,

"Quintilianus," 2 vols. 4to.
"Valerius Flaccus,"
"Ovidius," 3 vols. 4to.
"Poetæ Latini Minores," 2 v. 4to.
} Cum notis variorum.
"Buchanani Opera," 2 vols. 4to.

SYDENHAM.*

THOMAS SYDENHAM was born in the year 1624, at Windford Eagle in Dorsetshire, where his father, William Sydenham, Esq. had a large fortune. Under whose care he was educated, or in what manner he passed his childhood, whether he made any early discoveries of a genius peculiarly adapted to the study of nature, or gave any presages of his future eminence in medicine, no information is to be obtained. We must therefore repress that curiosity which would naturally incline us to watch the first attempts of so vigorous a mind, to pursue it in its childish inquiries, and see it struggling with rustic prejudices, breaking on trifling occasions the shackles of credulity, and giving proofs, in its casual excursions, that it was formed to shake off the yoke of prescription, and dispel the phantoms of hypothesis.

That the strength of Sydenham's understanding, the accuracy of his discernment, and ardour of his curiosity, might have been remarked from his infancy by a diligent observer, there is no reason to doubt. For there is no instance of any man, whose history has been minutely related, that did not in every part of life discover the same proportion of intellectual vigour; but it has been the lot of the greatest part of those who have excelled in science, to be known only by their own writings, and to have left behind them no remembrance of their domestic life, or private transactions, or only such memorials of particular passages as are, on certain occasions, necessarily recorded in public registers.

From these it is discovered, that at the age of eighteen, in 1642, he commenced a commoner of Magdalen-Hall in Oxford, where it is not probable that he continued long; for he informs us himself, that he was withheld from the university by the commencement of the war; nor is it known in what state of life he engaged, or where he resided during that long series of public commotion. It is indeed reported that he had a commission in the King's army, but no particular account is given of his military conduct, nor are we told what rank he obtained when he entered into the army, or when, or on what occasion, he retired from it.

It is, however, certain, that if ever he took upon him the profession of arms, he spent but few years in the camp; for in 1648 he obtained at Oxford the degree of bachelor of physic, for which, as some medicinal knowledge is necessary, it may be imagined that he spent some time in qualifying himself.

His application to the study of physic was, as he himself relates, produced by an accidental acquaintance with Dr. Cox, a physician eminent at that time in London, who in some sickness prescribed to his brother, and, attending him frequently on that occasion, inquired of him what profession he designed to follow. The young man answering that he was undetermined, the Doctor recommended physic to him, on what account, or with what arguments, it is not related; but his persuasions were so effectual, that Sydenham determined to follow his advice, and retired to Oxford for leisure and opportunity to pursue his studies.

It is evident that this conversation must have happened before his promotion to any degree in physic, because he himself fixes it in the interval of his absence from the university, a circumstance which will enable us to confute many false reports relating to Dr. Sydenham, which have been confidently inculcated, and implicitly believed.

It is the general opinion that he was made a physician by accident and necessity, and Sir Richard Blackmore reports in plain terms, [*Preface to his Treatise on the Small Pox,*] that he engaged in practice without any preparatory study, or previous knowledge, of the medicinal sciences; and affirms, that, when he was consulted by him what books he should read to qualify him for the same profession, he recommended Don Quixote.

That he recommended Don Quixote to Blackmore we are not allowed to doubt; but the relater is hindered by that self-love which dazzles all mankind from discovering that he might intend a satire very different from a general censure of all the ancient and modern writers on medicine, since he might perhaps mean, either seriously or in jest, to insinuate that Blackmore was not adapted by nature to the study of physic, and that, whether he should read Cervantes or Hippocrates, he would be equally unqualified for practice, and equally unsuccessful in it.

Whatsoever was his meaning, nothing is more evident than that it was a transient sally of an imagination warmed with gayety, or the negligent effusion of a mind intent upon some other employment, and in haste to dismiss a troublesome intruder; for it is certain that Sydenham did not think it impossible to write usefully on medicine, because he has himself written upon it; and it is not probable that he carried his vanity so far, as to imagine that no man had ever acquired the same qualifications besides himself. He could not but know that he rather restored than invented most of his principles, and therefore could not but acknowledge the value of those writers whose doctrines he adopted and enforced.

That he engaged in the practice of physic without any acquaintance with the theory, or knowledge of the opinions or precepts of former writers, is undoubtedly false; for he declares, that after he had, in pursuance of his conversation with Dr. Cox, determined upon the profession of physic, he *applied himself in earnest to it*, and *spent several years in the university*, [aliquot annos in academica palæstra,] before he began to practice in London.

Nor was he satisfied with the opportunities of knowledge which Oxford afforded, but travelled to Montpellier, as Desault relates, [*Dissertation on Consumptions,*] in quest of farther information; Montpellier being at that time the most celebrated school of physic; so far was Sydenham from any contempt of academical institutions, and so far from thinking it reasonable to

* Originally prefixed to the New Translation of Dr. Sydenham's Works, by John Swan, M. D. of Newcastle, in Staffordshire, 1742.—H.

learn physic by experiments alone, which must necessarily be made at the hazard of life.

What can be demanded beyond this by the most zealous advocate for regular education? What can be expected from the most cautious and most industrious student, than that he should dedicate *several years* to the rudiments of his art, and travel for further instructions from one university to another?

It is likewise a common opinion, that Sydenham was thirty years old before he formed his resolution of studying physic, for which I can discover no other foundation than one expression in his dedication to Dr. Mapletoft, which seems to have given rise to it by a gross misinterpretation; for he only observes, that from his conversation with Dr. Cox to the publication of that treatise *thirty years* had intervened.

Whatever may have produced this notion, or how long soever it may have prevailed, it is now proved beyond controversy to be false, since it appears that Sydenham, having been for some time absent from the university, returned to it in order to pursue his physical inquiries before he was twenty-four years old; for in 1648 he was admitted to the degree of bachelor of physic.

That such reports should be confidently spread, even among the contemporaries of the author to whom they relate, and obtain in a few years such credit as to require a regular confutation; that it should be imagined that the greatest physician of the age arrived at so high a degree of skill, without any assistance from his predecessors; and that a man eminent for integrity practised medicine by chance, and grew wise only by murder: is not to be considered without astonishment.

But, if it be, on the other part, remembered, how much this opinion favours the laziness of some, and the pride of others; how readily some men confide in natural sagacity, and how willingly most would spare themselves the labour of accurate reading and tedious inquiry; it will be easily discovered how much the interest of multitudes was engaged in the production and continuance of this opinion, and how cheaply those, of whom it was known that they practised physic before they studied it, might satisfy themselves and others with the example of the illustrious Sydenham.

It is therefore in an uncommon degree useful to publish a true account of this memorable man, that pride, temerity, and idleness may be deprived of that patronage which they have enjoyed too long; that life may be secured from the dangerous experiments of the ignorant and presumptuous: and that those who shall hereafter assume the important province of superintending the health of others, may learn from this great master of the art, that the only means of arriving at eminence and success are labour and study.

From these false reports it is probable that another arose, to which, though it cannot be with equal certainty confuted, it does not appear that entire credit ought to be given. The acquisition of a Latin style did not seem consistent with the manner of life imputed to him; nor was it probable that he, who had so diligently cultivated the ornamental parts of general literature, would have neglected the essential studies of his own profession. Those therefore who were determined, at whatever price, to retain him in their own party, and represent him equally ignorant and daring with themselves, denied him the credit of writing his own works in the language in which they were published, and asserted, but without proof, that they were composed by him in English, and translated into Latin by Dr. Mapletoft.

Whether Dr. Mapletoft lived and was familiar with him during the whole time in which these several treatises were printed, treatises written on particular occasions, and printed at periods considerably distant from each other, we have had no opportunity of inquiring, and therefore cannot demonstrate the falsehood of this report: but if it be considered how unlikely it is that any man should engage in a work so laborious and so little necessary, only to advance the reputation of another, or that he should have leisure to continue the same office upon all following occasions; if it be remembered how seldom such literary combinations are formed, and how soon they are for the greatest part dissolved; there will appear no reason for not allowing Dr. Sydenham the laurel of eloquence as well as physic.*

It is observable, that his *Processus Integri*, published after his death, discovers alone more skill in the Latin language than is commonly ascribed to him; and it surely will not be suspected, that the officiousness of his friends was continued after his death, or that he procured the book to be translated only that, by leaving it behind him, he might secure his claim to his other writings.

It is asserted by Sir Hans Sloane, that Dr. Sydenham, with whom he was familiarly acquainted, was particularly versed in the writings of the great Roman orator and philosopher; and there is evidently such a luxuriance in his style, as may discover the author which gave him most pleasure, and most engaged his imitation.

About the same time that he became bachelor of physic, he obtained, by the interest of a relation, a fellowship of All Souls' College, having submitted by the subscription required to the authority of the visitors appointed by the parliament, upon what principles, or how consistently with his former conduct, it is now impossible to discover.

When he thought himself qualified for practice, he fixed his residence in Westminster, became doctor of physic at Cambridge, received a license from the college of physicians, and lived in the first degree of reputation, and the greatest affluence of practice, for many years, without any other enemies than those which he raised by the superior merit of his conduct, the brighter lustre of his abilities, or his improvements of his science, and his contempt of pernicious methods supported only by authority, in opposition to sound reason and indubitable experience. These men are indebted to him for concealing their names, when he records their malice, since they have thereby escaped the contempt and detestation of posterity.

It is a melancholy reflection, that they who have obtained the highest reputation, by preserv-

* Since the foregoing was written, we have seen Mr. Ward's Lives of the Professors of Gresham College: who, in the Life of Dr. Mapletoft, says, that in 1676 Dr. Sydenham published his *Observationes medicæ circa morborum acutorum historiam et curationem*, which he dedicated to Dr. Mapletoft, who at the desire of the author had translated them into Latin; and that the other pieces of that excellent physician were translated into that language by Mr. Gilbert Havers of Trinity College, Cambridge, a student in physic and friend of Dr. Mapletoft. But as Mr. Ward, like others, neglects to bring any proof of his assertion, the question cannot fairly be decided by his authority.—*Orig. Edit.*

ing or restoring the health of others, have often been hurried away before the natural decline of life, or have passed many of their years under the torments of those distempers which they profess to relieve. In this number was Sydenham, whose health began to fail in the 52d year of his age, by the frequent attacks of the gout, to which he was subject for a great part of his life, and which was afterwards accompanied with the stone in the kidneys, and, its natural consequence, bloody-urine.

These were distempers which even the art of Sydenham could only palliate, without hope of a perfect cure, but which, if he has not been able by his precepts to instruct us to remove, he has, at least, by his example, taught us to bear; for he never betrayed any indecent impatience, or unmanly dejection, under his torments, but supported himself by the reflections of philosophy, and the consolations of religion, and in every interval of ease applied himself to the assistance of others with his usual assiduity.

After a life thus usefully employed, he died at his house in Pall-mall, on the 29th of December, 1689, and was buried in the aisle, near the south door of the church of St. James, in Westminster.

What was his character, as a physician, appears from the treatises which he has left, which it is not necessary to epitomize or transcribe; and from them it may likewise be collected, that his skill in physic was not his highest excellence; that his whole character was amiable; that his chief view was the benefit of mankind, and the chief motive of his actions the will of God, whom he mentions with reverence, well becoming the most enlightened and most penetrating mind. He was benevolent, candid, and communicative, sincere and religious; qualities, which it were happy if they could copy from him, who emulate his knowledge, and imitate his methods.

CHEYNEL.*

There is always this advantage in contending with illustrious adversaries, that the combatant is equally immortalized by conquest or defeat. He that dies by the sword of a hero will always be mentioned when the acts of his enemy are mentioned. The man, of whose life the following account is offered to the public, was indeed eminent among his own party, and had qualities which, employed in a good cause, would have given him some claim to distinction; but no one is now so much blinded with bigotry, as to imagine him equal either to Hammond or Chillingworth; nor would his memory, perhaps, have been preserved, had he not, by being conjoined with illustrious names, become the object of public curiosity.

Francis Cheynel was born in 1608, at Oxford,† where his father, Dr. John Cheynel, who had been fellow of Corpus Christi College, practised physic with great reputation. He was educated in one of the grammar schools of his native city, and in the beginning of the year 1623, became a member of the university.

It is probable that he lost his father when he was very young; for it appears, that before 1629, his mother had married Dr. Abbot, bishop of Salisbury, whom she had likewise buried. From this marriage he received great advantage; for his mother being now allied to Dr. Brent, then warden of Merton College, exerted her interest so vigorously, that he was admitted there a probationer, and afterwards obtained a fellowship.‡

Having taken the degree of master of arts, he was admitted to orders according to the rites of the church of England, and held a curacy near Oxford, together with his fellowship. He continued in his college till he was qualified by his years of residence for the degree of bachelor of divinity, which he attempted to take in 1641, but was denied his grace,§ for disputing concerning predestination, contrary to the King's injunctions.

This refusal of his degree he mentions in his dedication to his account of Mr. Chillingworth: "Do not conceive that I snatch up my pen in an angry mood, that I might vent my dangerous wit, and ease my overburdened spleen; no, no, I have almost forgotten the visitation of Merton College, and the denial of my grace, the plundering of my house, and little library: I know when, and where, and of whom to demand satisfaction for all these injuries and indignities. I have learnt *centum plagas Spartana nobilitate concoquere*. I have not learnt how to plunder others of goods, or living; and make myself amends by force of arms. I will not take a living which belonged to any civil, studious, learned delinquent; unless it be the much neglected *commendam* of some lordly prelate, condemned by the known laws of the land, and the highest court of the kingdom, for some offence of the first magnitude."

It is observable, that he declares himself to have almost forgot his injuries and indignities, though he recounts them with an appearance of acrimony, which is no proof that the impression is much weakened; and insinuates his design of demanding, at a proper time, satisfaction for them.

These vexations were the consequence, rather, of the abuse of learning, than the want of it; no one that reads his works can doubt that he was turbulent, obstinate, and petulant; and ready to instruct his superiors, when he most needed instruction from them. Whatever he believed, (and the warmth of his imagination naturally made him precipitate in forming his opinions,) he thought himself obliged to profess; and what he professed he was ready to defend without that modesty which is always prudent, and generally necessary, and which, though it was not agreeable to Mr. Cheynel's temper, and therefore readily condemned by him, is a very useful associate to truth, and often introduces her by degrees, where she never could have forced her way by argument or declamation.

A temper of this kind is generally inconvenient

* First printed in The Student, 1751.—H.
† Vide Wood's Ath. Ox.—*Orig. Edit.* ‡ Ibid.
§ Vide Wood's Hist. Univ. Ox.—*Orig. Edit.*

and offensive in any society, but in a place of education is least to be tolerated; for, as authority is necessary to instruction, whoever endeavours to destroy subordination by weakening that reverence which is claimed by those to whom the guardianship of youth is committed by their country, defeats at once the institution; and may be justly driven from a society by which he thinks himself too wise to be governed, and in which he is too young to teach, and too opinionative to learn.

This may be readily supposed to have been the case of Cheynel; and I know not how those can be blamed for censuring his conduct, or punishing his disobedience, who had a right to govern him, and who might certainly act with equal sincerity and with greater knowledge.

With regard to the visitation of Merton College, the account is equally obscure. Visiters are well known to be generally called to regulate the affairs of colleges, when the members disagree with their head, or with one another; and the temper that Dr. Cheynel discovers will easily incline his readers to suspect that he could not long live in any place without finding some occasion for debate; nor debate any question without carrying opposition to such a length as might make a moderator necessary. Whether this was his conduct at Merton, or whether an appeal to the visiters' authority was made by him or his adversaries, or any other member of the college, is not to be known; it appears only, that there was a visitation, that he suffered by it, and resented his punishment.

He was afterwards presented to a living of great value, near Banbury, where he had some dispute with Archbishop Laud. Of this dispute I have found no particular account. Calamy only says, he had a ruffle with Bishop Laud, while at his height.

Had Cheynel been equal to his adversary in greatness and learning, it had not been easy to have found either a more proper opposite; for they were both, to the last degree, zealous, active, and pertinacious, and would have afforded mankind a spectacle of resolution and boldness not often to be seen. But the amusement of beholding the struggle, would hardly have been without danger, as they were too fiery not to have communicated their heat, though it should have produced a conflagration of their country.

About the year 1641, when the whole nation was engaged in the controversy about the rights of the church, and necessity of episcopacy, he declared himself a Presbyterian, and an enemy to bishops, liturgies, ceremonies, and was considered as one of the most learned and acute of his party; for, having spent much of his life in a college, it cannot be doubted that he had a considerable knowledge of books, which the vehemence of his temper enabled him often to display, when a more timorous man would have been silent, though in learning not his inferior.

When the war broke out, Mr. Cheynel, in consequence of his principles, declared himself for the Parliament; and as he appears to have held it as a first principle, that all great and noble spirits abhor neutrality, there is no doubt but that he exerted himself to gain proselytes, and to promote the interest of that party which he had thought it his duty to expose. These endeavours were so much regarded by the Parliament, that, having taken the covenant, he was nominated one of the assembly of divines, who were to meet at Westminster for the settlement of the new discipline.

This distinction drew necessarily upon him the hatred of the cavaliers; and his living being not far distant from the king's head-quarters, he received a visit from some of the troops, who, as he affirms, plundered his house and drove him from it. His living, which was, I suppose, considered as forfeited by his absence, (though he was not suffered to continue upon it,) was given to a clergyman, of whom he says, that he would become a stage better than a pulpit; a censure which I can neither confute nor admit, because I have not discovered who was his successor. He then retired into Sussex, to exercise his ministry among his friends, in a place where, as he observes, there had been little of the power of religion either known or practised. As no reason can be given why the inhabitants of Sussex should have less knowledge or virtue than those of other places, it may be suspected that he means nothing more than a place where the Presbyterian discipline or principles had never been received. We now observe that the methodists, where they scatter their opinions, represent themselves as preaching the gospel to unconverted nations; and enthusiasts of all kinds have been inclined to disguise their particular tenets with pompous appellations, and to imagine themselves the great instruments of salvation; yet it must be confessed that all places are not equally enlightened; that in the most civilized nations there are many corners which may be called barbarous, where neither politeness nor religion, nor the common arts of life, have yet been cultivated; and it is likewise certain, that the inhabitants of Sussex have been sometimes mentioned as remarkable for brutality.

From Sussex he went often to London, where, in 1643, he preached three times before the Parliament; and returning in November to Colchester, to keep the monthly fast there, as was his custom, he obtained a convoy of sixteen soldiers, whose bravery or good fortune was such, that they faced and put to flight more than two hundred of the king's forces.

In this journey he found Mr. Chillingworth in the hands of the Parliament's troops, of whose sickness and death he gave the account, which has been sufficiently made known to the learned world by Mr. Maizeaux, in his life of Chillingworth.

With regard to this relation, it may be observed, that it is written with an air of fearless veracity, and with the spirit of a man who thinks his cause just, and his behaviour without reproach; nor does there appear any reason for doubting that Cheynel spoke and acted as he relates: for he does not publish an apology, but a challenge, and writes not so much to obviate calumnies, as to gain from others that applause which he seems to have bestowed very liberally upon himself for his behaviour on that occasion.

Since, therefore, this relation is credible, a great part of it being supported by evidence which cannot be refuted, Mr. Maizeaux seems very justly, in his life of Mr. Chillingworth, to oppose the common report, that his life was shortened by the inhumanity of those to whom he was a prisoner; for Cheynel appears to have preserved, amidst all his detestation of the opinions which he imputed to him, a great kindness to his person, and veneration for his capacity; nor does he appear to have been cruel to him, otherwise than by

that incessant importunity of disputation, to which he was doubtless incited by a sincere belief of the danger of his soul, if he should die without renouncing some of his opinions.

The same kindness which made him desirous to convert him before his death, would incline him to preserve him from dying before he was converted; and accordingly we find, that when the castle was yielded, he took care to procure him a commodious lodging: when he was to have been unseasonably removed, he attempted to shorten his journey, which he knew would be dangerous; when the physician was disgusted by Chillingworth's distrust, he prevailed upon him, as the symptoms grew more dangerous, to renew his visits; and when death left no other act of kindness to be practised, procured him the rites of burial, which some would have denied him.

Having done thus far justice to the humanity of Cheynel, it is proper to inquire how far he deserves blame. He appears to have extended none of that kindness to the opinions of Chillingworth, which he showed to his person; for he interprets every word in the worst sense, and seems industrious to discover in every line heresies, which might have escaped for ever any other apprehension: he appears always suspicious of some latent malignity, and ready to persecute what he only suspects, with the same violence as if it had been openly avowed: in all his procedure he shows himself sincere, but without candour.

About this time Cheynel, in pursuance of his natural ardour, attended the army under the command of the Earl of Essex, and added the praise of valour to that of learning; for he distinguished himself so much by his personal bravery, and obtained so much skill in the science of war, that his commands were obeyed by the colonels with as much respect as those of the general. He seems, indeed, to have been born a soldier, for he had an intrepidity which was never to be shaken by any danger, and a spirit of enterprise not to be discouraged by difficulty, which were supported by an unusual degree of bodily strength. His services of all kinds were thought of so much importance by the Parliament, that they bestowed upon him the living of Petworth, in Sussex. This living was of the value of 700*l. per annum*, from which they had ejected a man remarkable for his loyalty, and therefore, in their opinion, not worthy of such revenues. And it may be inquired, whether, in accepting this preferment, Cheynel did not violate the protestation which he makes in the passage already recited, and whether he did not suffer his resolutions to be overborne by the temptations of wealth.

In 1646, when Oxford was taken by the forces of the Parliament, and the reformation of the University was resolved, Mr. Cheynel was sent, with six others, to prepare the way for a visitation; being authorised by the Parliament to preach in any of the churches, without regard to the right of the members of the University, that their doctrine might prepare their hearers for the changes which were intended.

When they arrived at Oxford, they began to execute their commission, by possessing themselves of the pulpits; but, if the relation of Wood * is to be regarded, were heard with very little veneration. Those who had been accustomed to the preachers of Oxford, and the liturgy of the church of England, were offended at the emptiness of their discourses, which were noisy and unmeaning; at the unusual gestures, the wild distortions, and the uncouth tone with which they were delivered; at the coldness of their prayers for the king, and the vehemence and exuberance of those which they did not fail to utter for *the blessed councils* and actions of the Parliament and army; and at, what was surely not to be remarked without indignation, their omission of the Lord's Prayer.

But power easily supplied the want of reverence, and they proceeded in their plan of reformation; and thinking sermons not so efficacious to conversion as private interrogatories and exhortations, they established a weekly meeting for *freeing tender consciences from scruple*, at a house that, from the business to which it was appropriated, was called the *Scruple-shop*.

With this project they were so well pleased, that they sent to the Parliament an account of it, which was afterwards printed, and is ascribed by Wood to Mr. Cheynel. They continued for some weeks to hold their meetings regularly, and to admit great numbers, whom curiosity, or a desire of conviction, or a compliance with the prevailing party, brought thither. But their tranquillity was quickly disturbed by the turbulence of the Independents, whose opinions then prevailed among the soldiers, and were very industriously propagated by the discourses of William Earbury, a preacher of great reputation among them, who, one day, gathering a considerable number of his most zealous followers, went to the house appointed for the resolution of scruples, on a day which was set apart for the disquisition of the dignity and office of a minister, and began to dispute with great vehemence against the Presbyterians, whom he denied to have any true ministers among them, and whose assemblies he affirmed not to be the true church. He was opposed with equal heat by the Presbyterians, and at length they agreed to examine the point another day, in a regular disputation. Accordingly, they appointed the 12th of November for an inquiry, "Whether, in the Christian church, the office of minister is committed to any particular persons?"

On the day fixed the antagonists appeared, each attended by great numbers; but when the question was proposed, they began to wrangle, not about the doctrine which they had engaged to examine, but about the terms of the proposition, which the Independents alleged to be changed since their agreement; and at length the soldiers insisted that the question should be, "Whether those who call themselves ministers have more right or power to preach the gospel than any other man that is a Christian?" This question was debated for some time with great vehemence and confusion, but without any prospect of a conclusion. At length, one of the soldiers, who thought they had an equal right with the rest to engage in the controversy, demanded of the Presbyterians, whence they themselves received their orders, whether from bishops, or any other persons? This unexpected interrogatory put them to great difficulties; for it happened that they were all ordained by the bishops, which they durst not acknowledge, for fear of exposing themselves to a general censure, and being convicted from their own declarations, in which they had frequently condemned Episcopacy as contrary to Christianity; nor durst they deny it, because they

* Vide Wood's Hist. Antiq. Oxon.—*Orig. Edit.*

might have been confuted, and must at once have sunk into contempt. The soldiers, seeing their perplexity, insulted them; and went away boasting of their victory; nor did the Presbyterians, for some time, recover spirit enough to renew their meetings, or to proceed in the work of easing consciences.

Earbury exulting at the victory, which, not his own abilities, but the subtilty of the soldier had procured him, began to vent his notions of every kind without scruple, and at length asserted, that "the Saints had an equal measure of the divine nature with our Saviour, though not equally manifest." At the same time he took upon him the dignity of a prophet, and began to utter predictions relating to the affairs of England and Ireland.

His prophecies were not much regarded, but his doctrine was censured by the Presbyterians in their pulpits; and Mr. Cheynel challenged him to a disputation, to which he agreed, and at his first appearance in St. Mary's church addressed his audience in the following manner:

"Christian friends, kind fellow-soldiers, and worthy students, I, the humble servant of all mankind, am this day drawn, against my will, out of my cell into this public assembly, by the double chain of accusation and a challenge from the pulpit. I have been charged with heresy; I have been challenged to come hither in a letter written by Mr. Francis Cheynel. Here then I stand in defence of myself and my doctrine, which I shall introduce with only this declaration, that I claim not the office of a minister on account of any outward call, though I formerly received ordination, nor do I boast of *illumination*, or the knowledge of our Saviour, though I have been held in esteem by others, and formerly by myself. For I now declare, that I know nothing, and am nothing, nor would I be thought otherwise than as an inquirer and seeker."

He then advanced his former position in stronger terms, and with additions equally detestable, which Cheynel attacked with the vehemence which, in so warm a temper, such horrid assertions might naturally excite. The dispute, frequently interrupted by the clamours of the audience, and tumults raised to disconcert Cheynel, who was very unpopular, continued about four hours, and then both the controvertists grew weary, and retired. The Presbyterians afterwards thought they should more speedily put an end to the heresies of Earbury by power than by argument; and, by soliciting General Fairfax, procured his removal.

Mr. Cheynel published an account of this dispute under the title of "Faith triumphing over Error and Heresy in a Revelation," &c.; nor can it be doubted but he had the victory, where his cause gave him so great superiority.

Somewhat before this, his captious and petulant disposition engaged him in a controversy, from which he could not expect to gain equal reputation. Dr. Hammond had not long before published his Practical Catechism, in which Mr. Cheynel, according to his custom, found many errors implied, if not asserted; and therefore, as it was much read, thought it convenient to censure it in the pulpit. Of this Dr. Hammond being informed, desired him in a letter to communicate his objections; to which Mr. Cheynel returned an answer, written with his usual temper, and therefore somewhat perverse. The controversy was drawn out to a considerable length; and the papers on both sides were afterwards made public by Dr. Hammond.

In 1647, it was determined by Parliament, that the reformation of Oxford should be more vigorously carried on; and Mr. Cheynel was nominated one of the visitors. The general process of the visitation, the firmness and fidelity of the students, the address by which the inquiry was delayed, and the steadiness with which it was opposed, which are very particularly related by Wood, and after him by Walker, it is not necessary to mention here, as they relate not more to Dr. Cheynel's life than to those of his associates.

There is, indeed, some reason to believe that he was more active and virulent than the rest, because he appears to have been charged in a particular manner with some of their most unjustifiable measures. He was accused of proposing that the members of the University should be denied the assistance of counsel, and was lampooned by name as a madman, in a satire written on the visitation.

One action, which shows the violence of his temper, and his disregard both of humanity and decency, when they came in competition with his passions, must not be forgotten. The visitors, being offended at the obstinacy of Dr. Fell, Dean of Christchurch, and Vice-chancellor of the University, having first deprived him of his vice-chancellorship, determined afterwards to dispossess him of his deanery; and, in the course of their proceedings, thought it proper to seize upon his chambers in the college. This was an act which most men would willingly have referred to the officers to whom the law assigned it; but Cheynel's fury prompted him to a different conduct. He, and three more of the visitors, went and demanded admission; which being steadily refused them, they obtained by the assistance of a file of soldiers, who forced the doors with pickaxes. Then entering, they saw Mrs. Fell in the lodgings, Dr. Fell being in prison at London, and ordered her to quit them; but found her not more obsequious than her husband. They repeated their orders with menaces, but were not able to prevail upon her to remove. They then retired, and left her exposed to the brutality of the soldiers, whom they commanded to keep possession, which Mrs. Fell, however, did not leave. About nine days afterwards she received another visit of the same kind from the new chancellor, the Earl of Pembroke; who having, like the others, ordered her to depart without effect, treated her with reproachful language, and at last commanded the soldiers to take her up in her chair, and carry her out of doors. Her daughters, and some other gentlewomen that were with her, were afterwards treated in the same manner; one of whom predicted, without dejection, that she should enter the house again with less difficulty, at some other time: nor was she mistaken in her conjecture, for Dr. Fell lived to be restored to his deanery.

At the reception of the chancellor, Cheynel, as the most accomplished of the visitors, had the province of presenting him with the ensigns of his office, some of which were counterfeit, and addressing him with a proper oration. Of this speech, which Wood has preserved, I shall give some passages, by which a judgment may be made of his oratory.

Of the staves of the beadles he observes, that "some are stained with double guilt, that some

are pale with fear, and that others have been made use of as crutches, for the support of bad causes and desperate fortunes;" and he remarks of the book of statutes which he delivers, that "the ignorant may perhaps admire the splendour of the cover, but the learned know that the real treasure is within." Of these two sentences it is easily discovered, that the first is forced and unnatural, and the second trivial and low.

Soon afterwards Mr. Cheynel was admitted to the degree of Bachelor of Divinity, for which his grace had been denied him in 1641, and, as he then suffered for an ill-timed assertion of the Presbyterian doctrines, he obtained that his degree should be dated from the time at which he was refused it; an honour which, however, did not secure him from being soon after publicly reproached as a madman.

But the vigour of Cheynel was thought by his companions to deserve profit as well as honour; and Dr. Bailey, the president of St. John's College, being not more obedient to the authority of the Parliament than the rest, was deprived of his revenues and authority, with which Mr. Cheynel was immediately invested; who, with his usual coolness and modesty, took possession of the lodgings soon after, by breaking open the doors.

This preferment being not thought adequate to the deserts or abilities of Mr. Cheynel, it was therefore desired, by the committee of Parliament, that the visitors would recommand him to the lectureship of divinity founded by the Lady Margaret. To recommend him, and to choose, was at that time the same; and he had now the pleasure of propagating his darling doctrine of predestination, without interruption, and without danger.

Being thus flushed with power and success, there is little reason for doubting that he gave way to his natural vehemence, and indulged himself in the utmost excesses of raging zeal, by which he was indeed so much distinguished, that, in a satire mentioned by Wood, he is dignified by the title of Arch-visitor; an appellation which he seems to have been industrious to deserve by severity and inflexibility: for, not contented with the commission which he and his colleagues had already received, he procured six or seven of the members of Parliament to meet privately in Mr. Rouse's lodgings, and assume the style and authority of a committee, and from them obtained a more extensive and tyrannical power, by which the visitors were enabled to force the *solemn League and Covenant* and the *negative Oath* upon all the members of the University, and to prosecute those for a contempt who did not appear to a citation, at whatever distance they might be, and whatever reason they might assign for their absence.

By this method he easily drove great numbers from the University, whose places he supplied with men of his own opinion, whom he was very industrious to draw from other parts, with promises of making a liberal provision for them out of the spoils of heretics and malignants.

Having, in time, almost extirpated those opinions which he found so prevalent at his arrival, or at least obliged those who would not recant, to an appearance of conformity, he was at leisure for employments which deserve to be recorded with greater commendation. About this time, many Socinian writers began to publish their notions with great boldness, which the Presbyterians, considering as heretical and impious, thought it necessary to confute; and therefore Cheynel, who had now obtained his doctor's degree, was desired, in 1649, to write a vindication of the doctrine of the Trinity, which he performed, and published the next year.

He drew up likewise a confutation of some Socinian tenets advanced by John Fry; a man who spent great part of his life in ranging from one religion to another, and who sat as one of the judges on the King, but was expelled afterwards from the House of Commons, and disabled from sitting in Parliament. Dr. Cheynel is said to have shown himself evidently superior to him in the controversy, and was answered by him only with an opprobrious book against the Presbyterian clergy.

Of the remaining part of his life there is found only an obscure and confused account. He quitted the presidentship of St. John's, and the professorship, in 1650, as Calamy relates, because he would not take the engagement; and gave a proof that he could suffer as well as act in a cause which he believed just. We have, indeed, no reason to question his resolution, whatever occasion might be given to exert it; nor is it probable that he feared affliction more than danger, or that he would not have borne persecution himself for those opinions which inclined him to persecute others.

He did not suffer much upon this occasion; for he retained the living of Petworth, to which he thenceforward confined his labours, and where he was very assiduous, and, as Calamy affirms, very successful in the exercise of his ministry, it being his peculiar character to be warm and zealous in all his undertakings.

This heat of his disposition, increased by the uncommon turbulence of the times in which he lived, and by the opposition to which the unpopular nature of some of his employments exposed him, was at last heightened to distraction, so that he was for some years disordered in his understanding, as both Wood and Calamy relate, but with such difference as might be expected from their opposite principles. Wood appears to think, that a tendency to madness was discoverable in a great part of his life; Calamy, that it was only transient and accidental, though, in his additions to his first narrative, he pleads it as an extenuation of that fury with which his kindest friends confess him to have acted on some occasions. Wood declares that he died little better than distracted; Calamy, that he was perfectly recovered to a sound mind before the Restoration, at which time he retired to Preston, a small village in Sussex, being turned out of his living at Petworth.

It does not appear that he kept his living till the general ejection of the nonconformists; and it is not unlikely that the asperity of his carriage, and the known virulence of his temper, might have raised him enemies, who were willing to make him feel the effects of persecution which he had so furiously incited against others; but of this incident of his life there is no particular account.

After his deprivation, he lived (till his death which happened in 1665) at a small village near Chichester, upon a paternal estate, not augmented by the large preferments wasted upon him in the triumphs of his party; having been remarkable, throughout his life, for hospitality and contempt of money.

CAVE.*

The curiosity of the public seems to demand the history of every man who has, by whatever means, risen to eminence; and few lives would have more readers than that of the compiler of the "Gentleman's Magazine," if all those who received improvement or entertainment from him should retain so much kindness for their benefactor as to inquire after his conduct and character.

Edward Cave was born at Newton, in Warwickshire, Feb. 29, 1691. His father (Joseph) was the younger son of Mr. Edward Cave, of Cave's-in-the-Hole, a lone house on the street road in the same county, which took its name from the occupier; but having concurred with his elder brother in cutting off the intail of a small hereditary estate, by which act it was lost from the family, he was reduced to follow in Rugby the trade of a shoemaker. He was a man of good reputation in his narrow circle, and remarkable for strength and rustic intrepidity. He lived to a great age, and was in his latter years supported by his son.

It was fortunate for Edward Cave, that, having a disposition to literary attainments, he was not cut off by the poverty of his parents from opportunities of cultivating his faculties. The school of Rugby in which he had, by the rules of its foundation, a right to be instructed, was then in high reputation, under the Rev. Mr. Holyock, to whose care most of the neighbouring families, even of the highest rank, intrusted their sons. He had judgment to discover, and, for some time, generosity to encourage the genius of young Cave; and was so well pleased with his quick progress in the school, that he declared his resolution to breed him for the university, and recommended him as a servitor to some of his scholars of high rank. But prosperity which depends upon the caprice of others is of short duration. Cave's superiority in literature exalted him to an invidious familiarity with boys who were far above him in rank and expectations; and, as in unequal associations it always happens, whatever unlucky prank was played was imputed to Cave. When any mischief, great or small, was done, though perhaps others boasted of the stratagem when it was successful, yet upon detection or miscarriage the fault was sure to fall upon poor Cave.

At last his mistress by some invisible means lost a favourite cock. Cave was, with little examination, stigmatised as the thief and murderer; not because he was more apparently criminal than others, but because he was more easily reached by vindictive justice. From that time Mr. Holyock withdrew his kindness visibly from him, and treated him with harshness, which the crime in its utmost aggravation, could scarcely deserve; and which surely he would have forborne, had he considered how hardly the habitual influence of birth and fortune is resisted; and how frequently men, not wholly without sense of virtue are betrayed to acts more atrocious than the robbery of a hen roost, by a desire of pleasing their superiors.

Those reflections his master never made, or made without effect; for under pretence that Cave obstructed the discipline of the school, by selling clandestine assistance, and supplying exercises to idlers, he was oppressed with unreasonable tasks, that there might be an opportunity of quarrelling with his failure; and when his diligence had surmounted them, no regard was paid to the performance. Cave bore this persecution a while, and then left the school, and the hope of a literary education, to seek some other means of gaining a livelihood.

He was first placed with a collector of the excise. He used to recount with some pleasure a journey or two which he rode with him as his clerk, and relate the victories that he gained over the excisemen in grammatical disputations. But the insolence of his mistress, who employed him in servile drudgery, quickly disgusted him, and he went up to London in quest of more suitable employment.

He was recommended to a timber merchant at the Bankside, and, while he was there on liking, is said to have given hopes of great mercantile abilities; but this place he soon left, I know not for what reason, and was bound apprentice to Mr. Collins, a printer of some reputation, and deputy alderman.

This was a trade for which men were formerly qualified by a literary education, and which was pleasing to Cave, because it furnished some employment for his scholastic attainments. Here, therefore, he resolved to settle, though his master and mistress lived in perpetual discord, and their house was therefore no comfortable habitation. From the inconveniences of these domestic tumults he was soon released, having in only two years, attained so much skill in his art, and gained so much the confidence of his master, that he was sent without any superintendant to conduct a printing-office at Norwich, and publish a weekly paper. In this undertaking he met with some opposition, which produced a public controversy, and procured young Cave the reputation of a writer.

His master died before his apprenticeship was expired, and he was not able to bear the perverseness of his mistress. He therefore quitted her house upon a stipulated allowance, and married a young widow, with whom he lived at Bow. When his apprenticeship was over, he worked as a journeyman at the printing-house of Mr. Barber, a man much distinguished, and employed by the Tories, whose principles had at that time so much prevalence with Cave, that he was for some years a writer in "Mist's Journal;" which, though he afterwards obtained, by his wife's interest, a small place in the Post-office, he for some time continued. But as interest is powerful, and conversation, however mean, in time persuasive, he by degrees inclined to another party; in which,

* This life first appeared in the Gentleman's Magazine for 1754, and is now printed from a copy revised by the author, at my request, in 1781.—N.

however, he was always moderate, though steady and determined.

When he was admitted into the Post-office, he still continued, at his intervals of attendance, to exercise his trade, or to employ himself with some typographical business. He corrected the "Gradus ad Parnassum;" and was liberally rewarded by the Company of Stationers. He wrote an "Account of the Criminals," which had for some time a considerable sale; and published many little pamphlets that accident brought into his hands, of which it would be very difficult to recover the memory. By the correspondence which his place in the Post-office facilitated, he procured country newspapers and sold their intelligence to a Journalist in London, for a guinea a week.

He was afterwards raised to the office of clerk of the franks, in which he acted with great spirit and firmness; and often stopped franks which were given by members of parliament to their friends, because he thought such extension of a peculiar right illegal. This raised many complaints, and having stopped, among others, a frank given to the old dutchess of Marlborough by Mr. Walter Plummer, he was cited before the House as for a breach of privilege, and accused, I suppose very unjustly, of opening letters to detect them. He was treated with great harshness and severity, but, declining their questions by pleading his oath of secrecy, was at last dismissed. And it must be recorded to his honour, that, when he was ejected from his office, he did not think himself discharged from his trust, but continued to refuse to his nearest friends any information about the management of the office.

By this constancy of diligence and diversification of employment, he in time collected a sum sufficient for the purchase of a small printing-office, and began the "Gentleman's Magazine," a periodical pamphlet, of which the scheme is known wherever the English language is spoken. To this undertaking he owed the affluence in which he passed the last twenty years of his life, and the fortune which he left behind him, which, though large, had been yet larger, had he not rashly and wantonly impaired it by innumerable projects, of which I know not that ever one succeeded.

"The Gentleman's Magazine," which has now subsisted fifty years, and still contines to enjoy the favour of the world,* is one of the most successful and lucrative pamphlets which literary history has upon record, and therefore deserves, in this narrative, particular notice.

Mr. Cave, when he formed the project, was far from expecting the success which he found; and others had so little prospect of its consequence, that though he had for several years talked of his plan among printers and booksellers, none of them thought it worth the trial. That they were not restrained by virtue from the execution of another man's design, was sufficiently apparent as soon as that design began to be gainful; for in a few years a multitude of magazines arose and perished; only the London Magazine, supported by a powerful association of booksellers, and circulated with all the art and all the cunning of trade, exempted himself from the general fate of Cave's invaders, and obtained, though not an equal, yet a considerable sale.†

* This was said in the beginning of the year 1781; and may with truth be now repeated.

† The London Magazine ceased to exist in 1785.—N.

Cave now began to aspire to popularity; and being a greater lover of poetry than any other art, he sometimes offered subjects for poems, and proposed prizes for the best performers. The first prize was 50*l.*, for which, being but newly acquainted with wealth, and thinking the influence of 50*l.* extremely great, he expected the first authors of the kingdom to appear as competitors; and offered the allotment of the prize to the universities. But when the time came, no name was seen among the writers that had ever been seen before; the universities and several private men rejected the province of assigning the prize.* At all this Mr. Cave wondered for a while; but his natural judgment, and a wider acquaintance with the world, soon cured him of his astonishment, as of many other prejudices and errors. Nor have many men been seen raised by accident or industry to sudden riches, that retained less of the meanness of their former state.

He continued to improve his Magazine, and had the satisfaction of seeing its success proportionate to his diligence, till, in 1751, his wife died of an asthma. He seemed not at first much affected by her death, but in a few days lost his sleep and his appetite, which he never recovered; but after having lingered about two years, with many vicissitudes of amendment and relapse, fell, by drinking acid liquors, into a diarrhœa, and afterwards into a kind of lethargic insensibility, in which one of the last acts of reason which he exerted was fondly to press the hand that is now writing this little narrative. He died on the 10th of January, 1754, having just concluded the twenty-third annual collection.†

* The determination was left to Dr. Cromwell Mortimer and Dr. Birch, and by the latter the award was made, which may be seen in the Gent. Mag. vol. vi. p. 59.—N.

† Mr. Cave was buried in the church of St. James, Clerkenwell, without an epitaph; but the following inscription at Rugby, from the pen of Dr. Hawkesworth, is here transcribed from the "Anecdotes of Mr. Bowyer," p. 88.

Near this place lies
The body of
JOSEPH CAVE,
Late of this parish:
Who departed this Life, Nov. 18th, 1747,
Aged 79 years.
He was placed by Providence in an humble station,
But
Industry abundantly supplied the wants of Nature
And
Temperance blessed him with
Content and Wealth.
As he was an affectionate Father,
He was made happy in the decline of life
By the deserved eminence of his eldest Son
EDWARD CAVE,
Who without interest, fortune, or connexion,
By the native force of his own genius,
Assisted only by a classical education,
Which he received at the Grammar-school
Of this Town,
Planned, executed, and established
A literary work, called
THE
GENTLEMAN'S MAGAZINE,
Whereby he acquired an ample fortune,
The whole of which devolved to his family.
Here also lies
The body of WILLIAM CAVE,
Second Son of the said JOSEPH CAVE.
Who died, May 2d, 1757, aged 62 years;
And who, having survived his eldest brother
EDWARD CAVE,
Inherited from him a competent estate;
And, in gratitude to his benefactor,
Ordered this monument to perpetuate his memory.

He was a man of a large stature, not only tall but bulky, and was, when young, of remarkable strength and activity. He was generally healthful, and capable of much labour and long application; but in the latter years of his life was afflicted with the gout, which he endeavoured to cure or alleviate by a total abstinence both from strong liquors and animal food. From animal food he abstained about four years, and from strong liquors much longer; but the gout continued unconquered, perhaps unabated.

His resolution and perseverance were very uncommon; in whatever he undertook, neither expense nor fatigue were able to repress him; but his constancy was calm, and to those who did not know him appeared faint and languid; but he always went forward, though he moved slowly.

The same chillness of mind was observable in his conversation: he was watching the minutest accent of those whom he disgusted by seeming inattention; and his visitant was surprised when he came a second time, by preparations to execute the scheme which he supposed never to have been heard.

He was, consistently with his general tranquillity of mind, a tenacious maintainer, though not a clamorous demander of his right. In his youth having summoned his fellow journeymen to concert measures against the oppression of their masters, he mounted a kind of rostrum, and harangued them so efficaciously, that they determined to resist all future invasions; and when the stamp offices demanded to stamp the last half sheet of the Magazines, Mr. Cave alone defeated their claim, to which the proprietors of the rival Magazines would meanly have submitted.

He was a friend rather easy and constant, than zealous and active; yet many instances might be given, where both his money and his diligence were employed liberally for others. His enmity was in like manner cool and deliberate; but though cool, it was not insidious, and though deliberate, not pertinacious.

His mental faculties were slow. He saw little at a time, but that little he saw with great exactness. He was long in finding the right, but seldom failed to find it at last. His affections were not easily gained, and his opinions not quickly discovered. His reserve, as it might hide his faults, concealed his virtues: but such he was, as they who best knew him have most lamented.

He lived a patriarch in his numerous race,
And show'd in charity a christian's grace:
Whate'er a friend or parent feels he knew;
His hand was open, and his heart was true;
In what he gain'd and gave, he taught mankind,
A grateful always is a generous mind.
Here rest his clay! his soul must ever rest,
Who bless'd when living, dying must be blest.—N.

KING OF PRUSSIA.*

Charles Frederick the present king of Prussia, whose actions and designs now keep Europe in attention, is the eldest son of Frederick William by Sophia Dorothea, daughter of George the First, King of England. He was born, January 24, 1711-12. Of his early years nothing remarkable has been transmitted to us. As he advanced towards manhood, he became remarkable by his disagreement with his father.

The late king of Prussia was of a disposition violent and arbitrary, of narrow views, and vehement passions, earnestly engaged in little pursuits, or in schemes terminating in some speedy consequence, without any plan of lasting advantage to himself or his subjects, or any prospect of distant events. He was therefore always busy, though no effects of his activity ever appeared; and always eager, though he had nothing to gain. His behaviour was to the last degree rough and savage. The least provocation, whether designed or accidental, was returned by blows, which he did not always forbear to the Queen and Princesses.

From such a king and such a father it was not any enormous violation of duty in the immediate heir of a kingdom sometimes to differ in opinion, and to maintain that difference with decent pertinacity. A prince of a quick sagacity and comprehensive knowledge must find many practices in the conduct of affairs which he could not approve, and some which he could scarcely forbear to oppose.

The chief pride of the old king was to be master of the tallest regiment in Europe. He therefore brought together from all parts men above the common military standard. To exceed the height of six feet was a certain recommendation to notice, and to approach that of seven a claim to distinction. Men will readily go where they are sure to be caressed; and he had therefore such a collection of giants as perhaps was never seen in the world before.

To review this towering regiment was his daily pleasure, and to perpetuate it was so much his care, that when he met a tall woman he immediately commanded one of his Titanian retinue to marry her, that they might propagate procerity, and produce heirs to the father's habiliments.

In all this there was apparent folly, but there was no crime. The tall regiment made a fine show at an expense not much greater, when once it was collected, than would have been bestowed upon common men. But the king's military pastimes were sometimes more pernicious. He maintained a numerous army, of which he made no other use than to review and to talk of it; and when he, or perhaps his emissaries, saw a boy, whose form and sprightliness promised a future soldier, he ordered a kind of badge to be

* First printed in the Literary Magazine for 1756.—H.

put about his neck, by which he was marked out for the service, like the sons of christian captives in Turkey; and his parents were forbidden to destine him to any other mode of life.

This was sufficiently oppressive, but this was not the utmost of his tyranny. He had learned, though otherwise perhaps no very great politician, that to be rich was to be powerful; but that the riches of a king ought to be seen in the opulence of his subjects, he wanted either ability or benevolence to understand. He therefore raised exorbitant taxes from every kind of commodity and possession, and piled up the money in his treasury, from which it issued no more. How the land which had paid taxes once was to pay them a second time, how imposts could be levied without commerce, or commerce continued without money, it was not his custom to inquire. Eager to snatch at money, and delighted to count it, he felt new joy at every receipt, and thought himself enriched by the impoverishment of his dominions.

By which of these freaks of royalty the prince was offended, or whether, as perhaps more frequently happens, the offences of which he complains were of a domestic and personal kind, it is not easy to discover. But his resentment, whatever was its cause, rose so high, that he resolved not only to leave his father's court, but his territories, and to seek a refuge among the neighbouring or kindred princes. It is generally believed that his intention was to come to England, and live under the protection of his uncle, till his father's death, or change of conduct, should give him liberty to return.

His design, whatever it was, he concerted with an officer in the army, whose name was Kat, a man in whom he placed great confidence, and whom, having chosen him for the companion of his flight, he necessarily trusted with the preparatory measures. A prince cannot leave his country with the speed of a meaner fugitive. Something was to be provided, and something to be adjusted. And, whether Kat found the agency of others necessary, and therefore was constrained to admit some partners of the secret; whether levity or vanity incited him to disburden himself of a trust that swelled in his bosom, or to show to a friend or mistress his own importance; or whether it be in itself difficult for princes to transact any thing in secret; so it was, that the king was informed of the intended flight, and the prince, and his favourite, a little before the time settled for their departure, were arrested, and confined in different places.

The life of princes is seldom in danger, the hazard of their irregularities falls only on those whom ambition or affection combines with them. The king, after an imprisonment of some time, set his son at liberty; but poor Kat was ordered to be tried for a capital crime. The court examined the cause and acquitted him; the king remanded him to a second trial, and obliged his judges to condemn him. In consequence of the sentence thus tyrannically extorted, he was publicly beheaded, leaving behind him some papers of reflections made in the prison, which were afterwards printed, and among others an admonition to the prince, for whose sake he suffered, not to foster in himself the opinion of destiny, for that a providence is discoverable in every thing round us.

This cruel prosecution of a man who had committed no crime, but by compliance with influence not easily to be resisted, was not the only act by which the old king irritated his son. A lady with whom the prince was suspected of intimacy, perhaps more than virtue allowed, was seized, I know not upon what accusation, and, by the king's order, notwithstanding all the reasons of decency and tenderness that operate in other countries, and other judicatures, was publicly whipped in the streets of Berlin.

At last, that the prince might feel the power of a king and a father, in its utmost rigour, he was, in 1733, married, against his will, to the Princess Elizabetha Christina of Brunswick Lunenburg Beveren. He married her indeed at his father's command, but without possessing for her either esteem or affection, and considering the claim of parental authority fully satisfied by the external ceremony, obstinately and perpetually during the life of his father refrained from her bed. The poor princess lived about seven years in the court of Berlin, in a state which the world has not often seen, a wife without a husband, married so far as to engage her person to a man who did not desire her affection, and of whom it was doubtful whether he thought himself restrained from the power of repudiation by an act performed under evident compulsion.

Thus he lived secluded from public business, in contention with his father, in alienation from his wife. This state of uneasiness he found the only means of softening: he diverted his mind from the scenes about him by studies and liberal amusements. The studies of princes seldom produce great effects, for princes draw with meaner mortals the lot of understanding; and since of many students not more than one can be hoped to advance far towards perfection, it is scarcely to be expected that we should find that one a prince; that the desire of science should overpower in any mind the love of pleasure, when it is always present, or always within call; that laborious meditation should be preferred in the days of youth to amusements and festivity; or that perseverance should press forward in contempt of flattery: and that he in whom moderate acquisitions would be extolled as prodigies, should exact from himself that excellence of which the whole world conspires to spare him the necessity.

In every great performance, perhaps in every great character, part is the gift of nature, part the contribution of accident, and part, very often not the greatest part, the effect of voluntary election and regular design. The King of Prussia was undoubtedly born with more than common abilities; but that he has cultivated them with more than common diligence, was probably the effect of his peculiar condition, of that which he then considered as cruelty and misfortune.

In this long interval of unhappiness and obscurity, he acquired skill in the mathematical sciences, such as is said to put him on the level with those who have made them the business of their lives. This is probably to say too much: the acquisitions of kings are always magnified. His skill in poetry and in the French language has been loudly praised by Voltaire, a judge without exception, if his honesty were equal to his knowledge. Music he not only understands, but practises on the German flute in the highest perfection; so that, according to the regal censure of Philip of Macedon, he may be ashamed to play so well.

He may be said to owe to the difficulties of his youth an advantage less frequently obtained by princes than literature and mathematics. The necessity of passing his time without pomp, and of partaking of the pleasures and labours of a lower station, made him acquainted with the various forms of life, and with the genuine passions, interests, desires, and distresses, of mankind. Kings, without this help, from temporary infelicity, see the world in a mist, which magnifies every thing near them, and bounds their view to a narrow compass, which few are able to extend by the mere force of curiosity. I have always thought that what Cromwell had more than our lawful kings he owed to the private condition in which he first entered the world, and in which he long continued: in that state he learned his art of secret transaction, and the knowledge by which he was able to oppose zeal to zeal, and make one enthusiast destroy another.

The King of Prussia gained the same arts, and, being born to fairer opportunities of using them, brought to the throne the knowledge of a private man without the guilt of usurpation. Of this general acquaintance with the world there may be found some traces in his whole life. His conversation is like that of other men upon common topics, his letters have an air of familiar elegance, and his whole conduct is that of a man who has to do with men, and who is not ignorant what motives will prevail over friends or enemies.

In 1740, the old king fell sick, and spoke and acted in his illness with his usual turbulence and roughness, reproaching his physicians in the grossest terms with their unskilfulness and impotence, and imputing to their ignorance or wickedness, the pain which their prescriptions failed to relieve. These insults they bore with the submission which is commonly paid to despotic monarchs; till at last the celebrated Hoffman was consulted, who failing, like the rest, to give ease to his majesty, was, like the rest, treated with injurious language. Hoffman, conscious of his own merit, replied, that he could not bear reproaches which he did not deserve; that he had tried all the remedies that art could supply, or nature could admit; that he was, indeed, a professor by his majesty's bounty; but that, if his abilities or integrity were doubted, he was willing to leave, not only the university, but the kingdom, and that he could not be driven into any place where the name of Hoffman would want respect. The king, however unaccustomed to such returns, was struck with conviction of his own indecency, told Hoffman that he had spoken well, and requested him to continue his attendance.

The king, finding his distemper gaining upon his strength, grew at last sensible that his end was approaching, and ordering the prince to be called to his bed, laid several injunctions upon him, of which one was to perpetuate the tall regiment by continual recruits, and another to receive his espoused wife. The prince gave him a respectful answer, but wisely avoided to diminish his own right or power by an absolute promise; and the king died uncertain of the fate of the tall regiment.

The young king began his reign with great expectations, which he has yet surpassed. His father's faults produced many advantages to the first years of his reign. He had an army of seventy thousand men well disciplined, without any imputation of severity to himself; and was master of a vast treasure, without the crime or reproach of raising it. It was publicly said in our House of Commons, that he had eight millions sterling of our money; but I believe he that said it, had not considered how difficultly eight millions would be found in all the Prussian dominions. Men judge of what they do not see by that which they see. We are used to talk in England of millions with great familiarity, and imagine that there is the same affluence of money in other countries, in countries whose manufactures are few, and commerce little.

Every man's first cares are necessarily domestic. The king, being now no longer under influence, or its appearance, determined how to act towards the unhappy lady who had possessed for seven years the empty title of the Princess of Prussia. The papers of those times exhibited the conversation of their first interview; as if the king, who plans campaigns in silence, would not accommodate a difference with his wife, but with writers of news admitted as witnesses. It is certain that he received her as queen, but whether he treats her as a wife is yet in dispute.

In a few days his resolution was known with regard to the tall regiment; for some recruits being offered him, he rejected them; and this body of giants, by continued disregard, mouldered away.

He treated his mother with great respect, ordered that she should bear the title of *Queen-mother*, and, that instead of addressing him as *His Majesty*, she should only call him *Son*

As he was passing soon after between Berlin and Potsdam, a thousand boys, who had been marked out for military service, surrounded his coach and cried out, "Merciful king! deliver us from our slavery." He promised them their liberty, and ordered, the next day, that the badge should be taken off.

He still continued that correspondence with learned men which he began when he was prince; and the eyes of all scholars, a race of mortals formed for dependence, were upon him, as a man likely to renew the times of patronage, and to emulate the bounties of Louis the Fourteenth.

It soon appeared that he was resolved to govern with very little ministerial assistance: he took cognizance of every thing with his own eyes; declared that in all contrarieties of interest between him and his subjects, the public good should have the preference; and in one of the first exertions of regal power banished the prime minister and favourite of his father, as one that had *betrayed his master and abused his trust.*

He then declared his resolution to grant a general toleration of religion, and among other liberalities of concession allowed the profession of Freemasonry. It is the great taint of his character that he has given reason to doubt whether this toleration is the effect of charity or indifference; whether he means to support good men of every religion, or considers all religions as equally good.

There had subsisted for some time in Prussia an order called the *Order for Valour*, which, according to its denomination, had been conferred with very little distinction. The king instituted the *Order for Merit*, with which he honoured those whom he considered as deserving. There were some who thought their merit not sufficiently recompensed by this new title; but he was not very ready to grant pecuniary rewards. Those who were most in his favour he sometimes pre-

sented with snuff boxes on which was inscribed, *Amitie augmente le prix.*

He was, however, charitable, if not liberal, for he ordered the magistrates of the several districts to be very attentive to the relief of the poor; and if the funds established for that use were not sufficient, permitted that the deficiency should be supplied out of the revenues of the town.

One of his first cares was the advancement of learning. Immediately upon his accession, he wrote to Rollin and Voltaire, that he desired the continuance of their friendship; and sent for Mr. Maupertuis, the principal of the French academicians, who passed a winter in Lapland, to verify, by the mensuration of a degree near the Pole, the Newtonian doctrine of the form of the earth. He requested of Maupertuis to come to Berlin, to settle an academy, in terms of great ardour and great condescension.

At the same time, he showed the world that literary amusements were not likely, as has more than once happened to royal students, to withdraw him from the care of the kingdom, or make him forget his interest. He began by reviving a claim to Herstal and Hermal, two districts in the possession of the Bishop of Liege. When he sent his commissary to demand the homage of the inhabitants, they refused him admission, declaring that they acknowledged no sovereign but the bishop. The king then wrote a letter to the bishop, in which he complained of the violation of his right, and the contempt of his authority, charged the prelate with countenancing the late act of disobedience, and required an answer in two days.

In three days the answer was sent, in which the bishop founds his claim to the two lordships upon a grant of Charles the Fifth, guaranteed by France and Spain; alleges that his predecessors had enjoyed this grant above a century, and that he never intended to infringe the rights of Prussia; but, as the House of Brandenburgh had always made some pretensions to that territory, he was willing to do what other bishops had offered, to purchase that claim for a hundred thousand crowns.

To every man that knows the state of the feudal countries, the intricacy of their pedigrees, the confusion of their alliances, and the different rules of inheritance that prevail in different places, it will appear evident, that of reviving antiquated claims there can be no end, and that the possession of a century is a better title than can commonly be produced. So long a prescription supposes an acquiescence in the other claimants; and that acquiescence supposes also some reason, perhaps now unknown, for which the claim was forborne. Whether this rule could be considered as valid in the controversy between these sovereigns, may however be doubted, for the bishop's answer seems to imply, that the title of the House of Brandenburgh had been kept alive by repeated claims, though the seizure of the territory had been hitherto forborne.

The king did not suffer his claim to be subjected to any altercations, but, having published a declaration, in which he charged the bishop with violence and injustice, and remarked that the feudal laws allowed every man, whose possession was withheld from him, to enter it with an armed force, he immediately despatched two thousand soldiers into the controverted countries, where they lived without control, exercising every kind of military tyranny, till the cries of the inhabitants forced the bishop to relinquish them to the quiet government of Prussia.

This was but a petty acquisition: the time was now come when the King of Prussia was to form and execute greater designs. On the 9th of October, 1740, half Europe was thrown into confusion by the death of Charles the Sixth, Emperor of Germany; by whose death all the hereditary dominions of the House of Austria descended, according to the pragmatic sanction, to his eldest daughter, who was married to the Duke of Lorrain, at the time of the emperor's death, Duke of Tuscany.

By how many securities the pragmatic sanction was fortified, and how little it was regarded when those securities became necessary; how many claimants started up at once to the several dominions of the house of Austria; how vehemently their pretensions were enforced, and how many invasions were threatened or attempted; the distresses of the emperor's daughter, known for several years by the title only of the Queen of Hungary, because Hungary was the only country to which her claim had not been disputed; the firmness with which she struggled with her difficulties, and the good fortune by which she surmounted them; the narrow plan of this essay will not suffer me to relate. Let them be told by some other writer of more leisure and wider intelligence.

Upon the Emperor's death many of the German princes fell upon the Austrian territories as upon a dead carcass, to be dismembered among them without resistance. Among these, with whatever justice, certainly with very little generosity, was the king of Prussia, who having assembled his troops, as was imagined, to support the pragmatic sanction, on a sudden entered Silesia with thirty thousand men, publishing a declaration, in which he disclaims any design of injuring the rights of the House of Austria, but urges his claim to Silesia, as rising "from ancient conventions of family and confraternity between the House of Brandenburgh and the Princes of Silesia, and other honourable titles." He says the fear of being defeated by other pretenders to the Austrian dominions, obliged him to enter Silesia without any previous expostulation with the queen, and that he shall "strenuously espouse the interests of the House of Austria."

Such a declaration was, I believe, in the opinion of all Europe, nothing less than the aggravation of hostility by insult, and was received by the Austrians with suitable indignation. The king pursued his purpose, marched forward, and in the frontiers of Silesia made a speech to his followers, in which he told them, that he considered them rather "as friends than subjects, that the troops of Brandenburgh had been always eminent for their bravery, that they would always fight in his presence, and that he would recompense those who should distinguish themselves in his service, rather as a father than as a king."

The civilities of the great are never thrown away. The soldiers would naturally follow such a leader with alacrity; especially because they expected no opposition: but human expectations are frequently deceived.

Entering thus suddenly into a country which he was supposed rather likely to protect than to in-

vade, he acted for some time with absolute authority: but, supposing that this submission would not always last, he endeavoured to persuade the queen to a cession of Silesia, imagining that she would easily be persuaded to yield what was already lost. He therefore ordered his minister to declare at Vienna, "that he was ready to guarantee all the German dominions of the House of Austria; that he would conclude a treaty with Austria, Russia, and the maritime powers; that he would endeavour that the Duke of Lorrain should be elected emperor, and believed that he could accomplish it; that he would immediately advance to the queen two millions of florins; that, in recompence for all this, he required Silesia to be yielded to him.

These seem not to be the offers of a prince very much convinced of his own right. He afterwards moderated his claim, and ordered his minister to hint at Vienna, that half of Silesia would content him.

The queen answered, that though the king alleged, as his reason for entering Silesia, the danger of the Austrian territories from other pretenders, and endeavoured to persuade her to give up part of her possessions for the preservation of the rest, it was evident that he was the first and only invader, and that, till he entered in a hostile manner, all her estates were unmolested.

To his promises of assistance, she replied, "that she set a high value on the King of Prussia's friendship; but that he was already obliged to assist her against invaders, both by the golden bull, and the pragmatic sanction, of which he was a guarantee, and that if these ties were of no force, she knew not what to hope from other engagements."

Of his offers of alliances with Russia and the maritime powers, she observed, that it could be never fit to alienate her dominions for the consolidation of an alliance formed only to keep them intire.

With regard to his interest in the election of an emperor, she expressed her gratitude in strong terms; but added, that the election ought to be free, and that it must be necessarily embarrassed by contentions thus raised in the heart of the empire. Of the pecuniary assistance proposed, she remarks, that no prince ever made war to oblige another to take money, and that the contributions already levied in Silesia exceeded the two millions, offered as its purchase.

She concluded, that as she values the king's friendship, she was willing to purchase it by any compliance but the diminution of her dominions, and exhorted him to perform his part in support of the pragmatic sanction.

The king, finding negotiation thus ineffectual, pushed forward his inroads, and now began to show how secretly he could take his measures. When he called a council of war, he proposed the question in a few words: all his generals wrote their opinions in his presence upon separate papers, which he carried away, and, examining them in private, formed his resolution, without imparting it otherwise than by his orders.

He began, not without policy, to seize first upon the estates of the clergy, an order every where necessary, and every where envied. He plundered the convents of their stores of provision; and told them, that he never had heard of any magazines erected by the apostles.

This insult was mean, because it was unjust, but those who could not resist were obliged to bear it. He proceeded in his expedition; and a detachment of his troops took Jablunca, one of the strong places of Silesia, which was soon after abandoned for want of provisions, which the Austrian hussars, who were now in motion, were busy to interrupt.

One of the most remarkable events of the Silesian war, was the conquest of Great Glogaw, which was taken by an assault in the dark, headed by Prince Leopold of Anhalt Dessau. They arrived at the foot of the fortifications about twelve at night, and in two hours were masters of the place. In attempts of this kind, many accidents happen which cannot be heard without surprise. Four Prussian grenadiers who had climbed the ramparts, missing their own company, met an Austrian captain with fifty-two men: they were at first frighted, and were about to retreat; but, gathering courage, commanded the Austrians to lay down their arms, and in the terror of darkness and confusion were unexpectedly obeyed.

At the same time a conspiracy to kill or carry away the King of Prussia was said to be discovered. The Prussians published a memorial, in which the Austrian court was accused of employing emissaries and assassins against the king; and it was alleged, in direct terms, that one of them had confessed himself obliged by oath to destroy him, which oath had been given him in an Aulic council in the presence of the Duke of Lorrain.

To this the Austrians answered, "that the character of the queen and duke was too well known not to destroy the force of such an accusation, that the tale of the confession was an imposture, and that no such attempt was ever made."

Each party was now inflamed, and orders were given to the Austrian general to hazard a battle. The two armies met at Molwitz, and parted without a complete victory on either side. The Austrians quitted the field in good order; and the King of Prussia rode away upon the first disorder of his troops without waiting for the last event. This attention to his personal safety has not yet been forgotten.

After this there was no action of much importance. But the King of Prussia, irritated by opposition, transferred his interest in the election to the Duke of Bavaria; and the Queen of Hungary, now attacked by France, Spain, and Bavaria, was obliged to make peace with him at the expense of half Silesia, without procuring those advantages which were once offered her.

To enlarge dominions has been the boast of many princes; to diffuse happiness and security through wide regions has been granted to few. The King of Prussia has aspired to both these honours, and endeavoured to join the praise of legislator to that of conqueror.

To settle property, to suppress false claims, and to regulate the administration of civil and criminal justice, are attempts so difficult and so useful, that I shall willingly suspend or contract the history of battles and sieges, to give a larger account of this pacific enterprize.

That the King of Prussia has considered the nature and the reasons of laws, with more attention than is common to princes, appears from his dissertation on the "Reasons for enacting and

repealing Laws:" a piece which yet deserves notice, rather as a proof of good inclination than of great ability; for there is nothing to be found in it more than the most obvious books may supply, or the weakest intellect discover. Some of his observations are just and useful; but upon such a subject who can think without often thinking right? It is, however, not to be omitted, that he appears always propense towards the side of mercy. "If a poor man," says he, "steals in his want a watch, or a few pieces, from one to whom the loss is inconsiderable, is this a reason for condemning him to death?"

He regrets that the laws against duels have been ineffectual; and is of opinion that they can never attain their end, unless the princes of Europe shall agree not to afford an asylum to duellists, and to punish all who shall insult their equals either by word, deed, or writing. He seems to suspect this scheme of being chimerical. "Yet why," says he, "should not personal quarrels be submitted to judges, as well as questions of possession? and why should not a congress be appointed for the general good of mankind, as well as for so many purposes of less importance?"

He declares himself with great ardour against the use of torture, and by some misinformation charges the English that they still retain it.

It is perhaps impossible to review the laws of any country without discovering many defects and many superfluities. Laws often continue, when their reasons have ceased. Laws made for the first state of the society continue unabolished, when the general form of life is changed. Parts of the judicial procedure, which were at first only accidental, become in time essential; and formalities are accumulated on each other, till the art of litigation requires more study, than the discovery of right.

The King of Prussia, examining the institutions of his own country, thought them such as could only be amended by a general abrogation, and the establishment of a new body of law, to which he gave the name of the "Code Frederique," which is comprised in one volume of no great bulk, and must therefore unavoidably contain general positions to be accommodated to particular cases by the wisdom and integrity of the courts. To embarrass justice by multiplicity of laws, or to hazard it by confidence in judges, seem to be the opposite rocks on which all civil institutions have been wrecked, and between which legislative wisdom has never yet found an open passage.

Of this new system of laws, contracted as it is, a full account cannot be expected in these memoirs: but that curiosity may not be dismissed without some gratification, it has been thought proper to epitomise the king's "plan for the reformation of his courts."

"The differences which arise between members of the same society, may be terminated by a voluntary agreement between the parties, by arbitration, or by a judicial process.

"The two first methods produce more frequently a temporary suspension of disputes than a final termination. Courts of justice are therefore necessary, with a settled method of procedure, of which the most simple is to cite the parties, to hear their pleas, and dismiss them with immediate decision.

"This, however, is in many cases impracticable, and in others is so seldom practised, that it is frequent rather to incur loss than to seek for legal reparation, by entering a labyrinth of which there is no end.

"This tediousness of suits keeps the parties in disquiet and perturbation, rouses and perpetuates animosities, exhausts the litigants by expense, retards the progress of their fortune, and discourages strangers from settling.

"These inconveniences, with which the best regulated politics of Europe are embarrassed, must be removed, not by the total prohibition of suits, which is impossible, but by contraction of processes; by opening an easy way for the appearance of truth, and removing all obstructions by which it is concealed.

"The ordonnance of 1667, by which Lewis the Fourteenth established a uniformity of procedure through all his courts, has been considered as one of the greatest benefits of his reign.

"The King of Prussia, observing that each of his provinces had a different method of judicial procedure, proposed to reduce them all to one form; which being tried with success in Pomerania, a province remarkable for contention, he afterwards extended to all his dominions, ordering the judges to inform him of any difficulties which arose from it.

"Some settled method is necessary in judicial procedures. Small and simple causes might be decided upon the oral pleas of the two parties appearing before the judge: but many cases are so entangled and perplexed as to require all the skill and abilities of those who devote their lives to the study of the law.

"Advocates, or men who can understand and explain the question to be discussed, are therefore necessary. But these men, instead of endeavouring to promote justice and discover truth, have exerted their wits in defence of bad causes, by forgeries of facts, and fallacies of argument.

"To remedy this evil, the king has ordered an inquiry into the qualifications of the advocate. All those who practise without a regular admission, or who can be convicted of disingenuous practice, are discarded. And the judges are commanded to examine which of the causes now depending have been protracted by the crimes and ignorance of the advocates, and to dismiss those who shall appear culpable.

"When advocates are too numerous to live by honest practice, they busy themselves in exciting disputes, and disturbing the community; the number of these to be employed in each court is therefore fixed.

The reward of the advocates is fixed with due regard to the nature of the cause, and the labour required; but not a penny is received by them till the suit is ended, that it may be their interest, as well as that of the clients, to shorten the process.

"No advocate is admitted in petty courts, small towns, or villages; where the poverty of the people, and for the most part the low value of the matter contested, make despatch absolutely necessary. In those places the parties shall appear in person, and the judge make a summary decision.

"There must likewise be allowed a subordination of tribunals, and a power of appeal. No judge is so skilful and attentive as not sometimes to err. Few are so honest as not sometimes to be

partial. Petty judges would become insupportably tyrannical if they were not restrained by the fear of a superior judicature; and their decision would be negligent or arbitrary if they were not in danger of seeing them examined and cancelled.

"The right of appeal must be restrained, that causes may not be transferred without end from court to court; and a peremptory decision must at last be made.

"When an appeal is made to a higher court, the appellant is allowed only four weeks to frame his bill, the judge of the lower court being to transmit to the higher all the evidences and informations. If upon the first view of the cause thus opened, it shall appear that the appeal was made without just cause, the first sentence shall be confirmed without citation of the defendant. If any new evidence shall appear, or any doubts arise, both the parties shall be heard.

"In the discussion of causes altercation must be allowed; yet to altercation some limits must be put. There are therefore allowed a bill, an answer, a reply, and a rejoinder, to be delivered in writing.

"No cause is allowed to be heard in more than three different courts. To further the first decision every advocate is enjoined, under severe penalties, not to begin a suit till he has collected all the necessary evidence. If the first court has decided in an unsatisfactory manner, an appeal may be made to the second, and from the second to the third. The process in each appeal is limited to six months. The third court may indeed pass an erroneous judgment; and then the injury is without redress. But this objection is without end, and therefore without force. No method can be found of preserving humanity from error; but of contest there must some time be an end; and he who thinks himself injured for want of an appeal to a fourth court, must consider himself as suffering for the public.

"There is a special advocate appointed for the poor.

"The attorneys, who had formerly the care of collecting evidence, and of adjusting all the preliminaries of a suit, are now totally dismissed; the whole affair is put into the hands of the advocates, and the office of an attorney is annulled for ever.

"If any man is hindered by some lawful impediment from attending his suit, time will be granted him upon the representation of his case."

Such is the order according to which civil justice is administered through the extensive dominions of the king of Prussia; which if it exhibits nothing very subtle or profound, affords one proof more that the right is easily discovered, and that men do not so often want ability to find, as willingness to practise it.

We now return to the war.

The time at which the Queen of Hungary was willing to purchase peace by the resignation of Silesia, though it came at last, was not come yet. She had all the spirit, though not all the power of her ancestors, and could not bear the thought of losing any part of her patrimonial dominions to the enemies which the opinion of her weakness raised every where against her.

In the beginning of the year 1742 the elector of Bavaria was invested with the imperial dignity, supported by the arms of France, master of the kingdom of Bohemia; and confederated with the elector Palatine, and the elector of Saxony, who claimed Moravia; and with the King of Prussia, who was in possession of Silesia.

Such was the state of the Queen of Hungary, pressed on every side, and on every side preparing for resistance: she yet refused all offers of accommodation, for every prince set peace at a price which she was not yet so far humbled as to pay.

The King of Prussia was among the most zealous and forward in the confederacy against her. He promised to secure Bohemia to the emperor, and Moravia to the elector of Saxony; and finding no enemy in the field able to resist him, he returned to Berlin, and left Schwerin his general to prosecute the conquest.

The Prussians in the midst of winter took Olmutz the capital of Moravia, and laid the whole country under contribution. The cold then hindered them from action, and they only blocked up the fortresses of Brinn and Spielberg.

In the spring the King of Prussia came again into the field, and undertook the siege of Brinn; but upon the approach of Prince Charles of Lorrain retired from before it, and quitted Moravia, leaving only a garrison in the capital.

The condition of the Queen of Hungary was now changed. She was a few months before without money, without troops, encircled with enemies. The Bavarians had entered Austria, Vienna was threatened with a siege, and the queen left it to the fate of war, and retired into Hungary; where she was received with zeal and affection, not unmingled however with that neglect which must always be borne by greatness in distress. She bore the disrespect of her subjects with the same firmness as the outrages of her enemies; and at last persuaded the English not to despair of her preservation, by not despairing herself.

Voltaire in his late history has asserted, that a large sum was raised for her success, by voluntary subscriptions of the English ladies. It is the great failing of a strong imagination to catch greedily at wonders. He was misinformed, and was perhaps unwilling to learn by a second inquiry a truth less splendid and amusing. A contribution was by news-writers, upon their own authority, fruitlessly, and, I think, illegally, proposed. It ended in nothing. The parliament voted a supply, and five hundred thousand pounds were remitted to her.

It has been always the weakness of the Austrian family to spend in the magnificence of empire those revenues which should be kept for its defence. The court is splendid, but the treasury is empty; and at the beginning of every war, advantages are gained against them, before their armies can be assembled and equipped.

The English money was to the Austrians as a shower to a field, where all the vegetative powers are kept unactive by a long continuance of drought. The armies, which had hitherto been hid in mountains and forests, started out of their retreats; and wherever the Queen's standard was erected, nations scarcely known by their names, swarmed immediately about it. An army, especially a defensive army, multiplies itself. The contagion of enterprise spreads from one heart to another. Zeal for a native, or detestation of a foreign sovereign, hope of sudden greatness or riches, friendship or emulation between particular men, or, what are perhaps more general and powerful, desire of novelty and impatience of inac

tivity, fill a camp with adventurers, add rank to rank, and squadron to squadron.

The queen had still enemies on every part, but she now on every part had armies ready to oppose them. Austria was immediately recovered; the plains of Bohemia were filled with her troops, though the fortresses were garrisoned by the French. The Bavarians were recalled to the defence of their own country, now wasted by the incursions of troops that were called Barbarians, greedy enough of plunder, and daring perhaps beyond the rules of war, but otherwise not more cruel than those whom they attacked. Prince Lobkowitz with one army observed the motions of Broglio, the French general, in Bohemia: and Prince Charles with another put a stop to the advances of the King of Prussia.

It was now the turn of the Prussians to retire. They abandoned Olmutz, and left behind them part of their cannon and their magazines. And the king, finding that Broglio could not long oppose Prince Lobkowitz, hastened into Bohemia to his assistance; and having received a reinforcement of twenty-three thousand men, and taken the castle of Glatz, which, being built upon a rock scarcely accessible, would have defied all his power, had the garrison been furnished with provisions, he purposed to join his allies, and prosecute his conquests.

Prince Charles, seeing Moravia thus evacuated by the Prussians, determined to garrison the towns which he had just recovered, and pursue the enemy, who by the assistance of the French, would have been too powerful for Prince Lobkowitz.

Success had now given confidence to the Austrians, and had proportionably abated the spirit of their enemies. The Saxons, who had co-operated with the King of Prussia in the conquest of Moravia, of which they expected the perpetual possession, seeing all hopes of sudden acquisition defeated, and the province left again to its former masters, grew weary of following a prince, whom they considered as no longer acting the part of their confederate; and when they approached the confines of Bohemia took a different road, and left the Prussians to their own fortune.

The king continued his march, and Charles his pursuit. At Czaslaw the two armies came in sight of one another, and the Austrians resolved on a decisive day. On the 6th of May, about seven in the morning, the Austrians began the attack: their impetuosity was matched by the firmness of the Prussians. The animosity of the two armies was much inflamed: the Austrians were fighting for their country, and the Prussians were in a place where defeat must inevitably end in death or captivity. The fury of the battle continued four hours: the Prussian horse were at length broken, and the Austrians forced their way to the camp, where the wild troops, who had fought with so much vigour and constancy, at the sight of plunder forgot their obedience, nor had any man the least thought but how to load himself with the richest spoils.

While the right wing of the Austrians was thus employed, the main body was left naked: the Prussians recovered from their confusion, and regained the day. Charles was at last forced to retire, and carried with him the standards of his enemies, the proofs of a victory, which, though so nearly gained, he had not been able to keep.

The victory however was dearly bought; the Prussian army was much weakened, and the cavalry almost totally destroyed. Peace is easily made when it is necessary to both parties; and the King of Prussia had now reason to believe that the Austrians were not his only enemies. When he found Charles advancing, he sent to Broglio for assistance, and was answered that "he must have orders from Versailles." Such a desertion of his most powerful ally disconcerted him, but the battle was unavoidable.

When the Prussians were returned to the camp, the king, hearing that an Austrian officer was brought in mortally wounded, had the condescension to visit him. The officer, struck with this act of humanity, said, after a short conversation, "I should die, Sir, contentedly after this honour, if I might first show my gratitude to your majesty by informing you with what allies you are now united, allies that have no intention but to deceive you." The king appearing to suspect this intelligence; "Sir," said the Austrian, "if you will permit me to send a messenger to Vienna, I believe the queen will not refuse to transmit an intercepted letter now in her hands, which will put my report beyond all doubt."

The messenger was sent, and the letter transmitted, which contained the order sent to Broglio, who was, first, forbidden to mix his troops on any occasion with the Prussians. Secondly, he was ordered to act always at a distance from the king. Thirdly, to keep always a body of twenty thousand men to observe the Prussian army. Fourthly, to observe very closely the motions of the king, for important reasons. Fifthly, to hazard nothing; but to pretend want of reinforcements, or the absence of Bellisle.

The king now with great reason considered himself as disengaged from the confederacy, being deserted by the Saxons, and betrayed by the French; he therefore accepted the mediation of King George, and in three weeks after the battle of Czaslaw made peace with the Queen of Hungary, who granted to him the whole province of Silesia, a country of such extent and opulence that he is said to receive from it one-third part of his revenues. By one of the articles of this treaty it is stipulated, "that neither should assist the enemies of the other."

The Queen of Hungary thus disentangled on one side, and set free from the most formidable of her enemies, soon persuaded the Saxons to peace; took possession of Bavaria; drove the emperor, after all his imaginary conquests, to the shelter of a neutral town, where he was treated as a fugitive; and besieged the French in Prague, in the city which they had taken from her.

Having thus obtained Silesia, the King of Prussia returned to his own capital, where he reformed his laws, forbid the torture of criminals, concluded a defensive alliance with England, and applied himself to the augmentation of his army.

This treaty of peace with the Queen of Hungary was one of the first proofs given by the King of Prussia of the secrecy of his counsels. Bellisle, the French general, was with him in the camp, as a friend and coadjutor in appearance, but in truth a spy, and a writer of intelligence. Men who have great confidence in their own penetration are often by that confidence deceived; they imagine that they can pierce through all the involutions of intrigue without the diligence necessary to weaker minds, and therefore sit idle and secure; they believe that none can hope to deceive them, and therefore that none will try.

Bellisle, with all his reputation of sagacity, though he was in the Prussian camp, gave every day fresh assurances of the king's adherence to his allies; while Broglio, who commanded the army at a distance, discovered sufficient reason to suspect his desertion. Broglio was slighted, and Bellisle believed, till on the 11th of June the treaty was signed, and the king declared his resolution to keep a neutrality.

This is one of the great performances of polity which mankind seem agreed to celebrate and admire; yet to all this nothing was necessary but the determination of a very few men to be silent.

From this time the Queen of Hungary proceeded with an uninterrupted torrent of success. The French, driven from station to station, and deprived of fortress after fortress, were at last enclosed with their two generals, Bellisle and Broglio, in the walls of Prague, which they had stored with all provisions necessary to a town besieged, and where they defended themselves three months before any prospect appeared of relief.

The Austrians, having been engaged chiefly in the field, and in sudden and tumultuary excursions rather than a regular war, had no great degree of skill in attacking or defending towns. They likewise would naturally consider all the mischiefs done to the city as falling ultimately upon themselves, and therefore were willing to gain it by time rather than by force.

It was apparent that, how long soever Prague might be defended, it must be yielded at last, and therefore all arts were tried to obtain an honourable capitulation. The messengers from the city were sent back sometimes unheard, but always with this answer, "That no terms would be allowed, but that they should yield themselves prisoners of war."

The condition of the garrison was in the eyes of all Europe desperate; but the French, to whom the praise of spirit and activity cannot be denied, resolved to make an effort for the honour of their arms. Maillebois was at that time encamped with his army in Westphalia. Orders were sent him to relieve Prague. The enterprise was considered as romantic. Maillebois was a march of forty days distant from Bohemia, the passes were narrow, and the ways foul; and it was likely that Prague would be taken before he could reach it. The march was, however, begun: The army, being joined by that of Count Saxe, consisted of fifty thousand men, who, notwithstanding all the difficulties which two Austrian armies could put in their way, at last entered Bohemia. The siege of Prague, though not raised, was remitted, and a communication was now opened to it with the country. But the Austrians, by perpetual intervention, hindered the garrison from joining their friends. The officers of Maillebois incited him to a battle, because the army was hourly lessening by the want of provisions; but, instead of pressing on to Prague, he retired into Bavaria, and completed the ruin of the emperor's territories.

The court of France, disappointed and offended, conferred the chief command upon Broglio, who escaped from the besiegers with very little difficulty, and kept the Austrians employed till Bellisle by a sudden sally quitted Prague, and without any great loss joined the main army. Broglio then retired over the Rhine into the French dominions, wasting in his retreat the country which he had undertaken to protect, and burning towns, and destroying magazines of corn, with such wantonness, as gave reason to believe that he expected commendation from his court for any mischiefs done, by whatever means.

The Austrians pursued their advantages, recovered all their strong places, in some of which French garrisons had been left, and made themselves masters of Bavaria, by taking not only Munich the capital, but Ingolstadt, the strongest fortification in the elector's dominions, where they found a great number of cannon and a quantity of ammunition intended in the dreams of projected greatness for the siege of Vienna, all the archives of the state, the plate and ornaments of the electoral palace, and what had been considered as most worthy of preservation. Nothing but the warlike stores were taken away. An oath of allegiance to the queen was required of the Bavarians, but without any explanation whether temporary or perpetual.

The emperor lived at Francfort in the security that was allowed to neutral places, but without much respect from the German princes, except that, upon some objections made by the queen to the validity of his election, the King of Prussia declared himself determined to support him in the imperial dignity with all his power.

This may be considered as a token of no great affection to the Queen of Hungary, but it seems not to have raised much alarm. The German princes were afraid of new broils. To contest the election of an emperor once invested and acknowledged, would be to overthrow the whole Germanic constitution. Perhaps no election by plurality of suffrages was ever made among human beings, to which it might not be objected that voices were procured by illicit influence.

Some suspicions, however, were raised by the king's declaration, which he endeavoured to obviate by ordering his ministers to declare at London and at Vienna, that he was resolved not to violate the treaty of Breslaw. This declaration was sufficiently ambiguous, and could not satisfy those whom it might silence. But this was not a time for nice disquisitions; to distrust the King of Prussia might have provoked him, and it was most convenient to consider him as a friend, till he appeared openly as an enemy.

About the middle of the year 1744, he raised new alarms by collecting his troops and putting them in motion. The earl of Hindford about this time demanded the troops stipulated for the protection of Hanover, not perhaps because they were thought necessary, but that the king's designs might be guessed from his answer, which was, that troops were not granted for the defence of any country till that country was in danger, and that he could not believe the Elector of Hanover to be in much dread of an invasion, since he had withdrawn the native troops, and put them into the pay of England.

He had, undoubtedly, now formed designs which made it necessary that his troops should be kept together, and the time soon came when the scene was to be opened. Prince Charles of Lorrain, having chased the French out of Bavaria, lay for some months encamped on the Rhine, endeavouring to gain a passage into Alsace. His attempts had long been evaded by the skill and vigilance of the French general, till at last, June 21, 1744, he executed his design, and lodged his army in the French dominions, to the surprise and joy of a great part of Europe. It was now expected

that the territories of France would in their turn feel the miseries of war: and the nation, which so long kept the world in alarm, be taught at last the value of peace.

The King of Prussia now saw the Austrian troops at a great distance from him, engaged in a foreign country against the most powerful of all their enemies. Now, therefore, was the time to discover that he had lately made a treaty at Francfort with the emperor, by which he had engaged, "that as the court of Vienna and its allies appeared backward to re-establish the tranquillity of the empire, and more cogent methods appeared necessary; he, being animated with a desire of co-operating towards the pacification of Germany, should make an expedition for the conquest of Bohemia, and to put it into the possession of the emperor, his heirs and successors, for ever; in gratitude for which the emperor should resign to him and his successors a certain number of lordships, which are now part of the kingdom of Bohemia. His Imperial Majesty likewise guarantees to the King of Prussia the perpetual possession of Upper Silesia; and the king guarantees to the emperor the perpetual possession of Upper Austria, as soon as he shall have occupied it by conquest."

It is easy to discover that the king began the war upon other motives than zeal for peace; and that, whatever respect he was willing to show to the emperor, he did not purpose to assist him without reward. In prosecution of this treaty he put his troops in motion; and, according to his promise, while the Austrians were invading France, he invaded Bohemia.

Princes have this remaining of humanity, that they think themselves obliged not to make war without a reason. Their reasons are indeed not always very satisfactory. Louis the Fourteenth seemed to think his own glory a sufficient motive for the invasion of Holland. The Czar attacked Charles of Sweden, because he had not been treated with sufficient respect when he made a journey in disguise. The King of Prussia, having an opportunity of attacking his neighbour, was not long without his reasons. On July 30th, he published his declaration, in which he declares:

That he can no longer stand an idle spectator of the troubles in Germany, but finds himself obliged to make use of force to restore the power of the laws, and the authority of the emperor.

That the Queen of Hungary has treated the emperor's hereditary dominions with inexpressible cruelty.

That Germany has been overrun with foreign troops which have marched through neutral countries without the customary requisitions.

That the emperor's troops have been attacked under neutral fortresses, and obliged to abandon the empire, of which their master is the head.

That the imperial dignity has been treated with indecency by the Hungarian troops.

The queen declaring the election of the emperor void, and the diet of Francfort illegal, had not only violated the imperial dignity, but injured all the princes who have the right of election.

That he had no particular quarrel with the Queen of Hungary; and that he desires nothing for himself, and only enters as an auxiliary into a war for the liberties of Germany.

That the emperor had offered to quit his pretension to the dominions of Austria, on condition that his hereditary countries be restored to him.

That this proposal had been made to the King of England at Hanau, and rejected in such a manner as showed that the King of England had no intention to restore peace, but rather to make his advantage of the troubles.

That the mediation of the Dutch had been desired; but that they declined to interpose, knowing the inflexibility of the English and Austrian courts.

The same terms were again offered at Vienna, and again rejected: that therefore the queen must impute it to her own counsels that her enemies find new allies.

That he is not fighting for any interest of his own, that he demands nothing for himself; but is determined to exert all his powers in defence of the emperor, in vindication of the right of election, and in support of the liberties of Germany, which the Queen of Hungary would enslave.

When this declaration was sent to the Prussian minister in England, it was accompanied with a remonstrance to the king, in which many of the foregoing positions were repeated; the emperor's candour and disinterestedness were magnified: the dangerous designs of the Austrians were displayed; it was imputed to them as the most flagrant violation of the Germanic constitution, that they had driven the emperor's troops out of the empire; the public spirit and generosity of His Prussian Majesty were again heartily declared; and it was said, that this quarrel having no connexion with English interests, the English ought not to interpose.

Austria and all her allies were put into amazement by this declaration, which at once dismounted them from the summit of success, and obliged them to fight through the war a second time. What succours, or what promises, Prussia received from France was never publicly known; but it is not to be doubted that a prince so watchful of opportunity sold assistance, when it was so much wanted, at the highest rate: nor can it be supposed that he exposed himself to so much hazard only for the freedom of Germany, and a few petty districts in Bohemia.

The French, who, from ravaging the empire at discretion, and wasting whatever they found either among enemies or friends, were now driven into their own dominions, and in their own dominions were insulted and pursued, were on a sudden by this new auxiliary restored to their former superiority, at least were disburdened of their invaders, and delivered from their terrors. And all the enemies of the house of Bourbon saw with indignation and amazement the recovery of that power which they had with so much cost and bloodshed brought low, and which their animosity and elation had disposed them to imagine yet lower than it was.

The Queen of Hungary still retained her firmness. The Prussian declaration was not long without an answer, which was transmitted to the European princes with some observations on the Prussian minister's remonstrance to the court of Vienna, which he was ordered by his master to read to the Austrian council, but not to deliver. The same caution was practised before when the Prussians, after the emperor's death, invaded Silesia. This artifice of political debate may, perhaps, be numbered by the admirers of greatness among the refinements of conduct; but, as it is a method of proceeding not very difficult to be contrived or practised, as it can be of very rare use to

honesty or wisdom, and as it has been long known to that class of men whose safety depends upon secrecy, though hitherto applied chiefly in petty cheats and slight transactions; I do not see that it can much advance the reputation of regal understanding, or indeed that it can add more to the safety, than it takes away from the honour, of him that shall adopt it.

The queen in her answer, after charging the King of Prussia with breach of the treaty of Breslaw, and observing how much her enemies will exult to see the peace now the third time broken by him, declares:

That she had no intention to injure the rights of the electors, and that she calls in question not the event but the manner of the election.

That she had spared the emperor's troops with great tenderness, and that they were driven out of the empire only because they were in the service of France.

That she is so far from disturbing the peace of the empire, that the only commotions now raised in it are the effect of the armaments of the King of Prussia.

Nothing is more tedious than public records, when they relate to affairs which by distance of time or place lose their power to interest the reader. Every thing grows little as it grows remote; and of things thus diminished, it is sufficient to survey the aggregate without a minute examination of the parts.

It is easy to perceive, that, if the King of Prussia's reasons be sufficient, ambition or animosity can never want a plea for violence and invasion. What he charges upon the Queen of Hungary, the waste of country, the expulsion of the Bavarians, and the employment of foreign troops, is the unavoidable consequence of a war inflamed on either side to the utmost violence. All these grievances subsisted when he made the peace, and therefore they could very little justify its breach.

It is true, that every prince of the empire is obliged to support the imperial dignity, and assist the emperor when his rights are violated. And every subsequent contract must be understood in a sense consistent with former obligations. Nor had the king power to make a peace on terms contrary to that constitution by which he held a place among the Germanic electors. But he could have easily discovered that not the emperor but the Duke of Bavaria was the queen's enemy, not the administrator of the imperial power, but the claimant of the Austrian dominions. Nor did his allegiance to the emperor, supposing the emperor injured, oblige him to more than a succour of ten thousand men. But ten thousand men could not conquer Bohemia, and without the conquest of Bohemia he could receive no reward for the zeal and fidelity which he so loudly professed.

The success of this enterprise he had taken all possible precaution to secure. He was to invade a country guarded only by the faith of treaties, and therefore left unarmed, and unprovided of all defence. He had engaged the French to attack Prince Charles, before he should repass the Rhine, by which the Austrians would at least have been hindered from a speedy march into Bohemia: they were likewise to yield him such other assistance as he might want.

Relying therefore upon the promises of the French, he resolved to attempt the ruin of the House of Austria, and in August 1744, broke into Bohemia at the head of a hundred and four thousand men. When he entered the country, he published a proclamation, promising, that his army should observe the strictest discipline, and that those who made no resistance should be suffered to remain in quiet in their habitations. He required that all arms in the custody of whomsoever they might be placed, should be given up, and put into the hands of public officers. He still declared himself to act only as an auxiliary to the emperor, and with no other design than to establish peace and tranquillity throughout Germany, his dear country.

In this proclamation there is one paragraph of which I do not remember any precedent. He threatens, that if any peasant should be found with arms, he shall be hanged without further inquiry; and that, if any lord shall connive at his vassals keeping arms in their custody, his village shall be reduced to ashes.

It is hard to find upon what pretence the King of Prussia could treat the Bohemians as criminals, for preparing to defend their native country, or maintaining their allegiance to their lawful sovereign against an invader, whether he appears principal or auxiliary, whether he professes to intend tranquillity or confusion.

His progress was such as gave great hopes to the enemies of Austria; like Cæsar, he conquered as he advanced, and met with no opposition till he reached the walls of Prague. The indignation and resentment of the Queen of Hungary may be easily conceived; the alliance of Francfort was now laid open to all Europe; and the partition of the Austrian dominions was again publicly projected. They were to be shared among the emperor, the King of Prussia, the Elector Palatine, and the Landgrave of Hesse. All the powers of Europe who had dreamed of controlling France, were awakened to their former terrors; all that had been done was now to be done again; and every court, from the Straits of Gibraltar to the Frozen Sea, was filled with exultation or terror, with schemes of conquest or precautions for defence.

The king delighted with his progress, and expecting like other mortals elated with success, that his prosperity could not be interrupted, continued his march, and began in the latter end of September the siege of Prague. He had gained several of the outer posts, when he was informed that the convoy which attended his artillery was attacked by an unexpected party of the Austrians. The king went immediately to their assistance with the third part of his army, and found his troops put to flight, and the Austrians hasting away with his cannons: such a loss would have disabled him at once. He fell upon the Austrians, whose number would not enable them to withstand him, recovered his artillery, and having also defeated Bathiani, raised his batteries; and there being no artillery to be placed against him, he destroyed a great part of the city. He then ordered four attacks to be made at once, and reduced the besieged to such extremities, that in fourteen days the governor was obliged to yield the place.

At the attack commanded by Schwerin, a grenadier is reported to have mounted the bastion alone, and to have defended himself for some time with his sword, till his followers mounted after him; for this act of bravery the king made him a lieutenant and gave him a patent of nobility.

Nothing now remained but that the Austrians should lay aside all thought of invading France, and apply their whole power to their own defence. Prince Charles, at the first news of the Prussian invasion, prepared to repass the Rhine. This the French, according to their contract with the King of Prussia, should have attempted to hinder; but they knew by experience the Austrians would not be beaten without resistance, and that resistance always incommodes an assailant. As the King of Prussia rejoiced in the distance of the Austrians, whom he considered as entangled in the French territories; the French rejoiced in the necessity of their return, and pleased themselves with the prospect of easy conquests, while powers whom they considered with equal malevolence should be employed in massacring each other.

Prince Charles took the opportunity of bright moonshine to repass the Rhine; and Noailles, who had early intelligence of his motions, gave him very little disturbance, but contented himself with attacking the rear-guard, and when they retired to the main body ceased his pursuit.

The King, upon the reduction of Prague, struck a medal, which had on one side a plan of the town, with this inscription:

"Prague taken by the King of Prussia,
September 16th, 1744;
For the third time in three years."

On the other side were two verses, in which he prayed, "That his Conquests might produce Peace." He then marched forward with the rapidity which constituted his military character, took possession of almost all Bohemia, and began to talk of entering Austria and besieging Vienna.

The queen was not yet wholly without resource. The elector of Saxony, whether invited or not, was not comprised in the union of Francfort; and as every sovereign is growing less as his next neighbour is growing greater, he could not heartily wish success to a confederacy which was to aggrandize the other powers of Germany. The Prussians gave him likewise a particular and immediate provocation to oppose them; for, when they departed to the conquest of Bohemia, with all the elation of imaginary success, they passed through his dominions with unlicensed and contemptuous disdain of his authority. As the approach of Prince Charles gave a new prospect of events, he was easily persuaded to enter into an alliance with the queen, whom he furnished with a very large body of troops.

The King of Prussia having left a garrison in Prague, which he commanded to put the burghers to death if they left their houses in the night, went forward to take the other towns and fortresses, expecting, perhaps, that Prince Charles would be interrupted in his march; but the French, though they appeared to follow him, either could not or would not overtake him.

In a short time, by marches pressed on with the utmost eagerness, Charles reached Bohemia, leaving the Bavarians to regain the possession of the wasted plains of their country, which their enemies who still kept the strong places, might again seize at will. At the approach of the Austrian army, the courage of the King of Prussia seemed to have failed him. He retired from post to post, and evacuated town after town, and fortress after fortress, without resistance, or appearance of resistance, as if he was resigning them to the rightful owners.

It might have been expected that he should have made some effort to rescue Prague; but, after a faint attempt to dispute the passage of the Elbe, he ordered his garrison of eleven thousand men to quit the place. They left behind them their magazines, and heavy artillery, among which were seven pieces of remarkable excellence, called "The Seven Electors." But they took with them their field cannon and a great number of carriages laden with stores and plunder, which they were forced to leave in their way to the Saxons and Austrians that harassed their march. They at last entered Silesia with the loss of about a third part.

The King of Prussia suffered much in his retreat; for besides the military stores, which he left every where behind him, even to the clothes of his troops, there was a want of provisions in his army, and consequently frequent desertions and many diseases; and a soldier sick or killed was equally lost to a flying army.

At last he re-entered his own territories, and, having stationed his troops in places of security, returned for a time to Berlin, where he forbade all to speak either ill or well of the campaign.

To what end such a prohibition could conduce, it is difficult to discover; there is no country in which men can be forbidden to know what they know, and what is universally known may as well be spoken. It is true, that in popular governments seditious discourses may inflame the vulgar; but in such governments they cannot be restrained, and in absolute monarchies they are of little effect.

When the Prussians invaded Bohemia, and this whole nation was fired with resentment, the King of England gave orders in his palace that none should mention his nephew with disrespect; by this command he maintained the decency necessary between princes, without enforcing, and probably without expecting obedience, but in his own presence.

The King of Prussia's edict regarded only himself, and therefore it is difficult to tell what was his motive, unless he intended to spare himself the mortification of absurd and illiberal flattery, which, to a mind stung with disgrace, must have been in the highest degree painful and disgusting.

Moderation in prosperity is a virtue very difficult to all mortals; forbearance of revenge, when revenge is within reach, is scarcely ever to be found among princes. Now was the time when the Queen of Hungary might perhaps have made peace on her own terms; but keenness of resentment, and arrogance of success, withheld her from the due use of the present opportunity. It is said that the King of Prussia in his retreat sent letters to Prince Charles, which were supposed to contain ample concessions, but were sent back unopened. The King of England offered likewise to mediate between them; but his propositions were rejected at Vienna, where a resolution was taken not only to revenge the interruption of their success on the Rhine by the recovery of Silesia, but to reward the Saxons for their seasonable help by giving them part of the Prussian dominions.

In the beginning of the year 1745, died the Emperor Charles of Bavaria; the treaty of Francfort was consequently at an end; and the King of Prussia, being no longer able to maintain the

character of auxiliary to the emperor, and having avowed no other reason for the war, might have honourably withdrawn his forces, and on his own principles have complied with terms of peace; but no terms were offered him; the queen pursued him with the utmost ardour of hostility, and the French left him to his own conduct and his own destiny.

His Bohemian conquests were already lost; and he was now chased back into Silesia, where, at the beginning of the year, the war continued in an equilibration by alternate losses and advantages. In April, the Elector of Bavaria seeing his dominions overrun by the Austrians, and receiving very little succour from the French, made a peace with the Queen of Hungary upon easy conditions, and the Austrians had more troops to employ against Prussia.

But the revolutions of war will not suffer human presumption to remain long unchecked. The peace with Bavaria was scarcely concluded, when the battle of Fontenoy was lost, and all the allies of Austria called upon her to exert her utmost power for the preservation of the Low Countries; and, a few days after the loss at Fontenoy, the first battle between the Prussians and the combined army of Austrians and Saxons was fought at Niedburgh, in Silesia.

The particulars of this battle were variously reported by the different parties, and published in the journals of that time; to transcribe them would be tedious and useless, because accounts of battles are not easily understood, and because there are no means of determining to which of the relations credit should be given. It is sufficient that they all end in claiming or allowing a complete victory to the King of Prussia, who gained all the Austrian artillery, killed four thousand, took seven thousand prisoners, with the loss, according to the Prussian narrative, of only sixteen hundred men.

He now advanced again into Bohemia, where, however, he made no great progress. The Queen of Hungary, though defeated, was not subdued. She poured in her troops from all parts to the reinforcement of Prince Charles, and determined to continue the struggle with all her power. The king saw that Bohemia was an unpleasing and inconvenient theatre of war, in which he should be ruined by a miscarriage, and should get little by a victory. Saxony was left defenceless, and, if it was conquered, might be plundered.

He therefore published a declaration against the Elector of Saxony, and, without waiting for reply, invaded his dominions. This invasion produced another battle at Standentz, which ended, as the former, to the advantage of the Prussians. The Austrians had some advantage in the beginning; and their irregular troops, who are always daring, and are always ravenous, broke into the Prussian camp, and carried away the military chest. But this was easily repaired by the spoils of Saxony.

The Queen of Hungary was still inflexible, and hoped that fortune would at last change. She recruited once more her army, and prepared to invade the territories of Brandenburgh; but the King of Prussia's activity prevented all her designs. One part of his forces seized Leipsic, and the other once more defeated the Saxons; the King of Poland fled from his dominions, Prince Charles retired into Bohemia. The King of Prussia entered Dresden as a conqueror, exacted very severe contributions from the whole country, and the Austrians and Saxons were at last compelled to receive from him such a peace as he would grant. He imposed no severe conditions except the payment of the contributions, made no new claim of dominions, and, with the Elector Palatine, acknowledged the Duke of Tuscany for emperor.

The lives of princes, like the histories of nations, have their periods. We shall here suspend our narrative of the King of Prussia, who was now at the height of human greatness, giving laws to his enemies, and courted by all the powers of Europe.

BROWNE.

Though the writer of the following Essays* seems to have had the fortune, common among men of letters, of raising little curiosity after his private life, and has, therefore, few memorials preserved of his felicities and misfortunes; yet, because an edition of a posthumous work appears imperfect and neglected, without some account of the author, it was thought necessary to attempt the gratification of that curiosity which naturally inquires by what peculiarities of nature or fortune eminent men have been distinguished, how uncommon attainments have been gained, and what influence learning had on its possessors, or virtue on its teachers.

Sir Thomas Browne was born at London, in the parish of St. Michael, in Cheapside, on the 19th of October, 1605.* His father was a merchant, of an ancient family at Upton, in Cheshire. Of the name or family of his mother I find no account.

Of his childhood or youth there is little known, except that he lost his father very early; that he was, according to the common † fate of orphans, defrauded by one of his guardians; and that he was placed for his education at the school of Winchester.

His mother, having taken ‡ three thousand pounds as the third part of her husband's property, left her son, by consequence, six thousand,

* "Christian Morals," first printed in 1756.—H.

* Life of Sir Thomas Browne, prefixed to the Antiquities of Norwich.

† Whitefoot's character of Sir Thomas Browne, in a marginal note.

‡ Life of Sir Thomas Browne.

a large fortune for a man destined to learning at that time, when commerce had not yet filled the nation with nominal riches. But it happened to him, as to many others, to be made poor by opulence; for his mother soon married Sir Thomas Dutton, probably by the inducement of her fortune; and he was left to the rapacity of his guardian, deprived now of both his parents, and therefore helpless and unprotected.

He was removed in the beginning of the year 1623, from Winchester to Oxford,* and entered a gentleman-commoner of Broadgate-hall, which was soon afterwards endowed, and took the name of Pembroke-college, from the Earl of Pembroke, then chancellor of the University. He was admitted to the degree of Bachelor of Arts, January 31st, 1626-7; being, as Wood remarks, the first man of eminence graduated from the new college, to which the zeal or gratitude of those that love it most can wish little better than that it may long proceed as it began.

Having afterwards taken his degree of Master of Arts, he turned his studies to physic,† and practised it for some time in Oxfordshire; but soon afterwards, either induced by curiosity, or invited by promises, he quitted his settlement, and accompanied ‡ his father-in-law, who had some employment in Ireland, in a visitation of the forts and castles, which the state of Ireland then made necessary.

He that has once prevailed on himself to break his connexions of acquaintance, and begin a wandering life, very easily continues it. Ireland had, at that time, very little to offer to the observation of a man of letters: he, therefore, passed ‡ into France and Italy; made some stay at Montpellier and Padua, which were then the celebrated schools of physic; and returning home through Holland, procured himself to be created doctor of physic at Leyden.

When he began his travels, or when he concluded them, there is no certain account; nor do there remain any observations made by him in his passage through those countries which he visited. To consider, therefore, what pleasure or instruction might have been received from the remarks of a man so curious and diligent, would be voluntarily to indulge a painful reflection, and load the imagination with a wish, which, while it is formed, is known to be vain. It is, however, to be lamented, that those who are most capable of improving mankind, very frequently neglect to communicate their knowledge; either because it is more pleasing to gather ideas than to impart them, or because, to minds naturally great, few things appear of so much importance as to deserve the notice of the public.

About the year 1634, § he is supposed to have returned to London; and the next year to have written his celebrated treatise, called "Religio Medici,"—the religion of a physician, ‖ which he declares himself never to have intended for the press, having composed it only for his own exercise and entertainment. It, indeed, contains many passages, which, relating merely to his own person, can be of no great importance to the public; but when it was written, it happened to him as to others, he was too much pleased with his performance, not to think that it might please others as much; he, therefore, communicated it to his friends, and receiving, I suppose, that exuberant applause with which every man repays the grant of perusing a manuscript, he was not very diligent to obstruct his own praise by recalling his papers, but suffered them to wander from hand to hand, till at last, without his own consent, they were, in 1642, given to a printer.

This has, perhaps, sometimes befallen others: and this, I am willing to believe, did really happen to Dr. Browne: but there is surely some reason to doubt the truth of the complaints so frequently made of surreptitious editions. A song, or an epigram, may be easily printed without the author's knowledge; because it may be learned when it is repeated, or may be written out with very little trouble; but a long treatise, however elegant, is not often copied by mere zeal or curiosity, but may be worn out in passing from hand to hand, before it is multiplied by a transcript. It is easy to convey an imperfect book, by a distant hand, to the press, and plead the circulation of a false copy as an excuse for publishing the true, or to correct what is found faulty or offensive, and charge the errors on the transcriber's depravations.

This is a stratagem, by which an author panting for fame, and yet afraid of seeming to challenge it, may at once gratify his vanity, and preserve the appearance of modesty; may enter the lists, and secure a retreat: and this candour might suffer to pass undetected as an innocent fraud, but that indeed no fraud is innocent; for the confidence which makes the happiness of society is in some degree diminished by every man whose practice is at variance with his words.

The "Religio Medici" was no sooner published than it excited the attention of the public, by the novelty of paradoxes, the dignity of sentiment, the quick succession of images, the multitude of abstruse allusions, the subtlety of disquisition, and the strength of language.

What is much read will be much criticised. The Earl of Dorset recommended this book to the perusal of Sir Kenelm Digby, who returned his judgment upon it, not in a letter, but a book; in which, though mingled with some positions fabulous and uncertain, there are acute remarks, just censures, and profound speculations; yet principal claim to admiration is, that * it was written in twenty-four hours, of which part was spent in procuring Browne's book, and part in reading it.

Of these animadversions, when they were yet not all printed, either officiousness or malice informed Dr. Browne; who wrote to Sir Kenelm with much softness and ceremony, declaring the unworthiness of his work to engage such notice, the intended privacy of the composition, and the corruptions of the impression: and received an answer equally genteel and respectful, containing high commendations of the piece, pompous professions of reverence, meek acknowledgments of inability, and anxious apologies for the hastiness of his remarks.

The reciprocal civility of authors is one of the most risible scenes in the farce of life. Who would not have thought, that these two luminaries of their age had ceased to endeavour to grow

* Wood's Athenæ Oxonienses. † Wood.
‡ Life of Sir Thomas Browne.
§ Biographia Britannica.
‖ Letter to Sir Kenelm Digby, prefixed to the "Religio Medici" fol. edit

* Digby's Letter to Browne, prefixed to the "Religio Medici," fol. edit.

bright by the obscuration of each other? yet the animadversions thus weak, thus precipitate, upon a book thus injured in the transcription, quickly passed the press; and "Religio Medici" was more accurately published, with an admonition prefixed "to those who have or shall peruse the observations upon a former corrupt copy;" in which there is a severe censure, not upon Digby, who was to be used with ceremony, but upon the observator who had usurped his name; nor was this invective written by Dr. Browne, who was supposed to be satisfied with his opponent's apology; but by some officious friend, zealous for his honour, without his consent.

Browne has, indeed, in his own preface, endeavoured to secure himself from rigorous examination, by alleging, that "many things are delivered rhetorically, many expressions merely tropical, and therefore many things to be taken in a soft and flexible sense, and not to be called unto the rigid test of reason." The first glance upon this book will indeed discover examples of this liberty of thought and expression: "I could be content (says he) to be nothing almost to eternity, if I might enjoy my Saviour at the last." He has little acquaintance with the acuteness of Browne, who suspects him of a serious opinion, that any thing can be "almost eternal," or that any time beginning and ending is not infinitely less than infinite duration.

In this book he speaks much, and, in the opinion of Digby, too much of himself; but with such generality and conciseness as affords very little light to his biographer: he declares, that, besides the dialects of different provinces, he understood six languages; that he was no stranger to astronomy; and that he had seen several countries; but what most awakens curiosity is, his solemn assertion, that "his life has been a miracle of thirty years; which to relate were not history, but a piece of poetry, and would sound like a fable."

There is, undoubtedly, a sense in which all life is miraculous; as it is a union of powers of which we can image no connexion, a succession of motions of which the first cause must be supernatural; but life, thus explained, whatever it may have of miracle, will have nothing of fable; and, therefore, the author undoubtedly had regard to something, by which he imagined himself distinguished from the rest of mankind.

Of these wonders, however, the view that can be now taken of his life offers no appearance. The course of his education was like that of others, such as put him little in the way of extraordinary casualties. A scholastic and academical life is very uniform; and has, indeed, more safety than pleasure. A traveller has greater opportunities of adventure; but Browne traversed no unknown seas, or Arabian deserts; and, surely, a man may visit France and Italy, reside at Montpellier and Padua, and at last take his degree at Leyden, without any thing miraculous. What it was that would, if it was related, sound so poetical and fabulous, we are left to guess; I believe without hope of guessing rightly. The wonders probably were transacted in his own mind; self-love, co-operating with an imagination vigorous and fertile as that of Browne, will find or make objects of astonishment in every man's life; and, perhaps, there is no human being, however hid in the crowd from the observation of his fellow mortals, who if he has leisure and disposition to recollect his own thoughts and actions, will not conclude his life in some sort a miracle, and imagine himself distinguished from all the rest of his species by many discriminations of nature or of fortune.

The success of this performance was such, as might naturally encourage the author to new undertakings. A gentleman of Cambridge,* whose name was Merryweather, turned it not inelegantly into Latin; and from his version it was again translated into Italian, German Dutch and French; and at Strasburg the Latin translation was published with large notes, by Levinus Nicolaus Moltkenius. Of the English annotations, which in all the editions from 1644, accompany the book, the author is unknown.

Of Merryweather, to whose zeal Browne was so much indebted for the sudden extension of his renown, I know nothing, but that he published a small treatise for the instruction of young persons in the attainment of the Latin style. He printed his translation in Holland with some difficulty.† The first printer to whom he offered it carried it to Salmasius, "who laid it by (says he) in state for three months," and then discouraged its publication: it was afterwards rejected by two other printers, and at last was received by Hackius.

The peculiarities of this book raised the author, as is usual, many admirers and many enemies; but we know not of more than one professed answer, written under‡ the title of "Medicus Medicatus," by Alexander Ross, which was universally neglected by the world.

At the time when this book was published, Dr. Browne resided at Norwich, where he had settled in 1636, by§ the persuasion of Dr. Lushington, his tutor, who was then rector of Barnham West-gate in the neighbourhood. It is recorded by Wood, that his practise was very extensive, and that many patients resorted to him. In 1637‖ he was incorporated doctor of physic in Oxford.

He married in 1641¶ Mrs. Mileham, of a good family in Norfolk; "a lady (says Whitefoot) of such symmetrical proportion to her worthy husband, both in the graces of her body and mind, that they seemed to come together by a kind of natural magnetism."

This marriage could not but draw the raillery of contemporary wits** upon a man who had just been wishing in his new book, "that we might procreate like trees, without conjunction," and had†† lately declared, that "the whole world was made for man, but only the twelfth part of man for woman;" and, that "man is the whole world, but woman only the rib or crooked part of man."

Whether the lady had been yet informed of these contemptuous positions, or whether she was pleased with the conquest of so formidable a rebel, and considered it as a double triumph, to attract so much merit, and overcome so powerful prejudices, or whether, like most others, she married upon mingled motives, between convenience and inclination; she had, however, no reason to repent for she lived happily with him one-and-forty years, and bore him ten children, of whom

* Life of Sir Thomas Browne.
† Merryweather's letter, inserted in the Life of Sir Thomas Browne.
‡ Life of Sir Thomas Browne.
§ Wood's Ath. Ox.
‖ Wood.
¶ Whitefoot.
** Howel's Letters.
†† Religio Medici.

one son and three daughters outlived their parents: she survived him two years, and passed her widowhood in plenty, if not in opulence.

Browne, having now entered the world as an author, and experienced the delights of praise and molestations of censure, probably found his dread of the public eye diminished; and therefore was not long before he trusted his name to the critics a second time; for in 1646* he printed "Enquiries into vulgar and common Errours;" a work, which as it arose not from fancy and invention, but from observation and books, and contained not a single discourse of one continued tenor, of which the latter part arose from the former, but an enumeration of many unconnected particulars, must have been the collection of years, and the effect of a design early formed and long pursued, to which his remarks had been continually referred, and which arose gradually to its present bulk by the daily aggregation of new particles of knowledge. It is indeed to be wished that he had longer delayed the publication, and added what the remaining part of his life might have furnished: the thirty-six years which he spent afterwards in study and experience, would doubtless have made large additions to an "Enquiry into vulgar Errours." He published in 1673 the sixth edition, with some improvements; but I think rather with explication of what he had already written, than any new heads of disquisition. But with the work such as the author, whether hindered from continuing it by eagerness of praise, or weariness of labour, thought fit to give, we must be content; and remember, that in all sublunary things there is something to be wished, which we must wish in vain.

This book, like his former, was received with great applause, was answered by Alexander Ross, and translated into Dutch and German, and, not many years ago, into French. It might now be proper, had not the favour with which it was at first received filled the kingdom with copies, to reprint it with notes, partly supplemental, and partly emendatory, to subjoin those discoveries which the industry of the last age has made, and correct those mistakes which the author has committed not by idleness or negligence, but for want of Boyle's and Newton's philosophy.

He appears indeed to have been willing to pay labour for truth. Having heard a flying rumour of sympathetic needles, by which, suspended over a circular alphabet, distant friends or lovers might correspond, he procured two such alphabets to be made, touched his needles with the same magnet, and placed them upon proper spindles: the result was, that when he moved one of his needles, the other, instead of taking by sympathy the same direction, "stood like the pillars of Hercules." That it continued motionless, will be easily believed; and most men would have been content to believe it, without the labour of so hopeless an experiment. Browne might himself have obtained the same conviction by a method less operose, if he had thrust his needles through corks, and set them afloat in two basons of water.

Notwithstanding his zeal to detect old errors, he seems not very easy to admit new positions, for he never mentions the motion of the earth but with contempt and ridicule, though the opinion which admits it was then growing popular, and was surely plausible, even before it was confirmed by later observations.

The reputation of Browne encouraged some low writer to publish, under his name, a book called "Nature's Cabinet unlocked,"† translated, according to Wood, from the physics of Magirus; of which Browne took care to clear himself, by modestly advertising, that "if any man‡ had been benefited by it, he was not so ambitious as to challenge the honour thereof, as having no hand in that work."

In 1658, the discovery of some ancient urns in Norfolk gave him occasion to write "*Hydriotaphia*, Urn-burial, or a Discourse of Sepulchral Urns," in which he treats, with his usual learning, on the funeral rites of the ancient nations; exhibits their various treatment of the dead; and examines the substances found in his Norfolcian urns. There is, perhaps, none of his works which better exemplifies his reading or memory. It is scarcely to be imagined, how many particulars he has amassed together, in a treatise which seems to have been occasionally written; and for which, therefore, no materials could have been previously collected. It is indeed, like other treatises of antiquity, rather for curiosity than use; for it is of small importance to know which nation buried their dead in the ground, which threw them into the sea, or which gave them to the birds and beasts; when the practice of cremation began, or when it was disused; whether the bones of different persons were mingled in the same urn; what oblations were thrown into the pyre; or how the ashes of the body were distinguished from those of other substances. Of the uselessness of these inquiries Browne seems not to have been ignorant; and therefore concludes them with an observation which can never be too frequently recollected:

"All or most apprehensions rested in opinions of some future being, which, ignorantly or coldly believed, begat those perverted conceptions, ceremonies, sayings, which christians pity or laugh at. Happy are they which live not in that disadvantage of time, when men could say little for futurity, but from reason; whereby the noblest mind fell often upon doubtful deaths, and melancholy dissolutions; with these hopes Socrates warmed his doubtful spirits against the cold potion; and Cato, before he durst give the fatal stroke, spent part of the night in reading the immortality of Plato, thereby confirming his wavering hand unto the animosity of that attempt.

"It is the heaviest stone that melancholy can throw at a man, to tell him that he is at the end of his nature; or that there is no further state to come, unto which this seems progressional, and otherwise made in vain: without this accomplishment, the natural expectation and desire of such a state were but a fallacy in nature; unsatisfied considerators would quarrel at the justness of the constitution, and rest content that Adam had fallen lower, whereby, by knowing no other original, and deeper ignorance of themselves, they might have enjoyed the happiness of inferior creatures, who in tranquillity possess their constitutions, as having not the apprehension to deplore their own natures; and being framed below the circumference of these hopes of cognition of better things, the wisdom of God hath necessi-

* Life of Sir Thomas Browne.

† Wood, and Life of Sir Thomas Browne.

‡ At the end of Hydriotaphia.

tated their contentment. But the superior ingredient and obscured part of ourselves, whereto all present felicities afford no resting contentment, will be able at last to tell us we are more than our present selves: and evacuate such hopes in the fruition of their own accomplishments."

To his treatise on "Urn-burial" was added "The Garden of Cyrus, or the quincunxial lozenge, or network plantation of the Ancients, artificially, naturally, mystically, considered." This discourse he begins with the "Sacred Garden," in which the first man was placed; and deduces the practice of horticulture from the earliest accounts of antiquity, to the time of the Persian Cyrus, the first man whom we actually know to have planted a quincunx; which, however, our author is inclined to believe of longer date, and not only discovers it in the description of the hanging gardens of Babylon, but seems willing to believe, and to persuade his reader, that it was practised by the feeders on vegetables before the flood.

Some of the most pleasing performances have been produced by learning and genius exercised upon subjects of little importance. It seems to have been in all ages the pride of wit, to show how it could exalt the low, and amplify the little. To speak not inadequately of things really and naturally great, is a task not only difficult but disagreeable; because the writer is degraded in his own eyes by standing in comparison with his subject, to which he can hope to add nothing from his imagination; but it is a perpetual triumph of fancy to expand a scanty theme, to raise glittering ideas from obscure properties, and to produce to the world an object of wonder to which nature had contributed little. To this ambition, perhaps, we owe the frogs of Homer, the gnat and the bees of Virgil, the butterfly of Spenser, the shadow of Wowerus, and the quincunx of Browne.

In the prosecution of this sport of fancy, he considers every production of art and nature in which he could find any decussation or approaches to the form of a quincunx; and, as a man once resolved upon ideal discoveries seldom searches long in vain, he finds his favourite figure in almost every thing, whether natural or invented, ancient or modern, rude or artificial, sacred or civil; so that a reader, not watchful against the power of his infusions, would imagine that decussation was the great business of the world, and that nature and art had no other purpose than to exemplify and imitate a quincunx.

To show the excellence of this figure he enumerates all its properties; and finds in it almost every thing of use or pleasure: and to show how readily he supplies what we cannot find, one instance may be sufficient: "though therein (says he) we meet not with right angles, yet every rhombus containing four angles equal unto two right, it virtually contains two right in every one."

The fanciful sports of great minds are never without some advantage to knowledge. Browne has interspersed many curious observations on the form of plants, and the laws of vegetation; and appears to have been a very accurate observer of the modes of germination, and to have watched with great nicety the evolution of the parts of plants from their seminal principles.

He is then naturally led to treat of the number Five; and finds, that by this number many things are circumscribed; that there are five kinds of vegetable productions, five sections of a cone, five orders of architecture, and five acts of a play. And observing that five was the ancient conjugal, or wedding number, he proceeds to a speculation which I shall give in his own words: "the ancient numerists made out the conjugal number by two and three, the first parity and imparity, the active and passive digits, the material and formal principles in generative societies."

These are all the tracts which he published. But many papers were found in his closet: "some of them, (says Whitefoot,) designed for the press, were often transcribed and corrected by his own hand, after the fashion of great and curious writers."

Of these, two collections have been published; one by Dr. Tenison, the other in 1722, by a nameless editor. Whether the one or the other selected those pieces which the author would have preferred, cannot be known; but they have both the merit of giving to mankind what was too valuable to be suppressed; and what might, without their interposition, have perhaps perished among other innumerable labours of learned men, or have been burnt in a scarcity of fuel, like the papers of Peireskius.

The first of these posthumous treatises contains "Observations upon several Plants mentioned in Scripture:" these remarks, though they do not immediately either rectify the faith, or refine the morals of the reader, yet are by no means to be censured as superfluous niceties, or useless speculations; for they often show some propriety of description, or elegance of allusion, utterly undiscoverable to readers not skilled in oriental botany; and are often of more important use, as they remove some difficulty from narratives, or some obscurity from precepts.

The next is, "Of Garlands, or coronary and garland Plants;" a subject merely of learned curiosity, without any other end than the pleasure of reflecting on ancient customs, or on the industry with which studious men have endeavoured to recover them.

The next is a letter, "On the Fishes eaten by our Saviour with his Disciples, after his Resurrection from the Dead:" which contains no determinate resolution of the question, what they were, for indeed it cannot be determined. All the information that diligence or learning could supply consists in an enumeration of the fishes produced in the waters of Judea.

Then follow, "Answers to certain Queries about Fishes, Birds, and Insects;" and "A Letter of Hawks, and Falconry ancient and modern:" in the first of which he gives the proper interpretation of some ancient names of animals, commonly mistaken; and in the other has some curious observations on the art of hawking, which he considers as a practice unknown to the ancients. I believe all our sports of the field are of Gothic original; the ancients neither hunted by the scent, nor seemed much to have practised horsemanship as an exercise; and though in their works there is mention of *aucupium* and *viscatio*, they seem no more to have been considered as diversions than agriculture or any other manual labour.

In two more letters he speaks of the *cymbals of the Hebrews*, but without any satisfactory determination; and of *ropalic or gradual verses*, that is, of verses beginning with a word of one syllable,

and proceeding by words of which each has a syllable more than the former; as,

"O deus, æterno stationis conciliator."
Ausonius.

And after this manner pursuing the hint, he mentions many other restrained methods of versifying, to which industrious ignorance has sometimes voluntarily subjected itself.

His next attempt is "On Languages, and particularly the Saxon Tongue." He discourses with great learning, and generally with great justness, of the derivation and changes of languages; but, like other men of multifarious learning, he receives some notions without examination. Thus he observes, according to the popular opinion, that the Spaniards have retained so much Latin as to be able to compose sentences that shall be at once grammatically Latin and Castilian: this will appear very unlikely to a man that considers the Spanish terminations; and Howell who was eminently skilful in the three provincial languages, declares, that after many essays he never could effect it.*

The principal design of this letter is to show the affinity between the modern English and the ancient Saxon; and he observes very rightly, that, "though we have borrowed many substantives, adjectives, and some verbs, from the French; yet the great body of numerals, auxiliary verbs, articles, pronouns, adverbs, conjunctions, and prepositions, which are the distinguishing and lasting parts of a language, remain with us from the Saxon.

To prove this position more evidently, he has drawn up a short discourse of six paragraphs, in Saxon and English; of which every word is the same in both languages, excepting the terminations and orthography. The words are indeed Saxon, but the phraseology is English; and, I think, would not have been understood by Bede or Elfric, notwithstanding the confidence of our author. He has, however, sufficiently proved his position, that the English resembles its paternal language more than any modern European dialect.

There remain five tracts of this collection yet unmentioned; one, "Of artificial Hills, Mounts, or Barrows in England," in reply to an interrogatory letter of E. D. whom the writers of the Biographia Britannica suppose to be, if rightly printed, W. D. or Sir William Dugdale, one of Browne's correspondents. These are declared by Browne, in concurrence, I think, with all other antiquaries, to be for the most part funeral monuments. He proves, that both the Danes and Saxons buried their men of eminence under piles of earth, "which admitting (says he) neither ornament, epitaph, nor inscription, may, if earthquakes spare them, outlast other monuments; obelisks have their term, and pyramids will tumble; but these mountainous monuments may stand, and are like to have the same period with the earth."

In the next, he answers two geographical questions; one concerning Troas, mentioned in the Acts and Epistles of St. Paul, which he determines to be the city built near the ancient Ilium; and the other concerning the Dead Sea, of which he gives the same account with other writers.

Another letter treats "Of the Answers of the Oracle of Apollo, at Delphos," to Crœsus, King of Lydia. In this tract nothing deserves notice, more than that Browne considers the oracles as evidently and indubitably supernatural, and founds all his disquisition upon that postulate. He wonders why the physiologists of old, having such means of instruction, did not inquire into the secrets of nature: but judiciously concludes, that such questions would probably have been vain; "for in matters cognoscible, and formed for our disquisition, our industry must be our Oracle, and reason our Apollo."

The pieces that remain are, "A Prophecy concerning the future State of several Nations;" in which Browne plainly discovers his expectation to be the same with that entertained lately with more confidence by Dr. Berkeley, "that America will be the seat of the fifth empire;" and "Museum clausum, sive Bibliotheca abscondita;" in which the author amuses himself with imagining the existence of books and curiosities, either never in being or irrevocably lost.

These pieces I have recounted as they are ranged in Tenison's collection, because the editor has given no account of the time at which any of them were written. Some of them are of little value, more than as they gratify the mind with the picture of a great scholar, turning his learning into amusement; or show upon how great a variety of inquiries the same mind has been successfully employed.

The other collection of his posthumous pieces, published in octavo, London, 1722, contains, "*Repertorium;* or, some Account of the Tombs and Monuments in the Cathedral of Norwich:" where, as Tenison observes, there is not matter proportionate to the skill of the antiquary.

The other pieces are "Answers to Sir William Dugdale's Inquiries about the Fens; a letter concerning Ireland; another relating to Urns newly discovered; some short strictures on different subjects; and a letter to a friend, on the death of his intimate friend," published singly by the author's son in 1690.

There is inserted in the Biographia Britannica, "A letter containing instructions for the study of Physic;" which, with the essays here offered to the public, completes the works of Dr. Browne.

To the life of this learned man there remains little to be added, but that in 1665, he was chosen honorary fellow of the college of physicians, as a man, "Virtute et literis ornatissimus,"—eminently embellished with literature and virtue: and, in 1671, received, at Norwich, the honour of knighthood from Charles II. a prince, who, with many frailties and vices, had yet skill to discover excellence, and virtue to reward it with such honorary distinctions at least as cost him nothing, yet, conferred by a king so judicious and so much beloved, had the power of giving merit new lustre and greater popularity.

Thus he lived in high reputation, till in his seventy-sixth year he was seized with a colic,

* Howell, in his Instructions for Foreign Travel asserts directly the reverse of what Johnson here ascribes to him: "I have beaten my brains (he says) to make one sentence good Italian and congruous Latin, but could never do it; but in Spanish it is very feasible, as, for example, in this stanza:

Infausta Græcia tu paris gentes
Lubricas, sed amicitias dolosas
Machinando fraudes cautilosas
Ruinando animas innocentes,

which is good Latin enough; and yet is vulgar Spanish, intelligible by every plebeian."

which, after having tortured him about a week, put an end to his life at Norwich, on his birthday, October 19th, 1682.* Some of his last words were expressions of submission to the will of God, and fearlessness of death.

He lies buried in the church of St. Peter Mancroft, in Norwich, with this inscription on a mural monument, placed on the south pillar of the altar:

M. S.
Hic situs est THOMAS BROWNE, M. D.
Et miles.
Anno 1605, Londini natus;
Generosa familia apud Upton
In agro Cestriensi oriundus.
Schola primum Wintoniensi, postea
In Coll. Pembr.
Apud Oxonienses bonis literis
Haud leviter imbutus;
In urbe hac Nordovicensi medicinam
Arte egregia, et felici successu professus;
Scriptis quibus tituli, RELIGIO MEDICI
Et PSEUDODOXIA EPIDEMICA, aliisque
Per orbem notissimus.
Vir prudentissimus, integerrimus, doctissimus;
Obiit Octob. 19, 1682.
Pie posuit mœstissima conjux
Da. Doroth. Br.

Near the foot of this pillar
Lies Sir Thomas Browne, knt. and doctor in physic,
Author of Religio Medici, and other learned books,
Who practised physic in this city 46 years,
And died Oct. 1682, in the 77th year of his age.
In memory of whom,
Dame Dorothy Browne, who had been his affectionate
Wife 47 years, caused this monument to be
Erected.

Besides this lady, who died in 1685, he left a son and three daughters. Of the daughters nothing very remarkable is known: but his son Edward Browne, requires a particular mention.

He was born about the year 1642; and, after having passed through the classes of the school at Norwich, became bachelor of physic at Cambridge; and afterwards removing to Merton College, in Oxford, was admitted there to the same degree, and afterwards made a doctor. In 1668, he visited part of Germany; and in the year following made a wider excursion into Austria, Hungary, and Thessaly; where the Turkish sultan then kept his court at Larissa. He afterwards passed through Italy. His skill in natural history made him particularly attentive to mines and metallurgy. Upon his return he published an account of the countries through which he had passed; which I have heard commended by a learned traveller, who has visited many places after him, as written with scrupulous and exact veracity, such as is scarcely to be found in any other book of the same kind. But whatever it may contribute to the instruction of a naturalist, I cannot recommend it as likely to give much pleasure to common readers; for whether it be that the world is very uniform, and therefore he who is resolved to adhere to truth will have few novelties to relate; or that Dr. Browne was, by the train of his studies, led to inquire most after those things by which the greatest part of mankind is little affected; a great part of his book seems to contain very unimportant accounts of his passage from one place where he saw little, to another where he saw no more.

Upon his return, he practised physic in London; was made physician first to Charles II. and afterwards, in 1682, to St. Bartholomew's Hospital. About the same time he joined his name to those of many other eminent men, in "a translation of Plutarch's Lives." He was first censor, then elect, and treasurer of the college of physicians; of which, in 1705, he was chosen president, and held his office till in 1708, he died in a degree of estimation suitable to a man so variously accomplished, that King Charles had honoured him with this panegyric, that "he was as learned as any of the college, and as well-bred as any of the court."

Of every great and eminent character, part breaks forth into public view, and part lies hid in domestic privacy. Those qualities, which have been exerted in any known and lasting performances, may, at any distance of time, be traced and estimated; but silent excellencies are soon forgotten; and those minute peculiarities which discriminate every man from all others, if they are not recorded by those whom personal knowledge enables to observe them, are irrecoverably lost. This mutilation of character must have happened, among many others, to Sir Thomas Browne, had it not been delineated by his friend, Mr. Whitefoot, "who esteemed it an especial favour of Providence, to have had a particular acquaintance with him for two-thirds of his life." Part of his observations I shall therefore copy.

"For a character of his person, his complexion and hair was answerable to his name; his stature was moderate, and a habit of body neither fat nor lean, but εὐσάρκος.

"In his habit of clothing, he had an aversion to all finery, and affected plainness both in the fashion and ornaments. He ever wore a cloak or boots, when few others did. He kept himself always very warm, and thought it most safe so to do, though he never loaded himself with such a multitude of garments, as Suetonius reports of Augustus, enough to clothe a good family.

"The horizon of his understanding was much larger than the hemisphere of the world: all that was visible in the heavens he comprehended so well, that few that are under them knew so much: he could tell the number of the visible stars in his horizon, and call them all by their names that had any; and of the earth he had such a minute and exact geographical knowledge, as if he had been by Divine Providence ordained surveyor-general of the whole terrestrial orb, and its products, minerals, plants, and animals. He was so curious a botanist, that, besides the specifical distinctions, he made nice and elaborate observations, equally useful as entertaining.

"His memory, though not so eminent as that of Seneca or Scaliger, was capacious and tenacious, insomuch as he remembered all that was remarkable in any book that he had read; and not only knew all persons again that he had ever seen at any distance of time, but remembered the circumstances of their bodies, and their particular discourses and speeches.

"In the Latin poets he remembered every toing that was acute and pungent; he had read most of the historians, ancient and modern, wherein his observations were singular, not taken notice of by common readers; he was excellent company when he was at leisure, and expressed more light than heat in the temper of his brain.

"He had no despotical power over his affections and passions, (that was a privilege of original perfection, forfeited by the neglect of the use of it,) but as large a political power over them as any Stoic, or man of his time; whereof he gave

* Browne's Remains. Whitefoot.

so great experiment, that he hath very rarely been known to have been overcome with any of them. The strongest that were found in him, both of the irascible and concupiscible, were under the control of his reason. Of admiration, which is one of them, being the only product either of ignorance or uncommon knowledge, he had more and less than other men, upon the same account of his knowing more than others; so that though he met with many rarities, he admired them not so much as others do.

"He was never seen to be transported with mirth, or dejected with sadness; always cheerful but rarely merry, at any sensible rate; seldom heard to break a jest; and when he did, he would be apt to blush at the levity of it: his gravity was natural, without affectation.

"His modesty was visible in a natural habitual blush, which was increased upon the least occasion, and oft discovered without any observable cause.

"They that knew no more of him than by the briskness of his writings, found themselves deceived in their expectation, when they came in his company, noting the gravity and sobriety of his aspect and conversation; so free from loquacity or much talkativeness, that he was sometimes difficult to be engaged in any discourse; though when he was so, it was always singular, and never trite or vulgar. Parsimonious in nothing but his time, whereof he made as much improvement, with as little loss as any man in it: when he had any to spare from his drudging practice, he was scarce patient of any diversion from his study; so impatient of sloth and idleness, that he would say he could not do nothing.

"Sir Thomas understood most of the European languages; viz. all that are in Hutter's Bible, which he made use of. The Latin and Greek he understood critically; the Oriental languages, which never were vernacular in this part of the world, he thought the use of them would not answer the time and pains of learning them; yet had so great a veneration for the matrix of them, viz. the Hebrew, consecrated to the oracles of God, that he was not content to be totally ignorant of it; though very little of his science is to be found in any books of that primitive language.

"And though much is said to be written in the derivative idioms of that tongue, especially the Arabic, yet he was satisfied with the translations, wherein he found nothing admirable.

"In his religion he continued in the same mind which he had declared in his first book, written when he was but thirty years old, his *Religio Medici*, wherein he fully assented to that of the church of England, preferring it before any in the world, as did the learned Grotius. He attended the public service very constantly, when he was not withheld by his practice; never missed the sacrament in his parish, if he were in town; read the best English sermons he could hear of, with liberal applause; and delighted not in controversies. In his last sickness, wherein he continued about a week's time, enduring great pain of the colic, besides a continual fever, with as much patience as hath been seen in any man, without any pretence of Stoical apathy, animosity, or vanity of not being concerned thereat, or suffering no impeachment of happiness.—*Nihil agis, dolor.*

"His patience was founded upon the Christian philosophy, and a sound faith of God's providence, and a meek and holy submission thereunto, which he expressed in few words. I visited him near his end, when he had not strength to hear or speak much; the last words which I heard from him were, besides some expressions of dearness, that he did freely submit to the will of God, being without fear: he had often triumphed over the king of terrors in others, and given many repulses in the defence of patients; but, when his own turn came, he submitted with a meek, rational, and religious courage.

"He might have made good the old saying of *Dat Galenus opes*, had he lived in a place that could have afforded it. But his indulgence and liberality to his children, especially in their travels, two of his sons in divers countries, and two of his daughters in France, spent him more than a little. He was liberal in his house-entertainments and in his charity; he left a comfortable, but no great estate, both to his lady and children, gained by his own industry.

"Such was his sagacity and knowledge of all history, ancient and modern, and his observations thereupon so singular, that it hath been said by them that knew him best, that if his profession, and place of abode, would have suited his ability, he would have made an extraordinary man for the privy council, not much inferior to the famous Padre Paulo, the late oracle of the Venetian state.

"Though he were no prophet, nor son of a prophet, yet in that faculty which comes nearest it he excelled, i. e. the stochastic, wherein he was seldom mistaken as to future events, as well public as private; but not apt to discover any presages or superstition."

It is observable, that he, who in his earlier years had read all the books against religion, was in the latter part of his life averse from controversies. To play with important truths, to disturb the repose of established tenets, to subtilize objections, and elude proof, is too often the sport of youthful vanity, of which maturer experience commonly repents. There is a time when every man is weary of raising difficulties only to task himself with the solution, and desires to enjoy truth without the labour or hazard of contest. There is, perhaps, no better method of encountering these troublesome irruptions of skepticism, with which inquisitive minds are frequently harassed, than that which Browne declares himself to have taken: "If there arise any doubts in my way I do forget them; or at least defer them, till my better settled judgment, and more manly reason be able to resolve them: for I perceive, every man's reason is his best *Œdipus*, and will, upon a reasonable truce, find a way to loose those bonds, wherewith the subtilties of error have enchained our more flexible and tender judgments."

The foregoing character may be confirmed and enlarged by many passages in the "Religio Medici;" in which it appears, from Whitefoot's testimony, that the author, though no very sparing panegyrist of himself, had not exceeded the truth, with respect to his attainments or visible qualities.

There are, indeed, some interior and secret virtues, which a man may sometimes have without the knowledge of others; and may sometimes assume to himself, without sufficient reasons for his opinion. It is charged upon Browne, by Dr. Watts, as an instance of arrogant temerity, that, after a long detail of his attainments, he declares himself to have escaped "the first and father-sin of pride." A perusal of the "Religio Medici" will not much contribute to produce a belief of the

author's exemption from this father-sin: pride is a vice, which pride itself inclines every man to find in others, and to overlook in himself.

As easily may we be mistaken in estimating our own courage, as our own humility; and therefore, when Browne shows himself persuaded, that "he could lose an arm without a tear, or with a few groans be quartered to pieces," I am not sure that he felt in himself any uncommon powers of endurance; or, indeed, any thing more than a sudden effervescence of imagination, which, uncertain and involuntary as it is, he mistook for settled resolution.

"That there were not many extant, that in a noble way feared the face of death less than himself," he might likewise believe at a very easy expense, while death was yet at a distance; but the time will come to every human being, when it must be known how well he can bear to die; and it has appeared that our author's fortitude did not desert him in the great hour of trial.

It was observed by some of the remarkers on the "Religio Medici," that "the author was yet alive, and might grow worse as well as better;" it is therefore happy, that this suspicion can be obviated by a testimony given to the continuance of his virtue, at a time when death had set him free from danger of change, and his panegyrist from temptation to flattery.

But it is not on the praises of others, but on his own writings, that he is to depend for the esteem of posterity; of which he will not easily be deprived while learning shall have any reverence among men; for there is no science in which he does not discover some skill; and scarce any kind of knowledge, profane or sacred, abstruse or elegant, which he does not appear to have cultivated with success.

His exuberance of knowledge, and plenitude of ideas, sometimes obstruct the tendency of his reasoning and the clearness of his decisions; on whatever subject he employed his mind, there started up immediately so many images before him, that he lost one by grasping another. His memory supplied him with so many illustrations, parallel or dependent notions, that he was always starting into collateral considerations: but the spirit and vigour of his pursuit always gives delight; and the reader follows him, without reluctance, through his mazes, in themselves flowery and pleasing, and ending at the point originally in view.

"To have great excellences and great faults, *magnæ virtutes, nec minora vitia*, is the poesy," says our author, "of the best natures." This poesy may be properly applied to the style of Browne; it is vigorous, but rugged; it is learned, but pedantic; it is deep, but obscure; it strikes, but does not please; it commands, but does not allure: his troops are harsh, and his combinations uncouth. He fell into an age in which our language began to lose the stability which it had obtained in the time of Elizabeth; and was considered by every writer as a subject on which he might try his plastic skill, by moulding it according to his own fancy. Milton, in consequence of this encroaching license, began to introduce the Latin idiom: and Browne, though he gave less disturbance to our structures in phraseology, yet poured in a multitude of exotic words; many, indeed, useful and significant, which, if rejected, must be supplied by circumlocution, such as *commensality* for the state of many living at the same table; but many superfluous, as a *paralogical* for an unreasonable doubt; and some so obscure, that they conceal his meaning rather than explain it, as *arthritical analogies*, for parts that serve some animals in the place of joints.

His style is, indeed, a tissue of many languages; a mixture of heterogeneous words, brought together from distant regions, with terms originally appropriated to one art, and drawn by violence into the service of another. He must, however, be confessed to have augmented our philosophical diction; and in defence of his uncommon words and expressions, we must consider, that he had uncommon sentiments, and was not content to express in many words that idea for which any language could supply a single term.

But his innovations are sometimes pleasing, and his temerities happy: he has many *verba ardentia*, forcible expressions, which he would never have found but by venturing to the utmost verge of propriety; and flights which would never have been reached, but by one who had very little fear of the shame of falling.

There remains yet an objection against the writings of Browne, more formidable than the animadversions of criticism. There are passages from which some have taken occasion to rank him among deists, and others among atheists. It would be difficult to guess how any such conclusion should be formed, had not experience shown that there are two sorts of men willing to enlarge the catalogue of infidels.

It has been long observed, that an atheist has no just reason for endeavouring conversions; and yet none harass those minds which they can influence with more importunity of solicitation to adopt their opinions. In proportion as they doubt the truth of their own doctrines, they are desirous to gain the attestation of another understanding and industriously labour to win a proselyte, and eagerly catch at the slightest pretence to dignify their sect with a celebrated name.*

The others become friends to infidelity only by unskilful hostility; men of rigid orthodoxy, cautious conversation, and religious asperity. Among these, it is too frequently the practice, to make in their heat concessions to atheism, or deism, which their most confident advocates had never dared to claim, or to hope. A sally of levity, an idle paradox, an indecent jest, an unreasonable objection, are sufficient, in the opinion of these men, to efface a name from the lists of christianity, to exclude a soul from everlasting life. Such men are so watchful to censure, that they have seldom much care to look for favourable interpretations of ambiguities, to set the general tenor of life against single failures, or to know how soon any slip of inadvertency has been expiated by sorrow and retraction; but let fly their fulminations, without mercy or prudence, against slight offences or casual temerities, against crimes never committed, or immediately repented.

The infidel knows well what he is doing. He is endeavouring to supply, by authority, the deficiency of his arguments; and to make his cause less invidious, by showing numbers on his side: he will, therefore, not change his conduct, till he reforms his principles. But the zealot should re-

* Therefore no heretics desire to spread
Their wild opinions like these Epicures.
For so their staggering thoughts are computed,
And other men's assent their doubt assures.
Davies.

collect, that he is labouring by this frequency of excommunication, against his own cause, and voluntarily adding strength to the enemies of truth. It must always be the condition of a great part of mankind to reject and embrace tenets upon the authority of those whom they think wiser than themselves; and, therefore, the addition of every name to infidelity in some degree invalidates that argument upon which the religion of multitudes is necessarily founded.

Men may differ from each other in many religious opinions, and yet all may retain the essentials of christianity; men may sometimes eagerly dispute, and yet not differ much from one another: the rigorous persecutors of error should, therefore, enlighten their zeal with knowledge, and temper their orthodoxy with charity; that charity, without which orthodoxy is vain; charity that "thinketh no evil," but "hopeth all things," and "endureth all things."

Whether Browne has been numbered among the contemners of religion by the fury of its friends, or the artifice of its enemies, it is no difficult task to replace him among the most zealous professors of christianity. He may, perhaps, in the ardour of his imagination, have hazarded an expression, which a mind intent upon faults may interpret into heresy, if considered apart from the rest of his discourse; but a phrase is not to be opposed to volumes; there is scarcely a writer to be found, whose profession was not divinity, that has so frequently testified his belief of the sacred writings, has appealed to them with such unlimited submission, or mentioned them with such unvaried reverence.

It is, indeed, somewhat wonderful, that he should be placed without the pale of christianity, who declares, "that he assumes the honourable style of a christian," not because it is "the religion of his country," but because "having in his riper years and confirmed judgment seen and examined all, he finds himself obliged, by the principles of grace, and the law of his own reason, to embrace no other name but this:" who to specify his persuasion yet more, tells us, that "he is of the Reformed religion; of the same belief our Saviour taught, the apostles disseminated, the fathers authorised, and the martyrs confirmed;" who, though "paradoxical in philosophy, loves in divinity to keep the beaten road; and pleases himself that he has no taint of heresy, schism, or error:" to whom, "where the Scripture is silent, the Church is a text; where that speaks, 'tis but a comment;" and who uses not "the dictates of his own reason, but where there is a joint silence of both: who blesses himself, that he lived not in the days of miracles, when faith had been thrust upon him; but enjoys that greater blessing, pronounced to all that believe and saw not." He cannot surely be charged with a defect of faith, who "believes that our Saviour was dead, and buried, and rose again, and desires to see him in his glory:" and who affirms that "this is not much to believe;" that "we have reason to owe this faith unto history;" and that "they only had the advantage of a bold and noble faith, who lived before his coming; and upon obscure prophecies, and mystical types, could raise a belief." Nor can contempt of the positive and ritual parts of religion be imputed to him, who doubts, whether a good man would refuse a poisoned eucharist; and "who would violate his own arm, rather than a church."

The opinions of every man must be learned from himself: concerning his practice, it is safest to trust the evidence of others. Where these testimonies concur, no higher degree of historical certainty can be obtained; and they apparently concur to prove, that Browne was a zealous adherent to the faith of Christ, that he lived in obedience to his laws, and died in confidence of his mercy.

ASCHAM.*

It often happens to writers, that they are known only by their works; the incidents of a literary life are seldom observed, and therefore seldom recounted: but Ascham has escaped the common fate by the friendship of Edward Graunt, the learned master of Westminster-school, who devoted an oration to his memory, and has marked the various vicissitudes of his fortune. Graunt either avoided the labour of minute inquiry, or thought domestic occurrences unworthy of his notice: or, preferring the character of an orator to that of an historian, selected only such particulars as he could best express or most happily embellish. His narrative is therefore scanty, and I know not by what materials it can now be amplified.

Roger Ascham was born in the year 1515, at Kirby Wiske, (or Kirby Wicke,) a village near Northallerton, in Yorkshire, of a family above the vulgar. His father, John Ascham, was house-steward in the family of Scroop; and in that age, when the different orders of men were at a greater distance from each other, and the manners of gentlemen were regularly formed by menial services in great houses, lived with a very conspicuous reputation. Margaret Ascham, his wife, is said to have been allied to many considerable families, but her maiden name is not recorded. She had three sons, of whom Roger was the youngest, and some daughters; but who can hope, that of any progeny more than one shall deserve to be mentioned? They lived married sixty-seven years, and at last died together almost on the same hour of the same day.

Roger, having passed his first years under the care of his parents, was adopted into the family of Antony Wingfield, who maintained him, and

* First printed before his Works, 4to. published by Bennet, 1763.—H.

committed his education, with that of his own sons, to the care of one Bond, a domestic tutor. He very early discovered an unusual fondness for literature by an eager perusal of English books; and having passed happily through the scholastic rudiments, was put in 1530, by his patron Wingfield, to St. John's college in Cambridge.

Ascham entered Cambridge at a time when the last great revolution of the intellectual world was filling every academical mind with ardour or anxiety. The destruction of the Constantinopolitan empire had driven the Greeks with their language into the interior parts of Europe, the art of printing had made the books easily attainable, and the Greek now began to be taught in England. The doctrines of Luther had already filled all the nations of the Romish communion with controversy and dissension. New studies of literature, and new tenets of religion, found employment for all who were desirous of truth, or ambitious of fame. Learning was at that time prosecuted with that eagerness and perseverance which in this age of indifference and dissipation it is not easy to conceive. To teach or to learn, was at once the business and the pleasure of the academical life; and an emulation of study was raised by Cheke and Smith, to which even the present age perhaps owes many advantages, without remembering or knowing its benefactors.

Ascham soon resolved to unite himself to those who were enlarging the bounds of knowledge, and, immediately upon his admission into the college, applied himself to the study of Greek. Those who were zealous for the new learning, were often no great friends to the old religion; and Ascham, as he became a Grecian, became a Protestant. The Reformation was not yet begun, disaffection to Popery was considered as a crime justly punished by exclusion from favour and preferment, and was not yet openly professed, though superstition was gradually losing its hold upon the public. The study of Greek was reputable enough, and Ascham pursued it with diligence and success equally conspicuous. He thought a language might be most easily learned by teaching it; and when he had obtained some proficiency in Greek, read lectures, while he was yet a boy, to other boys, who were desirous of instruction. His industry was much encouraged by Pember, a man of great eminence at that time, though I know not that he has left any monuments behind him, but what the gratitude of his friends and scholars has bestowed. He was one of the great encouragers of Greek learning, and particularly applauded Ascham's lectures, assuring him in a letter, of which Graunt has preserved an extract, that he would gain more knowledge by explaining one of Æsop's fables to a boy, than by hearing one of Homer's poems explained by another.

Ascham took his bachelor's degree in 1534, February 18, in the eighteenth year of his age: a time of life at which it is more common now to enter the universities than to take degrees, but which, according to the modes of education then in use, had nothing of remarkable prematurity. On the 23d of March following, he was chosen fellow of the college, which election he considered as a second birth. Dr. Metcalf, the master of the college, a man, as Ascham tells us, "meanly learned himself, but no mean encourager of learning in others," clandestinely promoted his election, though he openly seemed first to oppose it, and afterwards to censure it, because Ascham was known to favour the new opinions; and the master himself was accused of giving an unjust preference to the Northern men, one of the factions into which this nation was divided, before we could find any more important reason of dissension, than that some were born on the Northern and some on the Southern side of Trent. Any cause is sufficient for a quarrel; and the zealots of the North and South lived long in such animosity, that it was thought necessary at Oxford to keep them quiet by choosing one proctor every year from each.

He seems to have been hitherto supported by the bounty of Wingfield, which his attainment of a fellowship now freed him from the necessity of receiving. Dependance, though in those days it was more common, and less irksome, than in the present state of things, can never have been free from discontent; and therefore he that was released from it must always have rejoiced. The danger is, lest the joy of escaping from the patron may not leave sufficient memory of the benefactor. Of this forgetfulness Ascham cannot be accused; for he is recorded to have preserved the most grateful and affectionate reverence for Wingfield, and to have never grown weary of recounting his benefits.

His reputation still increased, and many resorted to his chamber to hear the Greek writers explained. He was likewise eminent for other accomplishments. By the advice of Pember, he had learned to play on musical instruments, and he was one of the few who excelled in the mechanical art of writing, which then began to be cultivated among us, and in which we now surpass all other nations. He not only wrote his pages with neatness, but embellished them with elegant draughts and illuminations; an art at that time so highly valued, that it contributed much both to his fame and his fortune.

He became master of arts in March, 1537, in his twenty-first year, and then, if not before, commenced tutor, and publicly undertook the education of young men. A tutor of one-and-twenty, however accomplished with learning, however exalted by genius, would now gain little reverence or obedience; but in those days of discipline and regularity, the authority of the statutes easily supplied that of the teacher; all power that was lawful was reverenced. Besides, young tutors had still younger pupils.

Ascham is said to have courted his scholars to study by every incitement, to have treated them with great kindness, and to have taken care at once to instil learning and piety, to enlighten their minds, and to form their manners. Many of his scholars rose to great eminence; and among them William Grindal was so much distinguished, that, by Cheke's recommendation, he was called to court as a proper master of languages for the Lady Elizabeth.

There was yet no established lecturer of Greek; the university therefore appointed Ascham to read in the open schools, and paid him out of the public purse an honorary stipend, such as was then reckoned sufficiently liberal. A lecture was afterwards founded by King Henry, and he then quitted the schools, but continued to explain Greek authors in his own college.

He was at first an opponent of the new pronunciation introduced, or rather of the ancient restored, about this time by Cheke and Smith,

and made some cautious struggles for the common practice, which the credit and dignity of his antagonists did not permit him to defend very publicly, or with much vehemence: nor were they long his antagonists: for either his affection for their merit, or his conviction of the cogency of their arguments, soon changed his opinion and his practice, and he adhered ever after to their method of utterance.

Of this controversy it is not necessary to give a circumstantial account; something of it may be found in Strype's Life of Smith, and something in Baker's Reflections upon Learning; it is sufficient to remark here, that Cheke's pronunciation was that which now prevails in the schools of England. Disquisitions not only verbal, but merely literal, are too minute for popular narration.

He was not less eminent as a writer of Latin, than as a teacher of Greek. All the public letters of the university were of his composition; and as little qualifications must often bring great abilities into notice, he was recommended to this honourable employment not less by the neatness of his hand, than the elegance of his style.

However great was his learning, he was not always immured in his chamber; but, being valetudinary, and weak of body, thought it necessary to spend many hours in such exercises as might best relieve him after the fatigue of study. His favourite amusement was archery, in which he spent, or, in the opinion of others, lost so much time, that those whom either his faults or virtues made his enemies, and perhaps some whose kindness wished him always worthily employed, did not scruple to censure his practice, as unsuitable to a man professing learning, and perhaps of bad example in a place of education.

To free himself from this censure was one of the reasons for which he published, in 1544, his "Toxophilus, or the schole or partitions of shooting," in which he joins the praise with the precepts of archery. He designed not only to teach the art of shooting, but to give an example of diction more natural and more truly English than was used by the common writers of that age, whom he censures for mingling exotic terms with their native language, and of whom he complains, that they were made authors, not by skill or education, but by arrogance and temerity.

He has not failed in either of his purposes. He has sufficiently vindicated archery as an innocent, salutary, useful, and liberal diversion; and if his precepts are of no great use, he has only shown, by one example among many, how little the hand can derive from the mind, how little intelligence can conduce to dexterity. In every art, practice is much; in arts manual, practice is almost the whole. Precept can at most but warn against error: it can never bestow excellence.

The bow has been so long disused, that most English readers have forgotten its importance, though it was the weapon by which we gained the battle of Agincourt; a weapon which, when handled by English yeomen, no foreign troops were able to resist. We were not only abler of body than the French, and therefore superior in the use of arms, which are forcible only in proportion to the strength with which they are handled, but the national practice of shooting for pleasure or for prizes, by which every man was inured to archery from his infancy, gave us insuperable advantage, the bow requiring more practice to skilful use than any other instrument of offence.

Fire-arms were then in their infancy; and though battering-pieces had been some time in use, I know not whether any soldiers were armed with hand-guns, when the "Toxophilus" was first published. They were soon after used by the the Spanish troops, whom other nations made haste to imitate: but how little they could yet effect, will be understood from the account given by the ingenious author of the "Exercise for the Norfolk Militia."

"The first muskets were very heavy, and could not be fired without a rest; they had matchlocks, and barrels of a wide bore, that carried a large ball and charge of powder, and did execution at a greater distance.

"The musketeers on a march carried only their rest and ammunition, and had boys to bear their muskets after them, for which they were allowed great additional pay.

"They were very slow in loading, not only by reason of the unwieldiness of the pieces, and because they carried the powder and balls separate, but from the time it took to prepare and adjust the match; so that their fire was not near so brisk as ours is now. Afterwards a lighter kind of matchlock musket came into use, and they carried their ammunition in bandeliers, which were broad belts that came over the shoulder, to which were hung several little cases of wood covered with leather, each containing a charge of powder; the balls they carried loose in a pouch; and they had also a priming-horn hanging by their side.

"The old English writers call those large muskets calivers: the harquebuze was a lighter piece, that could be fired without a rest. The matchlock was fired by a match fixed by a kind of tongs in the serpentine or cock, which, by pulling the trigger, was brought down with great quickness upon the priming in the pan; over which there was a sliding cover, which was drawn back by the hand just at the time of firing. There was a great deal of nicety and care required to fit the match properly to the cock, so as to come down exactly true on the priming, to blow the ashes from the coal, and to guard the pan from the sparks that fell from it. A great deal of time was also lost in taking it out of the cock, and returning it between the fingers of the left hand every time that the piece was fired; and wet weather often rendered the matches useless."

While this was the state of fire-arms, and this state continued among us to the civil war with very little improvement, it is no wonder that the long-bow was preferred by Sir Thomas Smith, who wrote of the choice of weapons in the reign of Queen Elizabeth, when the use of the bow still continued, though the musket was gradually prevailing. Sir John Hayward, a writer yet later, has, in his history of the Norman kings, endeavoured to evince the superiority of the archer to the musketeer: however in the long peace of King James, the bow was wholly forgotten. Guns have from that time been the weapons of the English, as of other nations, and as they are now improved, are certainly more efficacious.

Ascham had yet another reason, if not for writing his book, at least for presenting it to King Henry. England was not then what it may be now justly termed, the capital of literature; and therefore those who aspired to superior degrees of excellence, thought it necessary to travel into other countries. The purse of Ascham was not equal to the expense of pere-

grination; and therefore he hoped to have it augmented by a pension. Nor was he wholly disappointed; for the king rewarded him with a yearly payment of ten pounds.

A pension of ten pounds, granted by a king of England to a man of letters, appears to modern readers so contemptible a benefaction, that it is not unworthy of inquiry what might be its value at that time, and how much Ascham might be enriched by it. Nothing is more uncertain than the estimation of wealth by denominated money; the precious metals never retain long the same proportion to real commodities, and the same names in different ages do not imply the same quantity of metal; so that it is equally difficult to know how much money was contained in any nominal sum, and to find what any supposed quantity of gold or silver would purchase; both which are necessary to the commensuration of money or the adjustment of proportion between the same sums at different periods of time.

A numeral pound in King Henry's time contained, as now, twenty shillings; and therefore it must be inquired what twenty shillings could perform. Bread-corn is the most certain standard of the necessaries of life. Wheat was generally sold at that time for one shilling the bushel; if therefore we take five shillings the bushel for the current price, ten pounds were equivalent to fifty. But here is danger of a fallacy. It may be doubted whether wheat was the general bread-corn of that age; and if rye, barley, or oats, were the common food, and wheat, as I suspect, only a delicacy, the value of wheat will not regulate the price of other things. This doubt, however, is in favour of Ascham; for if we raise the worth of wheat, we raise that of his pension.

But the value of money has another variation, which we are still less able to ascertain: the rules of custom or the different needs of artificial life, make that revenue little at one time which is great at another. Men are rich and poor, not only in proportion to what they have, but to what they want. In some ages, not only necessaries are cheaper, but fewer things are necessary. In the age of Ascham, most of the elegances and expenses of our present fashions were unknown; commerce had not yet distributed superfluity through the lower classes of the people, and the character of a student implied frugality, and required no splendour to support it. His pension, therefore, reckoning together the wants which he could supply, and the wants from which he was exempt, may be estimated, in my opinion, at more than a hundred pounds a year; which, added to the income of his fellowship, put him far enough above distress.

This was a year of good fortune to Ascham. He was chosen orator to the university on the removal of Sir John Cheke to court, where he was made tutor to Prince Edward. A man once distinguished soon gains admirers. Ascham was now received to notice by many of the nobility, and by great ladies, among whom it was then the fashion to study the ancient languages. Lee, Archbishop of York, allowed him a yearly pension; how much we are not told. He was probably about this time employed in teaching many illustrious persons to write a fine hand; and among others, Henry and Charles, Dukes of Suffolk, the Princess Elizabeth, and Prince Edward.

Henry VIII. died two years after, and a reformation of religion being now openly prosecuted by King Edward and his council, Ascham, who was known to favour it, had a new grant of his pension, and continued at Cambridge, where he lived in great familiarity with Bucer, who had been called from Germany to the professorship of divinity. But his retirement was soon at an end; for in 1548 his pupil Grindal, the master of the Princess Elizabeth, died, and the Princess who had already some acquaintance with Ascham, called him from his college to direct her studies. He obeyed the summons, as we may easily believe, with readiness, and for two years instructed her with great diligence; but then, being disgusted either at her or her domestics, perhaps eager for another change of life, he left her without her consent, and returned to the university. Of this precipitation he long repented; and as those who are not accustomed to disrespect cannot easily forgive it, he probably felt the effects of his imprudence to his death.

After having visited Cambridge, he took a journey into Yorkshire, to see his native place, and his old acquaintance, and there received a letter from the court, informing him, that he was appointed secretary to Sir Richard Morisine, who was to be despatched as ambassador into Germany. In his return to London he paid that memorable visit to Lady Jane Gray, in which he found her reading the *Phædo*, in Greek, as he has related in his *Schoolmaster*.

In September 1550, he attended Morisine to Germany, and wandered over great part of the country, making observations upon all that appeared worthy of his curiosity, and contracting acquaintance with men of learning. To his correspondent Sturmius he paid a visit, but Sturmius was not at home, and those two illustrious friends never saw each other. During the course of this embassy, Ascham undertook to improve Morisine in Greek, and for four days in the week explained some passages in Herodotus every morning, and more than two hundred verses of Sophocles or Euripides every afternoon. He read with him likewise some of the orations of Demosthenes. On the other days he compiled the letters of business, and in the night filled up his diary, digested his remarks, and wrote private letters to his friends in England, and particularly to those of his college, whom he continually exhorted to perseverance in study. Amidst all the pleasures of novelty which his travels supplied, and in the dignity of his public station, he preferred the tranquillity of private study, and the quiet of academical retirement. The reasonableness of this choice has been always disputed; and in the contrariety of human interests and dispositions, the controversy will not easily be decided.

He made a short excursion into Italy, and mentions in his "Schoolmaster" with great severity the vices of Venice. He was desirous of visiting Trent while the council were sitting; but the scantiness of his purse defeated his curiosity.

In this journey he wrote his "Report and Discourse of the Affairs in Germany," in which he describes the dispositions and interests of the German princes like a man inquisitive and judicious, and recounts many particularities which are lost in the mass of general history, in a style which to the ears of that age was undoubtedly mellifluous, and which is now a very valuable specimen of genuine English.

By the death of King Edward in 1553, the Reformation was stopped, Morisine was recalled,

and Ascham's pension and hopes were at an end. He therefore retired to his fellowship in a state of disappointment and despair, which his biographer has endeavoured to express in the deepest strain of plaintive declamation. "He was deprived of all his support," says Graunt, "stripped of his pension, and cut off from the assistance of his friends, who had now lost their influence: so that he had NEC PRÆMIA NEC PRÆDIA, neither pension nor estate to support him at Cambridge." There is no credit due to a rhetorician's account either of good or evil. The truth is, that Ascham still had in his fellowship all that in the early part of his life had given him plenty, and might have lived like the other inhabitants of the college, with the advantage of more knowledge and higher reputation. But notwithstanding his love of academical retirement, he had now too long enjoyed the pleasures and festivities of public life, to return with a good will to academical poverty.

He had, however, better fortune than he expected; and, if he lamented his condition like the historian, better than he deserved. He had during his absence in Germany been appointed Latin secretary to King Edward; and by the interest of Gardiner, Bishop of Winchester, he was instated in the same office under Philip and Mary, with a salary of 20*l.* a year.

Soon after his admission to his new employment, he gave an extraordinary specimen of his abilities and diligence, by composing and transcribing with his usual elegance, in three days, forty-seven letters to princes and personages, of whom cardinals were the lowest.

How Ascham, who was known to be a Protestant, could preserve the favour of Gardiner, and hold a place of honour and profit in Queen Mary's court, it must be very natural to inquire. Cheke, as is well known, was compelled to a recantation; and why Ascham was spared, cannot now be discovered. Graunt, at the time when the transactions of Queen Mary's reign must have been well enough remembered, declares that Ascham always made open profession of the reformed religion, and that Englesfield and others often endeavoured to incite Gardiner against him, but found their accusations rejected with contempt: yet he allows, that suspicions, and charges of temporization and compliance had somewhat sullied his reputation. The author of the Biographia Britannica conjectures, that he owed his safety to his innocence and usefulness; that it would have been unpopular to attack a man so little liable to censure, and that the loss of his pen could not have been easily supplied. But the truth is, that morality was never suffered in the days of persecution to protect heresy: nor are we sure that Ascham was more clear from common failings than those who suffered more; and whatever might be his abilities, they were not so necessary, but Gardiner could have easily filled his place with another secretary. Nothing is more vain, than at a distant time to examine the motives of discrimination and partiality; for the inquirer, having considered interest and policy, is obliged at last to admit more frequent and more active motives of human conduct, caprice, accident, and private affections.

At that time, if some were punished, many were forborne; and of many why should not Ascham happen to be one? He seems to have been calm and prudent, and content with that peace which he was suffered to enjoy; a mode of behaviour that seldom fails to produce security. He had been abroad in the last years of King Edward, and had at least given no recent offence. He was certainly, according to his own opinion, not much in danger; for in the next year he resigned his fellowship, which by Gardiner's favour he had continued to hold, though not resident; and married Margaret Howe, a young gentlewoman of a good family.

He was distinguished in this reign by the notice of Cardinal Pole, a man of great candour, learning, and gentleness of manners, and particularly eminent for his skill in Latin, who thought highly of Ascham's style; of which it is no inconsiderable proof, that when Pole was desirous of communicating a speech made by himself as legate, in parliament, to the pope, he employed Ascham to translate it.

He is said to have been not only protected by the officers of state, but favoured and countenanced by the queen herself, so that he had no reason of complaint in that reign of turbulence and persecution: nor was his fortune much mended, when, in 1558, his pupil Elizabeth mounted the throne. He was continued in his former employment, with the same stipend: but, though he was daily admitted to the presence of the queen, assisted her private studies, and partook of her diversions; sometimes read to her in the learned languages, and sometimes played with her at draughts and chess; he added nothing to his twenty pounds a-year but the prebend of West wang in the church of York, which was given him the year following. His fortune was therefore not proportionate to the rank which his offices and reputation gave him, or to the favour in which he seemed to stand with his mistress. Of this parsimonious allotment it is again a hopeless search to inquire the reason. The queen was not naturally bountiful, and perhaps did not think it necessary to distinguish by any prodigality of kindness a man who had formerly deserted her, and whom she might still suspect of serving rather for interest than affection. Graunt exerts his rhetorical powers in praise of Ascham's disinterestedness and contempt of money; and declares, that though he was often reproached by his friends with neglect of his own interest, he never would ask any thing, and inflexibly refused all presents which his office or imagined interest induced any to offer him. Cambden, however, imputes the narrowness of his condition to his love of dice and cock-fights: and Graunt, forgetting himself, allows that Ascham was sometimes thrown into agonies by disappointed expectations. It may be easily discovered from his "Schoolmaster," that he felt his wants, though he might neglect to supply them; and we are left to suspect that he showed his contempt of money only by losing at play. If this was his practice, we may excuse Elizabeth, who knew the domestic character of her servants, if she did not give much to him who was lavish of a little.

However he might fail in his economy, it were indecent to treat with wanton levity the memory of a man who shared his frailties with all, but whose learning or virtues few can attain, and by whose excellences many may be improved, while himself only suffered by his faults.

In the reign of Elizabeth, nothing remarkable is known to have befallen him, except that, in 1563, he was invited by Sir Edward Sackville to write the "Schoolmaster," a treatise on educa-

tion, upon an occasion which he relates in the beginning of the book.

This work, though begun with alacrity, in hope of a considerable reward, was interrupted by the death of the patron, and afterwards sorrowfully and slowly finished, in the gloom of disappointment, under the pressure of distress. But of the author's disinclination or dejection there can be found no tokens in the work, which is conceived with great vigour, and finished with great accuracy; and perhaps contains the best advice that was ever given for the study of languages.

This treatise he completed, but did not publish; for that poverty which in our days drives authors so hastily in such numbers to the press, in the time of Ascham, I believe, debarred them from it. The printers gave little for a copy, and, if we may believe the tale of Raleigh's history, were not forward to print what was offered them for nothing. Ascham's book, therefore, lay unseen in his study, and was at last dedicated to Lord Cecil by his widow.

Ascham never had a robust or vigorous body, and his excuse for so many hours of diversion was his inability to endure a long continuance of sedentary thought. In the latter part of his life he found it necessary to forbear any intense application of the mind from dinner to bed-time, and rose to read and write early in the morning. He was for some years hectically feverish; and, though he found some alleviation of his distemper, never obtained a perfect recovery of his health. The immediate cause of his last sickness was too close application to the composition of a poem, which he proposed to present to the queen on the day of her accession. To finish this, he forbore to sleep at his accustomed hours, till in December, 1568, he fell sick of a kind of lingering disease, which Graunt has not named, nor accurately described. The most afflictive symptom was want of sleep, which he endeavoured to obtain by the motion of a cradle. Growing every day weaker, he found it vain to contend with his distemper, and prepared to die with the resignation and piety of a true Christian. He was attended on his deathbed by Gravet, vicar of St. Sepulchre, and Dr. Nowel, the learned dean of St. Paul's, who gave ample testimony to the decency and devotion of his concluding life. He frequently testified his desire of that dissolution which he soon obtained. His funeral sermon was preached by Dr. Nowel.

Roger Ascham died in the fifty-third year of his age, at a time when, according to the general course of life, much might yet have been expected from him, and when he might have hoped for much from others: but his abilities and his wants were at an end together; and who can determine, whether he was cut off from advantages, or rescued from calamities? He appears to have been not much qualified for the improvement of his fortune. His disposition was kind and social; he delighted in the pleasures of conversation, and was probably not much inclined to business. This may be suspected from the paucity of his writings. He has left little behind him; and of that little nothing was published by himself but the "Toxophilus," and the account of Germany. The "Schoolmaster" was printed by his widow; and the epistles were collected by Graunt, who dedicated them to Queen Elizabeth, that he might have an opportunity of recommending his son, Giles Ascham, to her patronage. The dedication was not lost; the young man was made, by the queen's mandate, fellow of a college, in Cambridge, where he obtained considerable reputation. What was the effect of his widow's dedication to Cecil, is not known: it may be hoped that Ascham's works obtained for his family, after his decease, that support which he did not in his life very plenteously procure them.

Whether he was poor by his own fault, or the fault of others, cannot now be decided; but it is certain that many have been rich with less merit. His philological learning would have gained him honour in any country; and among us it may justly call for that reverence which all nations owe to those who first rouse them from ignorance, and kindle among them the light of literature. Of his manners nothing can be said but from his own testimony, and that of his contemporaries. Those who mention him allow him many virtues. His courtesy, benevolence, and liberality, are celebrated; and of his piety we have not only the testimony of his friends, but the evidence of his writings.

That his English works have been so long neglected, is a proof of the uncertainty of literary fame. He was scarcely known as an author in his own language, till Mr. Upton published his "Schoolmaster" with learned notes. His other poems were read only by those few who delight in obsolete books; but as they are now collected into one volume, with the addition of some letters never printed before, the public has an opportunity of recompensing the injury, and allotting Ascham the reputation due to his knowledge and his eloquence

POLITICAL TRACTS.

MARMOR NORFOLCIENSE;

OR,

An Essay on an Ancient Prophetical Inscription, in Monkish Rhyme, lately discovered near Lynn, in Norfolk, by Probus Britannicus.

FIRST PRINTED IN THE YEAR 1739.

In Norfolk, near the town of Lynn, in a field which an ancient tradition of the country affirms to have been once a deep lake or meer, and which appears from authentic records to have been called, about two hundred years ago, *Palus*, or the Marsh, was discovered not long since a large square stone, which is found upon an exact inspection to be a kind of coarse marble, of a substance not firm enough to admit of being polished, yet harder than our common quarries afford, and not easily susceptible of injuries from weather or outward accidents.

It was brought to light by a farmer, who observing his plough obstructed by something, through which the share could not make its way, ordered his servants to remove it. This was not effected without some difficulty, the stone being three feet four inches deep, and four feet square in the superficies, and consequently of a weight not easily manageable. However, by the application of levers, it was at length raised, and conveyed to a corner of the field, where it lay for some months entirely unregarded: nor perhaps had we ever been made acquainted with this venerable relique of antiquity, had not our good fortune been greater than our curiosity.

A gentleman, well known to the learned world, and distinguished by the patronage of the *Mæcenas* of Norfolk, whose name, were I permitted to mention it, would excite the attention of my reader, and add no small authority to my conjectures, observing, as he was walking that way, that the clouds began to gather and threaten him with a shower, had recourse for shelter to the trees under which this stone happened to lie, and sat down upon it in expectation of fair weather. At length he began to amuse himself in his confinement, by clearing the earth from his seat with the point of his cane: and had continued this employment some time, when he observed several traces of letters antique and irregular, which by being very deeply engraven were still easily distinguishable.

This discovery so far raised his curiosity, that going home immediately, he procured an instrument proper for cutting out the clay, that filled up the spaces of the letters, and with very little labour made the inscription legible, which is here exhibited to the public:

POST-GENITIS.

Cum lapidem hunc, magni
Qui nunc jacet incola stagni,
Vel pede equus tanget,
Vel arator vomere franget,
Sentiet ægra metus,
Effundet patria fletus,
Littoraque ut fluctu,
Resonabunt oppida luctu:
Nam fœcunda rubri
Serpent per prata colubri
Gramina vastantes,
Flores fructusque vorantes,
Omnia fœdantes,
Vitiantes, et spoliantes;
Quanquam haud pugnaces,
Ibunt per cuncta minaces,
Fures absque timore,
Et pingues absque labore.
Horrida dementes
Rapiet discordia gentes,
Plurima tunc leges
Mutabit, plurima reges
Natio, conversâ
In rabiem tunc contremet ursâ
Cynthia, tunc latis
Florebunt lilia pratis,
Nec fremere audebit
Leo, sed violare timebit,
Omnia consuetus
Populari pascua latus.
Ante oculos natos
Calceatos et cruciatos
Jam feret ignavus,
Vetitâque libidine pravus.
En quoque quod mirum,
Quod dicas denique dirum,
Sanguinem equus sugit,
Neque bellua victa remugit.

These lines he carefully copied, accompanied, in his letter of July 19, with the following translation.

TO POSTERITY.

Whene'er this stone, now hid beneath the lake,
The horse shall trample or the plough shall break.
Then, O my country! shalt thou groan distrest,
Grief swell thine eyes, and terror chill thy breast.
Thy streets with violence of wo shall sound,
Loud as the billows bursting on the ground.
Then through thy fields shall scarlet reptiles stray,
And rapine and pollution mark their way.
Their hungry swarms the peaceful vale shall fright,
Still fierce to threaten, still afraid to fight;
The teeming year's whole product shall devour,
Insatiate pluck the fruit, and crop the flow'r:
Shall glutton on the industrious peasants' spoil,
Rob without fear, and fatten without toil;
Then o'er the world shall discord stretch her wings:
Kings change their laws, and kingdoms change their kings.
The bear enrag'd th' affrighted moon shall dread;
The lilies o'er the vales triumphant spread;
Nor shall the lion, wont of old to reign
Despotic o'er the desolated plain,

Henceforth th' inviolable bloom invade,
Or dare to murmur in the flow'ry glade;
His tortur'd sons shall die before his face,
While he lies melting in a lewd embrace;
And, yet more strange! his veins a horse shall drain,
Nor shall the passive coward once complain.

I make not the least doubt, but that this learned person has given us, as an antiquary, a true and uncontrovertible representation of the writer's meaning, and am sure he can confirm it by innumerable quotations from the authors of the middle age, should he be publicly called upon by any man of eminent rank in the republic of letters; nor will he deny the world that satisfaction, provided the animadverter proceeds with that sobriety and modesty, with which it becomes every learned man to treat a subject of such importance.

Yet with all proper deference to a name so justly celebrated, I will take the freedom of observing that he has succeeded better as a scholar than a poet; having fallen below the strength, the conciseness, and at the same time below the perspicuity of his author. I shall not point out the particular passages in which this disparity is remarkable, but content myself with saying in general that the criticisms, which there is room for on this translation, may be almost an incitement to some lawyer, studious of antiquity, to learn Latin.

The inscription, which I now proceed to consider, wants no arguments to prove its antiquity to those among the learned who are versed in the writers of the darker ages, and know that the Latin poetry of those times was of a peculiar cast and air, not easy to be understood, and very difficult to be imitated; nor can it be conceived that any man would lay out his abilities on a way of writing, which though attained with much study, could gain him no reputation, and engrave his chimeras on a stone to astonish posterity.

Its antiquity therefore is out of dispute; but how high a degree of antiquity is to be assigned it, there is more ground for inquiry than determination. How early Latin rhymes made their appearance in the world is yet undecided by the critics. Verses of this kind were called Leonine; but whence they derived that appellation the learned Camden confesses himself ignorant, so that the style carries no certain marks of its age. I shall only observe farther on this head, that the characters are nearly of the same form with those on King Arthur's coffin; but whether from their similitude we may venture to pronounce them of the same date, I must refer to the decision of better judges.

Our inability to fix the age of this inscription necessarily infers our ignorance of its author, with relation to whom many controversies may be started worthy of the most profound learning, and most indefatigable diligence.

The first question that naturally arises is, Whether he was a Briton or a Saxon? I had at first conceived some hope, that in this question, in which not only the idle curiosity of virtuosoes, but the honour of two mighty nations, is concerned, some information might be drawn from the word *Patria* [my country] in the third line; England being not in propriety of speech the country of the Saxons; at least not at their first arrival. But upon farther reflection this argument appeared not conclusive, since we find that in all ages, foreigners have affected to call England their country, even when, like the Saxons of old, they came only to plunder it.

An argument in favour of the Britons, may indeed be drawn from the tenderness with which the author seems to lament his country, and the compassion he shows for its approaching calamities. I, who am a descendant from the Saxons, and therefore unwilling to say any thing derogatory from the reputation of my forefathers, must yet allow this argument its full force: for it has been rarely, very rarely, known that foreigners, however well treated, caressed, enriched, flattered, or exalted, have regarded this country with the least gratitude or affection, till the race has, by long continuance, after many generations, been naturalized and assimilated.

They have been ready upon all occasions to prefer the petty interests of their own country, though perhaps only some desolate and worthless corner of the world. They have employed the wealth of England, in paying troops to defend mud-wall towns, and uninhabitable rocks, and in purchasing barriers for territories, of which the natural sterility secured them from invasion.

This argument, which wants no particular instances to confirm it, is, I confess, of the greatest weight in this question, and inclines me strongly to believe, that the benevolent author of this prediction must have been BORN a BRITON.

The learned discoverer of the inscription was pleased to insist with great warmth upon the etymology of the word *Patria*, which signifying, says he, *the land of my father*, could be made use of by none, but such whose ancestors had resided here: but in answer to this demonstration, as he called it, I only desired him to take notice, how common it is for intruders of yesterday to pretend the same title with the ancient proprietors, and having just received an estate by voluntary grant, to erect a claim of *hereditary right*.

Nor is it less difficult to form any satisfactory conjecture, concerning the rank or condition of the writer, who, contented with a consciousness of having done his duty, in leaving this solemn warning to his country, seems studiously to have avoided that veneration, to which his knowledge of futurity undoubtedly entitled him, and those honours which his memory might justly claim from the gratitude of posterity, and has therefore left no trace by which the most sagacious and diligent inquirer can hope to discover him.

This conduct alone ought to convince us, that the prediction is of no small importance to mankind, since the author of it appears not to have been influenced by any other motive than that noble and exalted philanthropy, which is above the narrow views of recompense or applause.

That interest had no share in this inscription, is evident beyond dispute, since the age in which he lived received neither pleasure nor instruction from it. Nor is it less apparent from the suppression of his name, that he was equally a stranger to that wild desire of fame, which has sometimes infatuated the noblest minds.

His modesty, however, has not been able wholly to extinguish that curiosity, which so naturally leads us, when we admire a performance, to inquire after the author. Those whose

I have consulted on this occasion, and my zeal for the honour of this benefactor of my country has not suffered me to forget a single antiquary of reputation, have almost unanimously determined, that it was written by a king. For where else, said they, are we to expect that greatness of mind, and that dignity of expression, so eminently conspicuous in this inscription?

It is with a proper sense of the weakness of my own abilities, that I venture to lay before the public, the reasons which hinder me from concurring with this opinion, which I am not only inclined to favour by my respect for the authors of it, but by a natural affection for monarchy, and a prevailing inclination to believe, that every excellence is inherent in a king.

To condemn an opinion so agreeable to the reverence due to the regal dignity, and countenanced by so great authorities, without a long and accurate discussion, would be a temerity justly liable to the severest censures. A supercilious and arrogant determination of a controversy of such importance, would doubtless be treated by the impartial and candid with the utmost indignation.

But as I have too high an idea of the learning of my contemporaries, to obtrude any crude, hasty, or indigested notions on the public, I have proceeded with the utmost degree of diffidence and caution; I have frequently reviewed all my arguments, traced them backwards to their first principles, and used every method of examination to discover whether all the deductions were natural and just, and whether I was not imposed on by some specious fallacy; but the farther I carried my inquiries, and the longer I dwelt upon this great point, the more was I convinced, in spite of all my prejudices, that this wonderful prediction was not written by a king.

For after a laborious and attentive perusal of histories, memoirs, chronicles, lives, characters, vindications, panegyrics, and epitaphs, I could find no sufficient authority for ascribing to any of our English monarchs, however gracious or glorious, any prophetical knowledge or prescience of futurity; which, when we consider how rarely regal virtues are forgotten, how soon they are discovered, and how loudly they are celebrated, affords a probable argument at least, that none of them have laid any claim to this character. For why should historians have omitted to embellish their accounts with such a striking circumstance? or if the histories of that age are lost by length of time, why was not so uncommon an excellence transmitted to posterity in the more lasting colours of poetry? Was that unhappy age without a Laureat? Was there then no Young or Philips? no Ward or Mitchel, to snatch such wonders from oblivion, and immortalize a prince of such capacities? If this was really the case, let us congratulate ourselves upon being reserved for better days: days so fruitful of happy writers, that no princely virtue can shine in vain. Our monarchs are surrounded with refined spirits, so penetrating that they frequently discover in their masters great qualities invisible to vulgar eyes, and which, did not they publish them to mankind, would be unobserved for ever.

Nor is it easy to find in the lives of our monarchs many instances of that regard for posterity, which seems to have been the prevailing temper of this venerable man. I have seldom in any of the gracious speeches delivered from the throne, and received with the highest gratitude and satisfaction by both Houses of Parliament, discovered any other concern than for the current year, for which supplies are generally demanded in very pressing terms, and sometimes such as imply no remarkable solicitude for posterity.

Nothing indeed can be more unreasonable and absurd, than to require that a monarch, distracted with cares and surrounded with enemies, should involve himself in superfluous anxieties, by an unnecessary concern about future generations. Are not pretenders, mock-patriots, masquerades, operas, birth-nights, treaties, conventions, reviews, drawing-rooms, the births of heirs, and the deaths of queens, sufficient to overwhelm any capacity but that of a king? Surely he that acquits himself successfully of such affairs, may content himself with the glory he acquires, and leave posterity to his successors.

That this has been the conduct of most princes, is evident from the accounts of all ages and nations; and therefore I hope it will not be thought that I have without just reasons deprived this inscription of the veneration it might demand as the work of a king.

With what laborious struggles against prejudice and inclination, with what efforts of reasoning, and pertinacity of self-denial, I have prevailed upon myself to sacrifice the honour of this monument to the love of truth, none who are unacquainted with the fondness of a commentator will be able to conceive. But this instance will be, I hope, sufficient to convince the public that I write with sincerity, and that, whatever my success may be, my intentions are good.

Where we are to look for our author, it still remains to be considered; whether in the high road of public employments, or the by-paths of private life.

It has always been observed of those that frequent a court, that they soon, by a kind of contagion, catch the regal spirit of neglecting futurity. The minister forms an expedient to suspend or perplex an inquiry into his measures for a few months, and applauds and triumphs in his own dexterity. The peer puts off his creditor for the present day, and forgets that he is ever to see him more. The frown of a prince, and the loss of a pension, have indeed been found of wonderful efficacy, to abstract men's thoughts from the present time, and fill them with zeal for the liberty and welfare of ages to come. But I am inclined to think more favourably of the author of this prediction, than that he was made a patriot by disappointment or disgust. If he ever saw a court, I would willingly believe, that he did not owe his concern for posterity to his ill reception there, but his ill reception there to his concern for posterity.

However, since truth is the same in the mouth of a hermit or a prince, since it is not reason, but weakness, that makes us rate counsel by our esteem for the counsellor, let us at length desist from this inquiry, so useless in itself, in which we have room to hope for so little satisfaction. Let us show our gratitude to the author, by answering his intentions, by considering minutely the lines which he has left us, and examining their import without heat, precipitancy, or party pre-

judices; let us endeavour to keep the just mean, between searching ambitiously for far-fetched interpretations, and admitting such low meaning, and obvious and low sense, as is inconsistent with those great and extensive views, which it is reasonable to ascribe to this excellent man.

It may be yet farther asked, whether this inscription, which appears in the stone, be an original, and not rather a version of a traditional prediction in the old British tongue, which the zeal of some learned man prompted him to translate and engrave in a more known language for the instruction of future ages: but as the lines carry at the first view a reference both to the stone itself, and very remarkably to the place where it was found, I cannot see any foundation for such a suspicion.

It remains now that we examine the sense and import of the inscription, which, after having long dwelt upon it with the closest and most laborious attention, I must confess myself not yet able fully to comprehend. The following explications, therefore, are by no means laid down as certain and indubitable truths, but as conjectures not always wholly satisfactory even to myself, and which I had not dared to propose to so enlightened an age, an age which abounds with those great ornaments of human nature, skeptics, anti-moralists, and infidels, but with hopes that they would excite some person of greater abilities to penetrate further into the oraculous obscurity of this wonderful prediction.

Not even the four first lines are without their difficulties, in which the time of the discovery of the stone seems to be the time assigned for the events foretold by it.

Cum lapidem hunc, magni
Qui nunc jacet incola stagni,
Vel pede equus tanget,
Vel arator vomere franget,
Sentiet ægra metus,
Effundet patria fletus,
Littoraque ut fluctu,
Resonabunt oppida luctu.

Whene'er this stone, now hid beneath the lake,
The horse shall trample, or the plough shall break,
Then, O my country! shalt thou groan distrest,
Grief in thine eyes, and terror in thy breast.
Thy streets with violence of wo shall sound,
Loud as the billows bursting on the ground.

"When this stone," says he, "which now lies hid beneath the waters of a deep lake, shall be struck upon by the horse, or broken by the plough, then shalt thou, my country, be astonished with terrors, and drowned in tears; then shall thy towns sound with lamentations, as thy shores with the roarings of the waves." These are the words literally rendered, but how are they verified? The lake is dry, the stone is turned up, but there is no appearance of this dismal scene. Is not all at home satisfaction and tranquillity? all abroad submission and compliance? Is it the interest or inclination of any prince or state to draw a sword against us? and are we not nevertheless secured by a numerous standing army, and a king who is himself an army? Have our troops any other employment than to march to a review? Have our fleets encountered any thing but winds and worms? To me the present state of the nation seems so far from any resemblance to the noise and agitation of a tempestuous sea, that it may be much more properly compared to the dead stillness of the waves before a storm.

Nam fœcunda rubri
Serpent per prata colubri,
Gramina vastantes,
Flores fructusque vorantes,
Omnia fœdantes,
Vitiantes, et spoliantes;
Quanquam haud pugnaces,
Ibunt per cuncta minaces,
Fures absque timore,
Et pingues absque labore.

Then through thy fields shall scarlet reptiles stray,
And rapine and pollution mark their way,
Their hungry swarms the peaceful vale shall fright,
Still fierce to threaten, still afraid to fight;
The teeming year's whole product shall devour,
Insatiate pluck the fruit, and crop the flow'r:
Shall glutton on the industrious peasant's spoil,
Rob without fear, and fatten without toil.

He seems, in these verses, to descend to a particular account of this dreadful calamity; but his description is capable of very different senses, with almost equal probability.

Red serpents, says he, (*rubri colubri* are the Latin words, which the poetical translator has rendered *scarlet reptiles*, using a general term for a particular in my opinion too licentiously,) "Red serpents shall wander o'er her meadows, and pillage and pollute," &c. The particular mention of the colour of this destructive viper may be some guide to us in this labyrinth, through which, I must acknowledge, I cannot yet have any certain path. I confess that when a few days after my perusal of this passage, I heard of the multitude of lady-birds, seen in Kent, I began to imagine that these were the fatal insects by which the island was to be laid waste, and therefore looked over all accounts of them with uncommon concern. But when my first terrors began to subside, I soon recollected that these creatures, having both wings and feet, would scarcely have been called serpents; and was quickly convinced by their leaving the country without doing any hurt, that they had no quality but the colour, in common with the ravagers here described.

As I am not able to determine any thing on this question, I shall content myself with collecting, into one view, the several properties of this pestiferous brood, with which we are threatened, as hints to mere sagacious and fortunate readers, who, when they shall find any *red animal* that ranges uncontrolled over the country, and devours the labours of the trader and the husbandman; that carries with it corruption, rapine, pollution, and devastation; that threatens without courage, robs without fear, and is pampered without labour, they may know that the prediction is completed. Let me only remark farther, that if the style of this, as of all other predictions, is figurative, the serpent, a wretched animal that crawls upon the earth, is a proper emblem of low views, self-interest, and base submission, as well as of cruelty, mischief, and malevolence.

I cannot forbear to observe in this place, that as it is of no advantage to mankind to be forewarned of inevitable and insurmountable misfortunes, the author probably intended to hint to his countrymen the proper remedies for the evils he describes. In this calamity, on which he dwells longest, and which he seems to deplore with the deepest sorrow, he points out one circumstance, which may be of great use to disperse our apprehensions, and awaken us from that panic which the reader must necessarily feel at the first transient view of this dreadful description. These

serpents, says the original, are HAUD PUGNACES, *of no fighting race:* they will threaten, indeed, and hiss, and terrify the weak, and timorous, and thoughtless, but have no real courage or strength. So that the mischief done by them, their ravages, devastations, and robberies, must be only the consequences of cowardice in the sufferers, who are harassed and oppressed only because they suffer it without resistance. We are therefore to remember whenever the pest here threatened shall invade us, that submission and tameness will be certain ruin, and that nothing but spirit, vigilance, activity, and opposition, can preserve us from the most hateful and reproachful misery, that of being plundered, starved, and devoured by vermin and by reptiles.

Horrida dementes
Rapiet discordia gentes,
Plurima tunc leges
Mutabit, plurima reges
Natio.

Then o'er the world shall discord stretch her wings,
Kings change their laws, and kingdoms change their kings.

Here the author takes a general survey of the state of the world, and the changes that were to happen about the time of the discovery of this monument in many nations. As it is not likely that he intended to touch upon the affairs of other countries any farther than the advantage of his own made it necessary, we may reasonably conjecture, that he had a full and distinct view of all the negotiations, treaties, confederacies, of all the triple and quadruple alliances, and all the leagues offensive and defensive, in which we were to be engaged, either as principals, accessaries, or guarantees, whether by policy, or hope, or fear, or our concern for preserving the *balance of power*, or our tenderness for the liberties of Europe. He knew that our negotiators would interest us in the affairs of the whole earth, and that no state could either rise or decline in power, either extend or lose its dominions, without affecting politics and influencing our councils.

This passage will bear an easy and natural application to the present time, in which so many revolutions have happened, so many nations have changed their masters, and so many disputes and commotions are embroiling almost in every part of the world.

That almost every state in Europe and Asia, that is, almost every country then known, is comprehended in this prediction, may be easily conceived; but whether it extends to regions at that time undiscovered, and portends any alteration of government in Carolina and Georgia, let more able or more daring expositors determine.

——*Conversa*
In rabiem tunc contremet ursa
Cynthia.

The bear enrag'd th' affrighted moon shall dread.

The terror created to the moon by the anger of the bear, is a strange expression, but may perhaps relate to the apprehensions raised in the Turkish empire, of which a crescent or new moon is the imperial standard, by the increasing power of the Empress of Russia, whose dominions lie under the northern constellation called the *Bear*.

——*Tunc latis*
Florebunt lilia pratis.

The lilies o'er the vales triumphant spread.

The lilies borne by the kings of France are an apt representation of that country; and their flourishing over wide-extended valleys, seems to regard the new increase of the French power, wealth, and dominions, by the advancement of their trade and the accession of Lorain. This is at first view an obvious, but perhaps for that very reason not the true, inscription. How can we reconcile it with the following passage,

Nec fremere audebit
Leo, sed violare timebit,
Omnia consuetus
Populari pascua lætus,

Nor shall the lion, wont of old to reign
Despotic o'er the desolated plain,
Henceforth th' inviolable bloom invade,
Or dare to murmur in the flow'ry glade;

in which the lion that used at pleasure to lay the pastures waste, is represented as not daring to touch the lilies, or murmur at their growth? The lion it is true is one of the supporters of the arms of England, and may therefore figure our countrymen, who have in ancient times made France a desert. But can it be said, that the lion dares not murmur or rage, (for *fremere* may import both,) when it is evident, that for many years this whole kingdom has murmured? however, it may be at present calm and secure, by its confidence in the wisdom of our politicians and the address of our negotiators.

Ante oculos natos
Calceatos et cruciatos
Jam feret ignavus,
Petitaque libidine pravus.

His tortured sons shall die before his face,
While he lies melting in a lewd embrace.

Here are other things mentioned of the lion equally unintelligible, if we suppose them to be spoken of our nation, as that he lies sluggish, and depraved with unlawful lusts, while his offspring is trampled and tortured before his eyes. But in what place can the English be said to be trampled or tortured? Where are they treated with injustice or contempt? What nation is there from pole to pole, that does not reverence the nod of the British King? Is not our commerce unrestrained? Are not the riches of the world our own? Do not our ships sail unmolested, and our merchants traffic in perfect security? Is not the very name of England treated by foreigners in a manner never known before? Or if some slight injuries have been offered, if some of our petty traders have been stopped, our possessions threatened, our effects confiscated, our flag insulted, or our ears cropped, have we lain sluggish and unactive? Have not our fleets been seen in triumph at Spithead? Did not Hosier visit the Bastimentos, and is not Haddock now stationed at Port Mahon?

En quoque quod mirum,
Quod dicas denique dirum,
Sanguinem equus sugit,
Neque bellua victa remugit.

And, yet more strange! his veins a horse shall drain,
Nor shall the passive coward once complain.

It is farther asserted in the concluding lines, that the horse shall suck the lion's blood. This is still more obscure than any of the rest; and indeed the difficulties I have met with ever since the first mention of the lion are so many and great, that I had, in utter despair of surmounting them, once desisted from my design of publishing any thing upon this subject: but was prevailed upon by the importunity of some friends, to whom

I can deny nothing, to resume my design; and I must own, that nothing animated me so much as the hope they flattered me with, that my essay might be inserted in the Gazetteer, and so become of service to my country.

That a weaker animal should suck the blood of a stronger without resistance, is wholly improbable and inconsistent with the regard for self-preservation, so observable in every order and species of beings. We must therefore necessarily endeavour after some figurative sense not liable to so insuperable an objection.

Were I to proceed in the same tenor of interpretation, by which I explained the moon and the lilies, I might observe that a horse is the arms of H———. But how then does the horse suck the lion's blood? Money is the blood of the body politic.——But my zeal for the present happy establishment will not suffer me to pursue a train of thought that leads to such shocking conclusions. The idea is detestable, and such as, it ought to be hoped, can enter into the mind of none but a virulent Republican, or bloody Jacobite. There is not one honest man in the nation unconvinced how weak an attempt it would be to endeavour to confute this insinuation. An insinuation which no party will dare to abet, and of so fatal and destructive a tendency, that it may prove equally dangerous to the author, whether true or false.

As therefore I can form no hypothesis on which a consistent interpretation may be built, I must leave these loose and unconnected hints entirely to the candour of the reader, and confess that I do not think my scheme of explication just, since I cannot apply it throughout the whole without involving myself in difficulties, from which the ablest interpreter would find it no easy matter to get free.

Being therefore convinced, upon an attentive and deliberate review of these observations, and a consultation with my friends, of whose abilities I have the highest esteem, and whose impartiality, sincerity, and probity, I have long known and frequently experienced, that my conjectures are in general very uncertain, often improbable, and sometimes little less than apparently false, I was long in doubt whether I ought not entirely to suppress them, and content myself with publishing in the Gazetteer the inscription, as it stands engraven on the stone, without translation or commentary, unless that ingenious and learned society should favour the world with their own remarks.

To this scheme, which I thought extremely well calculated for the public good, and therefore very eagerly communicated to my acquaintance and fellow-students, some objections were started, which, as I had not foreseen, I was unable to answer.

It was observed, first, That the *Daily Dissertations* published by that fraternity, are written with such profundity of sentiment, and filled with such uncommon modes of expression, as to be themselves sufficiently unintelligible to vulgar readers, and that therefore the venerable obscurity of this prediction, would much less excite the curiosity and awaken the attention of mankind, than if it were exhibited in any other paper, and placed in opposition to the clear and easy style of an author generally understood.

To this argument, formidable as it was, I answered, after a short pause, that, with all proper deference to the great sagacity and advanced age of the objector, I could not but conceive that his position confuted itself, and that a reader of the Gazetteer, being by his own confession accustomed to encounter difficulties, and search for meaning where it was not easily to be found, must be better prepared than any other man for the perusal of these ambiguous expressions. And that, besides, the explication of this stone, being a task which nothing could surmount but the most acute penetration joined with indefatigable patience, seemed in reality reserved for those who have given proofs of both in the highest degree, by reading and understanding the Gazetteer.

This answer satisfied every one but the objector, who, with an obstinacy not very uncommon, adhered to his own opinion, though he could not defend it: and not being able to make any reply, attempted to laugh away my argument, but found the rest of my friends so little disposed to jest upon this important question, that he was forced to restrain his mirth, and content himself with a sullen and contemptuous silence.

Another of my friends, whom I had assembled on this occasion, having owned the solidity of my answer to the first objection, offered a second, which in his opinion could not be so easily defeated.

"I have observed," says he, "that the essays in the Gazetteer, though written on very important subjects by the ablest hands which ambition can incite, friendship engage, or money procure, have never, though circulated through the kingdom with the utmost application, had any remarkable influence upon the people. I know many persons of no common capacity, that hold it sufficient to peruse the papers four times a year; and others who receive them regularly, and, without looking upon them, treasure them under ground for the benefit of posterity. So that the inscription may, by being inserted there, sink once more into darkness and oblivion, instead of informing the age, and assisting our present ministry in the regulation of their measures."

Another observed, that nothing was more unreasonable than my hope, that any remarks or elucidations would be drawn up by that fraternity, since their own employments do not allow them any leisure for such attempts. Every one knows that panegyric is in its own nature no easy task, and that to defend is much more difficult than to attack; consider then, says he, what industry, what assiduity it must require, to praise and vindicate a ministry like ours.

It was hinted by another, that an inscription which had no relation to any particular set of men amongst us, but was composed many ages before the parties, which now divide the nation, had a being, could not be so properly conveyed to the world by means of a paper dedicated to political debates.

Another to whom I had communicated my own observations in a more private manner, and who had inserted some of his own arguments, declared it as his opinion, that they were, though very controvertible and unsatisfactory, yet too valuable to be lost; and that though to insert the inscription in a paper of which such numbers

are daily distributed at the expense of the public, would doubtless be very agreeable to the generous design of the author, yet he hoped that as all the students, either of politics or antiquities, would receive both pleasure and improvement from the dissertation with which it is accompanied, none of them would regret to pay for so agreeable an entertainment.

It cannot be wondered that I have yielded at last to such weighty reasons, and such insinuating compliments, and chosen to gratify at once the inclination of friends and the vanity of an author. Yet I should think I had very imperfectly discharged my duty to my country, did I not warn all whom either interest or curiosity shall incite to the perusal of this treatise, not to lay any stress upon my explications.

How a more complete and indisputable interpretation may be obtained, it is not easy to say. This will, I suppose, be readily granted, that it is not to be expected from any single hand, but from the joint inquiries and united labours of a numerous society of able men, instituted by authority, selected with great discernment and impartiality, and supported at the charge of the nation.

I am very far from apprehending that any proposal for the attainment of so desirable an end, will be rejected by this inquisitive and enlightened age, and shall therefore lay before the public the project which I have formed and matured by long consideration, for the institution of a society of commentators upon this inscription.

I humbly propose, that thirty of the most distinguished genius be chosen for this employment, half from the inns of court, and half from the army, and be incorporated into a society for five years, under the name of the SOCIETY OF COMMENTATORS.

That great undertakings can only be executed by a great number of hands, is too evident to require any proof; and I am afraid all that read this scheme will think that it is chiefly defective in this respect, and that when they reflect how many commissaries were thought necessary at Seville, and that even their negotiations entirely miscarried, probably for want of more associates, they will conclude that I have proposed impossibilities, and that the ends of the institution will be defeated by an injudicious and ill-timed frugality.

But if it be considered, how well the persons I recommend must have been qualified by their education and profession for the provinces assigned them, the objection will grow less weighty than it appears. It is well known to be the constant study of the lawyers to discover in acts of parliament, meanings which escaped the committees that drew them up, and the senates that passed them into laws, and to explain wills into a sense wholly contrary to the intention of the testator. How easily may an adept in these admirable and useful arts, penetrate into the most hidden import of this prediction? A man accustomed to satisfy himself with the obvious and natural meaning of a sentence, does not easily shake off his habit; but a true-bred lawyer never contents himself with one sense when there is another to be found.

Nor will the beneficial consequences of this scheme terminate in the explication of this monument; they will extend much farther: for the commentators having sharpened and improved their sagacity by this long and difficult course of study, will, when they return into public life, be of wonderful service to the government, in examining pamphlets, songs, and journals, and in drawing up informations, indictments, and instructions for special juries. They will be wonderfully fitted for the posts of Attorney and Solicitor General, but will excel, above all, as licensers for the stage.

The gentlemen of the army will equally adorn the province to which I have assigned them, of setting the discoveries and sentiments of their associates in a clear and agreeable light. The lawyers are well known to be very happy in expressing their ideas, being for the most part able to make themselves understood by none but their own fraternity. But the geniuses of the army have sufficient opportunities, by their free access to the levee and the toilet, their constant attendance on balls and assemblies, and that abundant leisure which they enjoy beyond any other body of men, to acquaint themselves with every new word and prevailing mode of expression, and to attain the utmost nicety and most polished prettiness of language.

It will be necessary, that during their attendance upon the society, they be exempt from any obligation to appear in Hyde-Park: and that upon no emergency, however pressing, they be called away from their studies, unless the nation be in immediate danger by an insurrection of weavers, colliers, or smugglers.

There may not perhaps be found in the army such a number of men, who have ever condescended to pass through the labours and irksome forms of education in use among the lower classes of people, or submitted to learn the mercantile and plebeian arts of writing and reading. I must own, that though I entirely agree with the notions of the uselessness of any such trivial accomplishments in the military profession, and of their inconsistency with more valuable attainments; though I am convinced, that a man who can read and write, becomes, at least, a very disagreeable companion to his brother soldiers, if he does not absolutely shun their acquaintance; that he is apt to imbibe from his books odd notions of liberty and independency, and even sometimes of morality and virtue, utterly inconsistent with the desirable character of a pretty gentleman: though writing frequently stains the whitest finger, and reading has a natural tendency to cloud the aspect, and depress that airy and thoughtless vivacity, which is the distinguishing characteristic of a modern warrior; yet on this single occasion, I cannot but heartily wish, that by a strict search there may be discovered in the army fifteen men who can write and read.

I know that the knowledge of the alphabet is so disreputable among these gentlemen, that those who have by ill fortune formerly been taught it, have partly forgot it by disuse, and partly concealed it from the world, to avoid the railleries and insults to which their education might make them liable: I propose, therefore, that all the officers of the army may be examined upon oath one by one, and that if fifteen cannot be selected who are at present so qualified, the deficiency may be supplied out of those who

having once learned to read, may perhaps, with the assistance of a master, in a short time refresh their memories.

It may be thought, at the first sight of this proposal, that it might not be improper to assign to every commentator a reader and secretary; but it may be easily conceived, that not only the public might murmur at such an addition of expense, but that by the unfaithfulness or negligence of their servants, the discoveries of the society may be carried to foreign courts, and made use of to the disadvantage of our own country.

For the residence of this society, I cannot think any place more proper than Greenwich-Hospital, in which they may have thirty apartments fitted up for them, that they may make their observations in private, and meet once a day in the painted hall to compare them.

If the establishment of this society be thought a matter of too much importance to be deferred till the new buildings are finished, it will be necessary to make room for their reception, by the expulsion of such of the seamen as have no pretensions to the settlement there, but fractured limbs, loss of eyes, or decayed constitutions, who have lately been admitted in such numbers, that it is now scarce possible to accommodate a nobleman's groom, footman, or postillion, in a manner suitable to the dignity of his profession, and the original design of the foundation.

The situation of Greenwich will naturally dispose them to reflection and study: and particular caution ought to be used, lest any interruption be suffered to dissipate their attention or distract their meditations: for this reason, all visits and letters from ladies are strictly to be prohibited; and if any of the members shall be detected with a lap-dog, pack of cards, box of dice, draught-table, snuff-box, or looking-glass, he shall for the first offence be confined for three months to water-gruel, and for the second be expelled the society.

Nothing now remains, but that an estimate be made of the expenses necessary for carrying on this noble and generous design. The salary to be allowed each professor cannot be less than 2000*l.* a year, which is indeed more than the regular stipend of a commissioner of excise, but it must be remembered, that the commentators have a much more difficult and important employment, and can expect their salaries but for the short space of five years, whereas a commissioner (unless he imprudently suffers himself to be carried away by a whimsical tenderness for his country) has an establishment for life.

It will be necessary to allow the society in general, 30,000*l.* yearly for the support of the public table, and 40,000*l.* for secret service.

Thus will the ministry have a fair prospect of obtaining the full sense and import of the prediction, without burthening the public with more than 650,000*l.* which may be paid out of the sinking fund; or if it be not thought proper to violate that sacred treasure by converting any part of it into uses not primarily intended, may be easily raised by a general poll-tax, or excise upon bread.

Having now completed my scheme, a scheme calculated for the public benefit, without regard to any party, I entreat all sects, factions, and distinctions of men among us, to lay aside for a time their party feuds and petty animosities; and by a warm concurrence on this urgent occasion, teach posterity to sacrifice every private interest to the advantage of their country.

OBSERVATIONS ON THE STATE OF AFFAIRS IN 1756.

FROM THE LITERARY MAGAZINE, NO. IV.

The time is now come in which every Englishman expects to be informed of the national affairs, and in which he has a right to have that expectation gratified. For whatever may be urged by ministers, or those whom vanity or interest make the followers of ministers, concerning the necessity of confidence in our governors, and the presumption of prying with profane eyes into the recesses of policy, it is evident that this reverence can be claimed only by counsels yet unexecuted, and projects suspended in deliberation. But when a design has ended in miscarriage or success, when every eye and every ear is witness to general discontent, or general satisfaction, it is then a proper time to disentangle confusion, and illustrate obscurity, to show by what causes every event was produced, and in what effects it is likely to terminate; to lay down with distinct particularity what rumour always huddles in general exclamations, or perplexes by undigested narratives; to show whence happiness or calamity is derived, and whence it may be expected; and honestly to lay before the people what inquiry can gather of the past, and conjecture can estimate of the future.

The general subject of the present war is sufficiently known. It is allowed on both sides, that hostilities began in America, and that the French and English quarrelled about the boundaries of their settlements, about grounds and rivers to which, I am afraid, neither can show any other right than that of power, and which neither can occupy but by usurpation, and the dispossession of the natural lords and original inhabitants. Such is the contest, that no honest man can heartily wish success to either party.

It may indeed be alleged, that the Indians have granted large tracts of land both to one and to the other: but these grants can add little to the validity of our titles, till it be experienced how they were obtained; for if they were extorted by violence, or induced by fraud; by threats, which the miseries of other nations had shown not to be vain, or by promises of which no performance was ever intended, what are they but new modes of usurpation, but new instances of cruelty and treachery?

And indeed what but false hope or resistless terror can prevail upon a weaker nation to invite a stronger into their country, to give their lands to strangers whom no affinity of manners, or similitude of opinion, can be said to recommend, to permit them to build towns from which the natives are excluded, to raise fortresses by which they are intimidated, to settle themselves with such strength that they cannot afterwards be expelled, but are for ever to remain the masters of the original inhabitants, the dictaters of their conduct, and the arbiters of their fate?

When we see men acting thus against the precepts of reason, and the instincts of nature,

we cannot hesitate to determine, that by some means or other they were debarred from choice; that they were lured or frightened into compliance; that they either granted only what they found impossible to keep, or expected advantages upon the faith of their new inmates, which there was no purpose to confer upon them. It cannot be said, that the Indians originally invited us to their coasts; we went uncalled and unexpected to nations who had no imagination that the earth contained any inhabitants so distant and so different from themselves. We astonished them with our ships, with our arms, and with our general superiority. They yielded to us as to beings of another and higher race, sent among them from some unknown regions, with power which naked Indians could not resist, and which they were therefore, by every act of humility, to propitiate, that they who could so easily destroy, might be induced to spare.

To this influence, and to this only, are to be attributed all the cessions and submissions of the Indian princes, if indeed any such cessions were ever made, of which we have no witness but those who claim from them; and there is no great malignity in suspecting, that those who have robbed have also lied.

Some colonies indeed have been established more peaceably than others. The utmost extremity of wrong has not always been practised; but those that have settled in the new world on the fairest terms, have no other merit than that of a scrivener who ruins in silence, over a plunderer that seizes by force; all have taken what had other owners, and all have had recourse to arms, rather than quit the prey on which they had fastened.

The American dispute between the French and us is therefore only the quarrel of two robbers for the spoils of a passenger; but as robbers have terms of confederacy, which they are obliged to observe as members of the gang, so the English and French may have relative rights, and do injustice to each other, while both are injuring the Indians. And such, indeed, is the present contest; they have parted the northern continent of America between them, and are now disputing about their boundaries, and each is endeavouring the destruction of the other by the help of the Indians, whose interest it is that both should be destroyed.

Both nations clamour with great vehemence about infractions of limits, violation of treaties, open usurpation, insidious artifices, and breach of faith. The English rail at the perfidious French, and the French at the encroaching English: they quote treaties on each side, charge each other with aspiring to universal monarchy, and complain on either part of the insecurity of possession near such turbulent neighbours.

Through this mist of controversy it can raise no wonder that the truth is not easily discovered. When a quarrel has been long carried on between individuals, it is often very hard to tell by whom it was begun. Every fact is darkened by distance, by interest, and by multitudes. Information is not easily procured from far; those whom the truth will not favour, will not step voluntarily forth to tell it: and where there are many agents, it is easy for every single action to be concealed.

All these causes concur to the obscurity of the question, "By whom were hostilities in America commenced?" Perhaps there never can be remembered a time in which hostilities had ceased. Two powerful colonies inflamed with immemorial rivalry, and placed out of the superintendence of the mother nations, were not likely to be long at rest. Some opposition was always going forward, some mischief was every day done or meditated, and the borderers were always better pleased with what they could snatch from their neighbours, than what they had of their own.

In this disposition to reciprocal invasion a cause of dispute never could be wanting. The forests and deserts of America are without landmarks, and therefore cannot be particularly specified in stipulations; the appellations of those wide-extended regions have in every mouth a different meaning, and are understood on either side as inclination happens to contract or extend them. Who has yet pretended to define how much of America is included in Brazil, Mexico, or Peru? It is almost as easy to divide the Atlantic ocean by a line, as clearly to ascertain the limits of those uncultivated, uninhabitable, unmeasured regions.

It is likewise to be considered, that contracts concerning boundaries are often left vague and indefinite without necessity, by the desire of each party to interpret the ambiguity to its own advantage when a fit opportunity shall be found. In forming stipulations, the commissaries are often ignorant, and often negligent; they are sometimes weary with debate, and contract a tedious discussion into general terms, or refer it to a former treaty, which was never understood. The weaker part is always afraid of requiring explanations, and the stronger always has an interest in leaving the question undecided: thus it will happen, without great caution on either side, that after long treaties solemnly ratified, the rights that had been disputed are still equally open to controversy.

In America, it may be easily supposed, that there are tracts of land not yet claimed by either party, and therefore mentioned in no treaties, which yet one or the other may be afterwards inclined to occupy; but to these vacant and unsettled countries each nation may pretend, as each conceives itself entitled to all that is not expressly granted to the other.

Here then is a perpetual ground of contest: every enlargement of the possessions of either will be considered as something taken from the other, and each will endeavour to regain what had never been claimed, but that the other occupied it.

Thus obscure in its original is the American contest. It is difficult to find the first invader, or to tell where invasion properly begins; but I suppose it is not to be doubted, that after the last war, when the French had made peace with such apparent superiority, they naturally began to treat us with less respect in distant parts of the world, and to consider us as a people from whom they had nothing to fear, and who could no longer presume to contravene their designs or to check their progress.

The power of doing wrong with impunity seldom waits long for the will; and it is reasonable to believe, that in America the French would avow their purpose of aggrandizing themselves

with at least as little reserve as in Europe. We may therefore readily believe, that they were unquiet neighbours, and had no great regard to right, which they believed us no longer able to enforce.

That in forming a line of forts behind our colonies, if in no other part of their attempt, they had acted against the general intention, if not against the literal terms of treaties, can scarcely be denied; for it never can be supposed that we intended to be enclosed between the sea and the French garrisons, or preclude ourselves from extending our plantations backwards to any length that our convenience should require.

With dominion is conferred every thing that can secure dominion. He that has the coast, has likewise the sea to a certain distance; he that possesses a fortress, has the right of prohibiting another fortress to be built within the command of its cannon. When, therefore, we planted the coast of North America, we supposed the possession of the inland region granted to an indefinite extent; and every nation that settled in that part of the world, seems by the permission of every other nation, to have made the same supposition in its own favour.

Here then, perhaps, it will be safest to fix the justice of our cause; here we are apparently and indisputably injured, and this injury may, according to the practice of nations, be justly resented. Whether we have not in return made some encroachments upon them, must be left doubtful, till our practices on the Ohio shall be stated and vindicated. There are no two nations confining on each other, between whom a war may not always be kindled with plausible pretences on either part, as there is always passing between them a reciprocation of injuries, and fluctuation of encroachments.

From the conclusion of the last peace, perpetual complaints of the supplantations and invasions of the French have been sent to Europe from our colonies, and transmitted to our ministers at Paris, where good words were sometimes given us, and the practices of the American commanders were sometimes disowned, but no redress was ever obtained, nor is it probable that any prohibition was sent to America. We were still amused with such doubtful promises as those who are afraid of war are ready to interpret in their own favour, and the French pushed forward their line of fortresses, and seemed to resolve that before our complaints were finally dismissed, all remedy should be hopeless.

We likewise endeavoured at the same time to form a barrier against the Canadians by sending a colony to New Scotland, a cold uncomfortable tract of ground, of which we had long the nominal possession before we really began to occupy it. To this those were invited whom the cessation of war deprived of employment, and made burdensome to their country; and settlers were allured thither by many fallacious descriptions of fertile valleys and clear skies. What effects these pictures of American happiness had upon my countrymen, I was never informed, but I suppose very few sought provision in those frozen regions, whom guilt or poverty did not drive from their native country. About the boundaries of this new colony there were some disputes, but as there was nothing yet worth a contest, the power of the French was not much exerted on that side; some disturbance was however given, and some skirmishes ensued. But perhaps, being peopled chiefly with soldiers, who would rather live by plunder than by agriculture, and who consider war as their best trade, New Scotland would be more obstinately defended than some settlements of far greater value; and the French are too well informed of their own interest, to provoke hostility for no advantage, or to select that country for invasion, where they must hazard much and can win little. They therefore pressed on southward behind our ancient and wealthy settlements, and built fort after fort at such distances that they might conveniently relieve one another, invade our colonies with sudden incursions, and retire to places of safety before our people could unite to oppose them.

This design of the French has been long formed, and long known, both in America and Europe, and might at first have been easily repressed, had force been used instead of expostulation. When the English attempted a settlement upon the island of St. Lucia, the French, whether justly or not, considering it as neutral and forbidden to be occupied by either nation, immediately landed upon it, and destroyed the houses, wasted the plantations, and drove or carried away the inhabitants. This was done in the same peace, when mutual professions of friendship were daily exchanged by the two courts, and was not considered as any violation of treaties, nor was any more than a very soft remonstrance made on our part.

The French therefore taught us how to act; but a Hanoverian quarrel with the house of Austria for some time induced us to court, at any expense, the alliance of a nation whose very situation makes them our enemies. We suffered them to destroy our settlements, and to advance their own, which we had an equal right to attack. The time however came at last, when we ventured to quarrel with Spain, and then France no longer suffered the appearance of peace to subsist between us, but armed in defence of her ally.

The events of the war are well known: we pleased ourselves with the victory at Dettingen, where we left our wounded men to the care of our enemies, but our army was broken at Fontenoy and Val; and though after the disgrace which we suffered in the Mediterranean, we had some naval success, and an accidental dearth made peace necessary for the French, yet they prescribed the conditions, obliged us to give hostages, and acted as conquerors, though as conquerors of moderation.

In this war the Americans distinguished themselves in a manner unknown and unexpected. The New English raised an army, and under the command of Pepperel took Cape Breton, with the assistance of the fleet. This is the most important fortress in America. We pleased ourselves so much with the acquisition, that we could not think of restoring it; and, among the arguments used to inflame the people against Charles Stuart, it was very clamorously urged that if he gained the kingdom, he would give Cape Breton back to the French.

The French however had a more easy expedient to regain Cape Breton than by exalting Charles Stuart to the English throne. They took in their turn fort St. George, and had our

East India Company wholly in their power, whom they restored at the peace to their former possessions, that they may continue to export our silver.

Cape Breton therefore was restored, and the French were re-established in America, with equal power and greater spirit, having lost nothing by the war which they had before gained.

To the general reputation of their arms, and that habitual superiority which they derive from it, they owe their power in America, rather than to any real strength or circumstances of advantage. Their numbers are yet not great; their trade, though daily improved, is not very extensive; their country is barren; their fortresses, though numerous, are weak, and rather shelters from wild beasts, or savage nations, than places built for defence against bombs or cannons. Cape Breton has been found not to be impregnable; nor, if we consider the state of the places possessed by the two nations in America, is there any reason upon which the French should have presumed to molest us, but that they thought our spirit so broken that we durst not resist them; and in this opinion our long forbearance easily confirmed them.

We forgot, or rather avoided to think, that what we delayed to do must be done at last, and done with more difficulty as it was delayed longer; that while we were complaining, and they were eluding, or answering our complaints, fort was rising upon fort, and one invasion made a precedent for another.

This confidence of the French is exalted by some real advantages. If they possess in those countries less than we, they have more to gain and less to hazard; if they are less numerous, they are better united.

The French compose one body with one head. They have all the same interest, and agree to pursue it by the same means. They are subject to a governor commissioned by an absolute monarch, and participating the authority of his master. Designs are therefore formed without debate and executed without impediment. They have yet more martial than mercantile ambition, and seldom suffer their military schemes to be entangled with collateral projects of gain: they have no wish but for conquest, of which they justly consider riches as the consequence.

Some advantages they will always have as invaders. They make war at the hazard of their enemies: the contest being carried on in our territories, we must lose more by a victory, than they will suffer by a defeat. They will subsist, while they stay, upon our plantations; and perhaps destroy them when they can stay no longer. If we pursue them, and carry the war into their dominions, our difficulties will increase every step as we advance, for we shall leave plenty behind us, and find nothing in Canada but lakes and forests barren and trackless; our enemies will shut themselves up in their forts, against which it is difficult to bring cannon through so rough a country, and which, if they are provided with good magazines, will soon starve those who besiege them.

All these are the natural effects of their government and situation; they are accidentally more formidable as they are less happy. But the favour of the Indians which they enjoy, with very few exceptions, among all the nations of the northern continent, we ought to consider with other thoughts; this favour we might have enjoyed if we had been careful to deserve it. The French by having these savage nations on their side, are always supplied with spies and guides, and with auxiliaries, like the Tartars to the Turks, or the Hussars to the Germans, of no great use against troops ranged in order of battle, but very well qualified to maintain a war among woods and rivulets, where much mischief may be done by unexpected onsets, and safety be obtained by quick retreats. They can waste a colony by sudden inroads, surprise the straggling planters, frighten the inhabitants into towns, hinder the cultivation of lands, and starve those whom they are not able to conquer.*

AN INTRODUCTION

TO THE

POLITICAL STATE OF GREAT BRITAIN

WRITTEN IN THE YEAR 1756.

FROM THE LITERARY MAGAZINE, NO. I.

The present system of English politics may properly be said to have taken rise in the reign of Queen Elizabeth. At this time, the protestant religion was established, which naturally allied us to the reformed state, and made all the popish powers our enemies.

We began in the same reign to extend our trade, by which we made it necessary to ourselves to watch the commercial progress of our neighbours; and if not to incommode and obstruct their traffic, to hinder them from impairing ours.

We then likewise settled colonies in America, which was become the great scene of European ambition; for, seeing with what treasures the Spaniards were annually enriched from Mexico and Peru, every nation imagined, that an American conquest or plantation would certainly fill the mother country with gold and silver. This produced a large extent of very distant dominions, of which we, at this time, neither knew nor foresaw the advantage or incumbrance; we seem to have snatched them into our hands, upon no very just principles of policy, only because every state, according to a prejudice of long continuance, concludes itself more powerful as its territories become larger.

The discoveries of new regions, which were then every day made the profit of remote traffic, and the necessity of long voyages, produced, in a few years, a great multiplication of shipping. The sea was considered as the wealthy element; and, by degrees, a new kind of sovereignty arose, called naval dominion.

As the chief trade of the world, so the chief maritime power was at first in the hands of the Portuguese and Spaniards, who, by a compact, to which the consent of other princes was not asked, had divided the newly discovered countries between them; but the crown of Portugal having fallen to the King of Spain, or been seized by him, he was master of the ships of the two

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* In the Magazine this article is promised "To be continued;" but the author was, by whatever means, diverted from it, and no continuation appears

nations, with which he kept all the coasts of Europe in alarm, till the Armada, which he had raised at a vast expense for the conquest of England, was destroyed, which put a stop, and almost an end, to the naval power of the Spaniards.

At this time the Dutch, who were oppressed by the Spaniards, and feared yet greater evils than they felt, resolved no longer to endure the insolence of their masters: they therefore revolted; and after a struggle, in which they were assisted by the money and forces of Elizabeth, erected an independent and powerful commonwealth.

When the inhabitants of the low countries had formed their system of government, and some remission of the war gave them leisure to form schemes of future prosperity, they easily perceived that, as their territories were narrow, and their numbers small, they could preserve themselves only by that power which is the consequence of wealth; and that, by a people whose country produced only the necessaries of life, wealth was not to be acquired, but from foreign dominions, and by the transportation of the products of one country into another.

From this necessity, thus justly estimated, arose a plan of commerce, which was for many years prosecuted with industry and success, perhaps never seen in the world before, and by which the poor tenants of mud-wall villages and impassable bogs erected themselves into high and mighty states, who put the greatest monarchs at defiance, whose alliance was courted by the proudest, and whose power was dreaded by the fiercest nation. By the establishment of this state there arose to England a new ally, and a new rival.

At this time, which seems to be the period destined for the change of the face of Europe, France began first to rise into power; and, from defending her own provinces with difficulty and fluctuating success, to threaten her neighbours with encroachments and devastations. Henry the Fourth having, after a long struggle, obtained the crown, found it easy to govern nobles exhausted and wearied with a long civil war, and having composed the disputes between the Protestants and Papists, so as to obtain at least a truce for both parties, was at leisure to accumulate treasure, and raise forces which he purposed to have employed in a design of settling for ever the balance of Europe. Of this great scheme he lived not to see the vanity, or to feel the disappointment; for he was murdered in the midst of his mighty preparations.

The French, however, were in this reign taught to know their own power; and the great designs of a king, whose wisdom they had so long experienced, even though they were not brought to actual experiment, disposed them to consider themselves as masters of the destiny of their neighbours; and, from that time, he that shall nicely examine their schemes and conduct, will, I believe, find that they began to take an air of superiority to which they had never pretended before; and that they had been always employed more or less openly upon schemes of dominion, though with frequent interruptions from domestic troubles, and with those intermissions which human counsels must always suffer, as men intrusted with great affairs are dissipated in youth, and languid in age, are embarrassed by competitors, or, without any external reason, change their minds.

France was now no longer in dread of insults and invasions from England. She was not only able to maintain her own territories, but prepared, on all occasions, to invade others; and we had now a neighbour whose interest it was to be an enemy, and who has disturbed us, from that time to this, with open hostility or secret machinations.

Such was the state of England and its neighbours, when Elizabeth left the crown to James of Scotland. It has not, I think, been frequently observed by historians at how critical a time the union of the two kingdoms happened. Had England and Scotland continued separate kingdoms, when France was established in the full possession of her natural power, the Scots, in continuance of the league, which it would now have been more than ever their interest to observe, would, upon every instigation of the French court, have raised an army with French money, and harassed us with an invasion, in which they would have thought themselves successful, whatever numbers they might have left behind them. To a people warlike and indigent, an incursion into a rich country is never hurtful. The pay of France and the plunder of the northern countries, would always have tempted them to hazard their lives, and we should have been under the necessity of keeping a line of garrisons along our border.

This trouble, however, we escaped by the accession of King James; but it is uncertain, whether his natural disposition did not injure us more than this accidental condition happened to benefit us. He was a man of great theoretical knowledge, but of no practical wisdom: he was very well able to discern the true interest of himself, his kingdom, and his posterity, but sacrificed it, upon all occasions, to his present pleasure or his present ease; so conscious of his own knowledge and abilities, that he would not suffer a minister to govern, and so lax of attention, and timorous of opposition, that he was not able to govern for himself. With this character James quietly saw the Dutch invade our commerce; the French grew every day stronger and stronger; and the Protestant interest, of which he boasted himself the head, was oppressed on every side, while he writ, and hunted, and despatched ambassadors, who, when their master's weakness was once known, were treated in foreign courts with very little ceremony. James, however, took care to be flattered at home, and was neither angry nor ashamed at the appearance that he made in other countries.

Thus England grew weaker, or, what is in political estimation the same thing, saw her neighbours grow stronger, without receiving proportionable additions to her own power. Not that the mischief was so great as it is generally conceived or represented; for, I believe, it may be made to appear, that the wealth of the nation was, in this reign, very much increased, though that of the crown was lessened. Our reputation for war was impaired: but commerce seems to have been carried on with great industry and vigour, and nothing was wanting, but that we should have defended ourselves from the encroachments of our neighbours.

The inclination to plant colonies in America still continued, and this being the only project in which men of adventure and enterprise could exert their qualities in a pacific reign, multitudes, who were discontented with their condition in their native country, and such multitudes there will always be, sought relief, or at least a change, in the western regions, where they settled in the northern part of the continent, at a distance from the Spaniards, at that time almost the only nation that had any power or will to obstruct us.

Such was the condition of this country when the unhappy Charles inherited the crown. He had seen the errors of his father, without being able to prevent them, and, when he began his reign, endeavoured to raise the nation to its former dignity. The French Papists had begun a new war upon the Protestants: Charles sent a fleet to invade Rhee and relieve Rochelle, but his attempts were defeated, and the Protestants were subdued. The Dutch, grown wealthy and strong, claimed the right of fishing in the British seas. this claim the king, who saw the increasing power of the states of Holland, resolved to contest. But for this end it was necessary to build a fleet, and a fleet could not be built without expense; he was advised to levy ship-money, which gave occasion to the civil war, of which the events and conclusion are too well known.

While the inhabitants of this island were embroiled among themselves, the power of France and Holland was every day increasing. The Dutch had overcome the difficulties of their infant commonwealth; and, as they still retained their vigour and industry, from rich grew continually richer, and from powerful more powerful. They extended their traffic, and had not yet admitted luxury: so that they had the means and the will to accumulate wealth without any incitement to spend it. The French, who wanted nothing to make them powerful, but a prudent regulation of their revenues, and a proper use of their natural advantages, by the successive care of skilful ministers, became every day stronger, and more conscious of their strength.

About this time it was, that the French first began to turn their thoughts to traffic and navigation, and to desire, like other nations, an American territory. All the fruitful and valuable parts of the western world were already either occupied or claimed, and nothing remained for France but the leavings of other navigators, for she was not yet haughty enough to seize what the neighbouring powers had already appropriated.

The French therefore contented themselves with sending a colony to Canada, a cold uncomfortable uninviting region, from which nothing but furs and fish were to be had, and where the new inhabitants could only pass a laborious and necessitous life, in perpetual regret of the deliciousness and plenty of their native country.

Notwithstanding the opinion which our countrymen have been taught to entertain of the comprehension and foresight of French politicians, I am not able to persuade myself, that when this colony was first planted, it was thought of much value, even by those that encouraged it; there was probably nothing more intended than to provide a drain into which the waste of an exuberant nation might be thrown, a place where those who could do no good might live without the power of doing mischief. Some new advantage they undoubtedly saw, or imagined themselves to see, and what more was necessary to the establishment of the colony was supplied by natural inclination to experiments, and that impatience of doing nothing, to which mankind perhaps owe much of what is imagined to be effected by more splendid motives.

In this region of desolate sterility they settled themselves, upon whatever principle; and as they have from that time had the happiness of a government by which no interest has been neglected, nor any part of their subjects overlooked, they have, by continual encouragement and assistance from France, been perpetually enlarging their bounds and increasing their numbers.

These were at first, like other nations who invaded America, inclined to consider the neighbourhood of the natives as troublesome and dangerous, and are charged with having destroyed great numbers: but they are now grown wiser, if not honester, and instead of endeavouring to frighten the Indians away, they invite them to intermarriage and cohabitation, and allure them by all practicable methods to become the subjects of the king of France.

If the Spaniards, when they first took possession of the newly-discovered world, instead of destroying the inhabitants by thousands, had either had the urbanity or the policy to have conciliated them by kind treatment, and to have united them gradually to their own people, such an accession might have been made to the power of the king of Spain, as would have made him far the greatest monarch that ever yet ruled in the globe; but the opportunity was lost by foolishness and cruelty, and now can never be recovered.

When the parliament had finally prevailed over our king, and the army over the parliament, the interest of the two commonwealths of England and Holland soon appeared to be opposite, and a new government declared war against the Dutch. In this contest was exerted the utmost power of the two nations, and the Dutch were finally defeated, yet not with such evidence of superiority as left us much reason to boast our victory: they were obliged however to solicit peace, which was granted them on easy conditions: and Cromwell, who was now possessed of the supreme power, was left at leisure to pursue other designs.

The European powers had not yet ceased to look with envy on the Spanish acquisitions in America, and therefore Cromwell thought, that if he gained any part of these celebrated regions, he should exalt his own reputation, and enrich the country. He therefore quarrelled with the Spaniards upon some such subject of contention as he that is resolved upon hostility may always find, and sent Penn and Venables into the western seas. They first landed in Hispaniola, whence they were driven off with no great reputation to themselves; and that they might not return without having done something, they afterwards invaded Jamaica, where they found less resistance, and obtained that island, which was afterwards consigned to us, being probably

of little value to the Spaniards, and continues to this day a place of great wealth and dreadful wickedness, a den of tyrants, and a dungeon of slaves.

Cromwell, who perhaps had not leisure to study foreign politics, was very fatally mistaken with regard to Spain and France. Spain had been the last power in Europe which had openly pretended to give law to other nations, and the memory of this terror remained when the real cause was at an end. We had more lately been frighted by Spain than by France, and though very few were then alive of the generation that had their sleep broken by the Armada, yet the name of the Spaniards was still terrible, and a war against them was pleasing to the people.

Our own troubles had left us very little desire to look out upon the continent, and inveterate prejudice hindered us from perceiving, that for more than half a century the power of France had been increasing, and that of Spain had been growing less; nor does it seem to have been remembered, which yet required no great depth of policy to discern, that of two monarchs, neither of which could be long our friends, it was our interest to have the weaker near us; or that if a war should happen, Spain, however wealthy or strong in herself, was by the dispersion of her territories more obnoxious to the attacks of a naval power, and consequently had more to fear from us, and had it less in her power to hurt us.

All these considerations were overlooked by the wisdom of that age, and Cromwell assisted the French to drive the Spaniards out of Flanders, at a time when it was our interest to have supported the Spaniards against France, as formerly the Hollanders against Spain, by which we might at least retard the growth of the French power, though, I think, it must have finally prevailed.

During this time our colonies, which were less disturbed by our commotions than the mother country, naturally increased; it is probable that many who were unhappy at home took shelter in those remote regions, where, for the sake of inviting greater numbers, every one was allowed to think and live his own way. The French settlement in the mean time went slowly forward, too inconsiderable to raise any jealousy, and too weak to attempt any encroachments.

When Cromwell died, the confusion that followed produced the restoration of monarchy, and some time was employed in repairing the ruins of our constitution, and restoring the nation to a state of peace. In every change there will be many that suffer real or imaginary grievances, and therefore many will be dissatisfied. This was, perhaps, the reason why several colonies had their beginning in the reign of Charles the Second. The Quakers willingly sought refuge in Pennsylvania; and it is not unlikely that Carolina owed its inhabitants to the remains of that restless disposition, which has given so much disturbance to our country, and had now no opportunity of acting at home.

The Dutch, still continuing to increase in wealth and power, either kindled the resentment of their neighbours by their insolence, or raised their envy by their prosperity. Charles made war upon them without much advantage; but they were obliged at last to confess him the sovereign of the narrow seas. They were reduced almost to extremities by an invasion from France; but soon recovered from their consternation, and, by the fluctuation of war, regained their cities and provinces with the same speed as they had lost them.

During the time of Charles the Second the power of France was every day increasing; and Charles, who never disturbed himself with remote consequences, saw the progress of her arms, and the extension of her dominions, with very little uneasiness. He was indeed sometimes driven by the prevailing faction into confederacies against her: but as he had, probably, a secret partiality in her favour, he never persevered long in acting against her, nor ever acted with much vigour: so that by his feeble resistance, he rather raised her confidence than hindered her designs.

About this time the French first began to perceive the advantage of commerce, and the importance of a naval force, and such encouragement was given to manufactures, and so eagerly was every project received by which trade could be advanced, that in a few years, the sea was filled with their ships, and all the ports of the world crowded with their merchants. There is, perhaps, no instance in human story of such a change produced in so short a time in the schemes and manners of a people, of so many new sources of wealth opened, and such numbers of artificers and merchants made to start out of the ground, as was seen in the ministry of Colbert.

Now it was that the power of France became formidable to England. Her dominions were large before, and her armies numerous; but her operations were necessarily confined to the continent. She had neither ships for the transportation of her troops, nor money for their support in distant expeditions. Colbert saw both these wants, and saw that commerce only would supply them. The fertility of their country furnishes the French with commodities; the poverty of the common people keeps the price of labour low. By the obvious practice of selling much and buying little, it was apparent that they would soon draw the wealth of other countries into their own; and by carrying out their merchandise in their own vessels, a numerous body of sailors would quickly be raised.

This was projected, and this was performed. The king of France was soon enabled to bribe those whom he could not conquer, and to terrify with his fleets those whom his armies could not have approached. The influence of France was suddenly diffused all over the globe; her arms were dreaded, and her pensions received in remote regions, and those were almost ready to acknowledge her sovereignty, who, a few years before, had scarcely heard her name. She thundered on the coasts of Africa, and received ambassadors from Siam.

So much may be done by one wise man endeavouring with honesty the advantage of the public. But that we may not rashly condemn all ministers as wanting wisdom or integrity whose counsels have produced no such apparent benefits to their country, it must be considered, that Colbert had means of acting, which our government does not allow. He could enforce all his orders by the power of an absolute monarch; he could compel individuals to sacrifice their private profit to the general good; he could

make one understanding preside over many hands, and remove difficulties by quick and violent expedients. Where no man thinks himself under any obligation to submit to another, and instead of co-operating in one great scheme, every one hastens through by-paths to private profit, no great change can suddenly be made; nor is superior knowledge of much effect, where every man resolves to use his own eyes and his own judgment, and every one applauds his own dexterity and diligence, in proportion as he becomes rich sooner than his neighbour.

Colonies are always the effects and causes of navigation. They who visit many countries, find some in which pleasure, profit, or safety invite them to settle; and these settlements, when they are once made, must keep a perpetual correspondence with the original country to which they are subject, and on which they depend for protection in danger, and supplies in necessity. So that a country once discovered and planted, must always find employment for shipping, more certainly than any foreign commerce, which depending on casualties, may be sometimes more and sometimes less, and which other nations may contract or suppress. A trade to colonies can never be much impaired, being, in reality, only an intercourse between distant provinces of the same empire, from which intruders are easily excluded; likewise the interest and affection of the correspondent parties, however distant, is the same.

On this reason all nations, whose power has been exerted on the ocean, have fixed colonies in remote parts of the world; and while those colonies subsisted, navigation, if it did not increase, was always preserved from total decay. With this policy the French were well acquainted, and therefore improved and augmented the settlements in America, and other regions, in proportion as they advanced their schemes of naval greatness.

The exact time in which they made their acquisitions in America, or other quarters of the globe, it is not necessary to collect. It is sufficient to observe, that their trade and their colonies increased together: and, if their naval armaments were carried on, as they really were, in greater proportion to their commerce than can be practised in other countries, it must be attributed to the martial disposition at that time prevailing in the nation, to the frequent wars which Louis the Fourteenth made upon his neighbours, and to the extensive commerce of the English and Dutch, which afforded so much plunder to privateers, that war was more lucrative than traffic.

Thus the naval power of France continued to increase during the reign of Charles the Second, who, between his fondness of ease and pleasure, the struggles of faction which he could not suppress, and his inclination to the friendship of absolute monarchy, had not much power or desire to repress it. And of James the Second, it could not be expected that he should act against his neighbours with great vigour, having the whole body of his subjects to oppose. He was not ignorant of the real interest of his country; he desired its power and its happiness, and thought rightly, that there is no happiness without religion; but he thought very erroneously and absurdly, that there is no religion without popery.

When the necessity of self-preservation had impelled the subjects of James to drive him from the throne, there came a time in which the passions, as well as interest, of the government, acted against the French, and in which it may perhaps be reasonably doubted, whether the desire of humbling France was not stronger than that of exalting England: of this, however, it is not necessary to inquire, since, though the intention may be different, the event will be the same. All mouths were now open to declare what every eye had observed before, that the arms of France were become dangerous to Europe; and that, if her encroachments were suffered a little longer, resistance would be too late.

It was now determined to re-assert the empire of the sea; but it was more easily determined than performed: the French made a vigorous defence against the united power of England and Holland, and were sometimes masters of the ocean, though the two maritime powers were united against them. At length, however, they were defeated at La Hogue; a great part of their fleet was destroyed, and they were reduced to carry on the war only with their privateers, from whom there was suffered much petty mischief, though there was no danger of conquest or invasion. They distressed our merchants, and obliged us to the continual expense of convoys and fleets of observation; and by skulking in little coves and shallow waters, escaped our pursuit.

In this reign began our confederacy with the Dutch, which mutual interest has now improved into a friendship, conceived by some to be inseparable; and from that time the States began to be termed, in the style of politicians, our faithful friends, the allies which nature has given us, our Protestant confederates, and by many other names of national endearment. We have, it is true, the same interest, as opposed to France, and some resemblance of religion, as opposed to popery; but we have such a rivalry, in respect of commerce, as will always keep us from very close adherence to each other. No mercantile man, or mercantile nation, has any friendship but for money, and alliance between them will last no longer than their common safety or common profit is endangered; no longer than they have an enemy, who threatens to take from each more than either can steal from the other.

We were both sufficiently interested in repressing the ambition, and obstructing the commerce of France; and therefore we concurred with as much fidelity and as regular co-operation as is commonly found. The Dutch were in immediate danger, the armies of their enemies hovered over their country, and therefore they were obliged to dismiss for a time their love of money, and their narrow projects of private profit, and to do what a trader does not willingly at any time believe necessary, to sacrifice a part for the preservation of the whole.

A peace was at length made, and the French, with their usual vigour and industry, rebuilt their fleets, restored their commerce, and became in a very few years able to contest again the dominion of the sea. Their ships were well built, and always very numerously manned; their commanders, having no hopes but from their bravery or their fortune, were resolute, and

being very carefully educated for the sea, were eminently skilful.

All this was soon perceived when Queen Anne, the then darling of England, declared war against France. Our success by sea, though sufficient to keep us from dejection, was not such as dejected our enemies. It is, indeed, to be confessed, that we did not exert our whole naval strength; Marlborough was the governor of our counsels, and the great view of Marlborough was a war by land, which he knew well how to conduct, both to the honour of his country, and his own profit. The fleet was therefore starved that the army might be supplied, and naval advantages were neglected for the sake of taking a town in Flanders, to be garrisoned by our allies. The French, however, were so weakened by one defeat after another, that, though their fleet was never destroyed by any total overthrow, they at last retained it in their harbours, and applied their whole force to the resistance of the confederate army, that now began to approach their frontiers, and threatened to lay waste their provinces and cities.

In the latter years of this war, the danger of their neighbourhood in America seems to have been considered, and a fleet was fitted out and supplied with a proper number of land forces to seize Quebec, the capital of Canada, or New France; but this expedition miscarried, like that of Anson against the Spaniards, by the lateness of the season, and our ignorance of the coasts on which we were to act. We returned with loss, and only excited our enemies to greater vigilance, and perhaps to stronger fortifications.

When the peace of Utrecht was made, which those who clamoured among us most loudly against it found it their interest to keep, the French applied themselves with the utmost industry to the extension of their trade, which we were so far from hindering, that for many years our ministry thought their friendship of such value, as to be cheaply purchased by whatever concession.

Instead therefore of opposing, as we had hitherto professed to do, the boundless ambition of the House of Bourbon, we became on a sudden solicitous for its exaltation, and studious of its interest. We assisted the schemes of France and Spain with our fleets, and endeavoured to make those our friends by servility, whom nothing but power will keep quiet, and who must always be our enemies while they are endeavouring to grow greater, and we determine to remain free.

That nothing might be omitted which could testify our willingness to continue on any terms the good friends of France, we were content to assist not only their conquests but their traffic; and though we did not openly repeal the prohibitory laws, we yet tamely suffered commerce to be carried on between the two nations, and wool was daily imported, to enable them to make cloth, which they carried to our markets and sold cheaper than we.

During all this time, they were extending and strengthening their settlements in America, contriving new modes of traffic, and framing new alliances with the Indian nations. They began now to find these northern regions, barren and desolate as they are, sufficiently valuable to desire at least a nominal possession, that might furnish a pretence for the exclusion of others; they therefore extended their claim to tracts of land, which they could never hope to occupy, took care to give their dominions an unlimited magnitude, have given in their maps the name of Louisiana to a country, of which part is claimed by the Spaniards, and part by the English, without any regard to ancient boundaries, or prior discovery.

When the return of Columbus from his great voyage had filled all Europe with wonder and curiosity, Henry the Seventh sent Sebastian Cabot to try what could be found for the benefit of England: he declined the tract of Columbus, and steering to the westward, fell upon the island, which, from that time, was called by the English, Newfoundland. Our princes seem to have considered themselves as entitled by their right of prior seizure to the northern parts of America, as the Spaniards were allowed by universal consent their claim to the southern region for the same reason; and we accordingly made our principal settlements within the limits of our own discoveries, and, by degrees, planted the eastern coast from Newfoundland to Georgia.

As we had, according to the European principles, which allow nothing to the natives of these regions, our choice of situation in this extensive country, we naturally fixed our habitations along the coast, for the sake of traffic and correspondence, and all the conveniences of navigable rivers. And when one port or river was occupied, the next colony, instead of fixing themselves in the inland parts behind the former, went on southward, till they pleased themselves with another maritime situation. For this reason our colonies have more length than depth; their extent from east to west, or from the sea to the interior country, bears no proportion to their reach along the coast from north to south.

It was, however, understood, by a kind of tacit compact among the commercial powers, that possession of the coast included a right to the inland: and, therefore, the charters granted to the several colonies limit their districts only from north to south, leaving their possessions from east to west unlimited and discretional, supposing that, as the colony increases, they may take lands as they shall want them, the possession of the coasts excluding other navigators, and the unhappy Indians having no right of nature or of nations.

This right of the first European possessor was not disputed till it became the interest of the French to question it. Canada, or New France, on which they made their first settlement, is situated eastward of our colonies, between which they pass up the great river of St. Lawrence, with Newfoundland on the north, and Nova Scotia on the south. Their establishment in this country was neither envied nor hindered; and they lived here, in no great numbers, a long time, neither molesting their European neighbours, nor molested by them.

But when they grew stronger and more numerous, they began to extend their territories; and as it is natural for men to seek their own convenience, the desire of more fertile and agreeable habitations tempted them southward. There is land enough to the north and west of their settlements, which they may occupy with as good right as can be shown by the other European

usurpers, and which neither the English nor Spaniards will contest; but of this cold region they have enough already, and their resolution was to get a better country. This was not to be had but by settling to the west of our plantations, on ground which has been hitherto supposed to belong to us.

Hither, therefore, they resolved to remove, and to fix, at their own discretion, the western border of our colonies, which was heretofore considered as unlimited. Thus by forming a line of forts, in some measure parallel to the coast, they inclose us between their garrisons and the sea, and not only hinder our extension westward, but, whenever they have a sufficient navy in the sea, can harass us on each side, as they can invade us at pleasure from one or other of their forts.

This design was not perhaps discovered as soon as it was formed, and was certainly not opposed as soon as it was discovered; we foolishly hoped, that their encroachments would stop, that they would be prevailed on by treaty and remonstrance, to give up what they had taken, or to put limits to themselves. We suffered them to establish one settlement after another, to pass boundary after boundary, and add fort to fort, till at last they grew strong enough to avow their designs, and defy us to obstruct them.

By these provocations long continued, we are at length forced into a war, in which we have had hitherto very ill fortune. Our troops under Braddock were dishonourably defeated; our fleets have yet done nothing more than taken a few merchant-ships, and have distressed some private families, but have very little weakened the power of France. The detention of their seamen makes it indeed less easy for them to fit out their navy; but this deficiency will be easily supplied by the alacrity of the nation, which is always eager for war.

It is unpleasing to represent our affairs to our own disadvantage: yet it is necessary to show the evils which we desire to be removed; and, therefore, some account may very properly be given of the measures which have given them their present superiority.

They are said to be supplied from France with better governors than our colonies have the fate to obtain from England. A French governor is seldom chosen for any other reason than his qualifications for his trust. To be a bankrupt at home, or to be so infamously vicious that he cannot be decently protected in his own country, seldom recommends any man to the government of a French colony. Their officers are commonly skilful either in war or commerce, and are taught to have no expectation of honour or preferment, but from the justice and vigour of their administration.

Their great security is the friendship of the natives, and to this advantage they have certainly an indubitable right; because it is the consequence of their virtue. It is ridiculous to imagine, that the friendship of nations, whether civil or barbarous, can be gained and kept but by kind treatment; and surely they who intrude, uncalled, upon the country of a distant people, ought to consider the natives as worthy of common kindness, and content themselves to rob without insulting them. The French, as has been already observed, admit the Indians, by intermarriage, to an equality with themselves; and those nations, with which they have no such near intercourse, they gain over to their interest by honesty in their dealings. Our factors and traders, having no other purpose in view than immediate profit, use all the arts of an European counting-house, to defraud the simple hunter of his furs.

These are some of the causes of our present weakness; our planters are always quarrelling with their governor, whom they consider as less to be trusted than the French; and our traders hourly alienate the Indians by their tricks and oppressions, and we continue every day to show by new proofs, that no people can be great who have ceased to be virtuous.

OBSERVATIONS ON THE TREATY

Between his Britannic Majesty and Imperial Majesty of all the Russias, signed at Moscow, Dec. 11, 1742; the Treaty between his Britannic Majesty and the Landgrave of Hesse Cassel, signed June 18, 1755; and the Treaty between his Britannic Majesty and her Imperial Majesty of all the Russias, signed at St. Petersburgh, Sept. 19-30, 1755.

FROM THE LITERARY MAGAZINE FOR JULY, 1756.

THESE are the treaties which for many months filled the senate with debates, and the kingdom with clamours; which were represented on one part as instances of the most profound policy and the most active care of the public welfare, and on the other as acts of the most contemptible folly and most flagrant corruption, as violations of the great trust of government, by which the wealth of Britain is sacrificed to private views, and to a particular province.

What honours our ministers and negotiators may expect to be paid to their wisdom, it is hard to determine, for the demands of vanity are not easily estimated. They should consider, before they call too loudly for encomiums, that they live in an age when the power of gold is no longer a secret, and in which no man finds much difficulty in making a bargain with money in his hand. To hire troops is very easy to those who are willing to pay their price. It appears therefore, that whatever has been done, was done by means which every man knows how to use, if fortune is kind enough to put them in his power. To arm the nations of the north in the cause of Britain, to bring down hosts against France from the polar circle, has indeed a sound of magnificence, which might induce a mind unacquainted with public affairs to imagine, that some effort of policy more than human had been exerted, by which distant nations were armed in our defence, and the influence of Britain was extended to the utmost limits of the world. But when this striking phenomenon of negotiation is more nearly inspected, it appears a bargain merely mercantile of one power that wanted troops more than money, with another that wanted money, and was burdened with troops; between whom their mutual wants made an easy contract, and who have no other friendship for each other, than reciprocal convenience happens to produce.

We shall therefore leave the praises of our

ministers to others, yet not without this acknowledgment, that if they have done little, they do not seem to boast of doing much; and that whether influenced by modesty or frugality, they have not wearied the public with mercenary panegyrists, but have been content with the concurrence of the parliament, and have not much solicited the applauses of the people.

In public as in private transactions, men more frequently deviate from the right for want of virtue than of wisdom; and those who declare themselves dissatisfied with these treaties, impute them not to folly, but corruption.

By these advocates for the independence of Britain, who, whether their arguments be just or not, seem to be most favourably heard by the people, it is alleged, that these treaties are expensive without advantage; that they waste the treasure which we want for our own defence, upon a foreign interest; and pour the gains of our commerce into the coffers of princes, whose enmity cannot hurt nor friendship help us; who set their subjects to sale like sheep or oxen, without any inquiry after the intentions of the buyer, and will withdraw the troops with which they have supplied us, whenever a higher bidder shall be found.

This perhaps is true, but whether it be true or false is not worth inquiry. We did not expect to buy their friendship, but their troops; nor did we examine upon what principles we were supplied with assistance; it was sufficient that we wanted forces, and that they were willing to furnish them. Policy never pretended to make men wise and good; the utmost of her power is to make the best use of men such as they are, to lay hold on lucky hours, to watch the present wants and present interests of others, and make them subservient to her own convenience.

It is farther urged with great vehemence, that these troops of Russia and Hesse are not hired in defence of Britain; that we are engaged in a naval war for territories on a distant continent; and that these troops, though mercenaries, can never be auxiliaries; that they increase the burden of the war, without hastening its conclusion, or promoting its success; since they can neither be sent into America, the only part of the world where England can, on the present occasion, have any employment for land forces, nor be put into our ships, by which, and by which only, we are now to oppose and subdue our enemies.

Nature has stationed us in an island inaccessible but by sea; and we are now at war with an enemy, whose naval power is inferior to our own, and from whom therefore we are in no danger of invasion: to what purpose then are troops hired in such uncommon numbers? To what end do we procure strength which we cannot exert, and exhaust the nation with subsidies at a time when nothing is disputed, which the princes who receive our subsidies can defend? If we had purchased ships, and hired seamen, we had apparently increased our power, and made ourselves formidable to our enemies, and, if any increase of security be possible, had secured ourselves still better from invasions: but what can the regiments of Russia or of Hesse contribute to the defence of the coasts of England; or by what assistance can they repay us the sums which we have stipulated to pay for their costly friendship?

The king of Great Britain has indeed a territory on the continent, of which the natives of this island scarcely knew the name till the present family was called to the throne, and yet know little more than that our king visits it from time to time. Yet for the defence of this country are these subsidies apparently paid, and these troops evidently levied. The riches of our nation are sent into distant countries, and the strength which should be employed in our own quarrel consequently impaired, for the sake of dominions, the interest of which has no connexion with ours, and which, by the act of succession, we took care to keep separate from the British kingdoms.

To this the advocates for the subsidies say, that unreasonable stipulations, whether in the act of settlement or any other contract, are in themselves void; and that if a country connected with England by subjection to the same sovereign, is endangered by an English quarrel, it must be defended by English force; and that we do not engage in a war for the sake of Hanover, but that Hanover is for our sake exposed to danger.

Those who brought in these foreign troops have still something further to say in their defence, and of no honest plea is it our intention to defraud them. They grant that the terror of invasion may possibly be groundless, that the French may want the power or the courage to attack us in our own country; but they maintain, likewise, that an invasion is possible, that the armies of France are so numerous that she may hazard a large body on the ocean, without leaving herself exposed; that she is exasperated to the utmost degree of acrimony, and would be willing to do us mischief at her own peril. They allow that the invaders may be intercepted at sea, or that, if they land, they may be defeated by our native troops. But they say, and say justly, that danger is better avoided than encountered; that those ministers consult more the good of their country who prevent invasion, than repel it; and that if these auxiliaries have only saved us from the anxiety of expecting an enemy at our doors, or from the tumult and distress which an invasion, how soon soever repressed, would have produced, the public money is not spent in vain.

These arguments are admitted by some, and by others rejected. But even those that admit them, can admit them only as pleas of necessity; for they consider the reception of mercenaries into our country as the desperate remedy of desperate distress; and think with great reason, that all means of prevention should be tried to save us from any second need of such doubtful succours.

That we are able to defend our own country, that arms are most safely entrusted to our own hands, and that we have strength, and skill, and courage, equal to the best of the nations of the continent, is the opinion of every Englishman, who can think without prejudice, and speak without influence; and therefore it will not be easy to persuade the nation, a nation long renowned for valour, that it can need the help of foreigners to defend it from invasion. We have been long without the need of arms by our good fortune, and long without the use by our negligence; so long, that the practice and almost the name of our old trained-bands is forgotten. But the story of ancient times will tell us, that the trained-bands were once able to maintain the quiet and safety of their country; and reason without history will inform us, that those men are

most likely to fight bravely, or at least to fight obstinately, who fight for their own houses and farms, for their own wives and children.

A bill was therefore offered for the prevention of any future danger or invasion, or necessity of mercenary forces, by re-establishing and improving the militia. It was passed by the Commons, but rejected by the Lords. That this bill, the first essay of political consideration as a subject long forgotten, should be liable to objection, cannot be strange; but surely justice, policy, common reason, require that we should be trusted with our own defence, and be kept no longer in such a helpless state as at once to dread our enemies and confederates.

By the bill, such as it was formed, sixty thousand men would always be in arms. We have shown* how they may be upon any exigence easily increased to a hundred and fifty thousand; and I believe neither our friends nor enemies will think it proper to insult our coasts, when they expect to find upon them a hundred and fifty thousand Englishmen with swords in their hands.

INTRODUCTION TO THE PROCEEDINGS OF THE COMMITTEE APPOINTED TO MANAGE THE CONTRIBUTIONS BEGUN AT LONDON, DEC. 18, 1758, FOR CLOTHING FRENCH PRISONERS OF WAR.

The Committee intrusted with the money contributed to the relief of the subjects of France, now prisoners in the British dominions, here lay before the public an exact account of all the sums received and expended, that the donors may judge how properly their benefactions have been applied.

Charity would lose its name, were it influenced by so mean a motive as human praise; it is therefore not intended to celebrate by any particular memorial, the liberality of single persons, or distinct societies; it is sufficient that their works praise them.

Yet he who is far from seeking honour, may very justly obviate censure. If a good example has been set, it may lose its influence by misrepresentation; and to free charity from reproach, is itself a charitable action.

Against the relief of the French only one argument has been brought: but that one is so popular and specious, that if it were to remain unexamined, it would by many be thought irrefragable. It has been urged, that charity, like other virtues, may be improperly and unseasonably exerted; that while we are relieving Frenchmen, there remain many Englishmen unrelieved: that while we lavish pity on our enemies, we forget the misery of our friends.

Grant this argument all it can prove, and what is the conclusion?—That to relieve the French is a good action, but that a better may be conceived. This is all the result, and this all is very little. To do the best can seldom be the lot of man; it is sufficient if, when opportunities are presented, he is ready to do good. How little virtue could be practised, if beneficence were to wait always for the most proper objects, and the noblest occasions: occasions that may never happen, and objects that may never be found.

It is far from certain, that a single Englishman will suffer by the charity of the French. New scenes of misery make new impressions; and much of the charity which produced these donations, may be supposed to have been generated by a species of calamity never known among us before. Some imagine that the laws have provided all necessary relief in common cases, and remit the poor to the care of the public; some have been deceived by fictitious misery, and are afraid of encouraging imposture; many have observed want to be the effect of vice, and consider casual almsgivers as patrons of idleness. But all these difficulties vanish in the present case: we know that for the Prisoners of War there is no legal provision; we see their distress, and are certain of its cause; we know that they are poor and naked, and poor and naked without a crime.

But it is not necessary to make any concessions. The opponents of this charity must allow it to be good, and will not easily prove it not to be the best. That charity is best of which the consequences are most extensive: the relief of enemies has a tendency to unite mankind in fraternal affection: to soften the acrimony of adverse nations, and dispose them to peace and amity: in the mean time, it alleviates captivity, and takes away something from the miseries of war. The rage of war, however mitigated, will always fill the world with calamity and horror; let it not then be unnecessarily extended; let animosity and hostility cease together; and no man be longer deemed an enemy, than while his sword is drawn against us.

The effects of these contributions may, perhaps, reach still further. Truth is best supported by virtue: we may hope from those who feel or who see our charity, that they shall no longer detest as heresy that religion which makes its professors the followers of Him, who has commanded us to "do good to them that hate us."

ON THE BRAVERY OF THE ENGLISH COMMON SOLDIERS.

By those who have compared the military genius of the English with that of the French nation, it is remarked, that *the French officers will always lead, if the soldiers will follow*: and that the *English soldiers will always follow, if their officers will lead.*

In all pointed sentences, some degree of accuracy must be sacrificed to conciseness: and, in this comparison, our officers seem to lose what our soldiers gain. I know not any reason for supposing that the English officers are less willing than the French to lead; but it is, I think, universally allowed, that the English soldiers are more willing to follow. Our nation may boast, beyond any other people in the world, of a kind of epidemic bravery, diffused equally through all its ranks. We can show a peasantry of heroes, and fill our armies with clowns, whose courage may vie with that of their general.

There may be some pleasure in tracing the causes of this plebeian magnanimity. The qualities which commonly make an army formidable,

* See Literary Magazine, No. II. p. 63.

are long habits of regularity, great exactness of discipline, and great confidence in the commander. Regularity may, in time, produce a kind of mechanical obedience to signals and commands, like that which the perverse Cartesians impute to animals; discipline may impress such an awe upon the mind, that any danger shall be less dreaded than the danger of punishment; and confidence in the wisdom or fortune of the general, may induce the soldiers to follow him blindly to the most dangerous enterprize.

What may be done by discipline and regularity, may be seen in the troops of the Russian empress, and Prussian monarch. We find that they may be broken without confusion, and repulsed without flight.

But the English troops have none of these requisites in an eminent degree. Regularity is by no means part of their character; they are rarely exercised, and therefore show very little dexterity in their evolutions as bodies of men, or in the manual use of their weapons as individuals; they neither are thought by others, nor by themselves more active or exact than their enemies, and therefore derive none of their courage from such imaginary superiority.

The manner in which they are dispersed in quarters over the country during times of peace, naturally produces laxity of discipline: they are very little in sight of their officers; and, when they are not engaged in the slight duty of the guard, are suffered to live every man his own way.

The equality of English privileges, the impartiality of our laws, the freedom of our tenures, and the prosperity of our trade, dispose us very little to reverence of superiors. It is not to any great esteem of the officers that the English soldier is indebted for his spirit in the hour of battle; for perhaps it does not often happen that he thinks much better of his leader than of himself. The French Count, who has lately published the *Art of War*, remarks how much soldiers are animated, when they see all their dangers shared by those who were born to be their masters, and whom they consider as beings of a different rank. The Englishman despises such motives of courage; he was born without a master; and looks not on any man, however dignified by lace or titles, as deriving from nature any claims to his respect, or inheriting any qualities superior to his own.

There are some, perhaps, who would imagine that every Englishman fights better than the subjects of absolute governments, because he has more to defend. But what has the English more than the French soldier? Property they are both commonly without. Liberty is, to the lowest rank of every nation, little more than the choice of working or starving; and this choice is, I suppose, equally allowed in every country. The English soldier seldom has his head very full of the constitution; nor has there been, for more than a century, any war that put the property or liberty of a single Englishman in danger.

Whence then is the courage of the English vulgar? It proceeeds, in my opinion, from that dissolution of dependence,, which obliges every man to regard his own character. While every man is fed by his own hands, he has no need of any servile arts; he may always have wages for his labour; and is no less necessary to his employer, than his employer is to him. While he looks for no protection from others, he is naturally roused to be his own protector; and having nothing to abate his esteem of himself, he consequently aspires to the esteem of others. Thus every man that crowds our streets is a man of honour, disdainful of obligation, impatient of reproach, and desirous of extending his reputation among those of his own rank; and as courage is in most frequent use, the fame of courage is most eagerly pursued. From this neglect of subordination I do not deny that some inconveniences may from time to time proceed: the power of the law does not always sufficiently supply the want of reverence, or maintain the proper distinction between different ranks; but good and evil will grow up in this world together; and they who complain in peace of the insolence of the populace, must remember, that their insolence in peace is bravery in war.

THE FALSE ALARM. 1770.

One of the chief advantages derived by the present generation from the improvement and diffusion of philosophy, is deliverance from unnecessary terror, and exemption from false alarms. The unusual appearances, whether regular or accidental, which once spread consternation over ages of ignorance, are now the recreations of inquisitive security. The sun is no more lamented when it is eclipsed, than when it sets; and meteors play their coruscations without prognostic or prediction.

The advancement of political knowledge may be expected to produce in time the like effects. Causeless discontent and seditious violence will grow less frequent and less formidable, as the science of government is better ascertained, by diligent study of the theory of man.

It is not, indeed, to be expected, that physical and political truth should meet with equal acceptance, or gain ground upon the world with equal facility. The notions of the naturalist find mankind in a state of neutrality, or at worst have nothing to encounter but prejudice and vanity; prejudice without malignity, and vanity without interest. But the politician's improvements are opposed by every passion that can exclude conviction or suppress it; by ambition, by avarice, by hope, and by terror, by public faction, and private animosity.

It is evident, whatever be the cause, that this nation, with all its renown for speculation and for learning, has yet made little proficiency in civil wisdom. We are still so much unacquainted with our own state, and so unskilful in the pursuit of happiness, that we shudder without danger, complain without grievances, and suffer our quiet to be disturbed, and our commerce to be interrupted, by an opposition to the Government, raised only by interest, and supported only by clamour, which yet has so far prevailed upon ignorance and timidity, that many favour it as reasonable, and many dread it as powerful.

What is urged by those who have been so industrious to spread suspicion, and incite fury, from one end of the kingdom to the other, may be known by perusing the papers which have been at once presented as petitions to the king,

and exhibited in print as remonstrances to the people. It may therefore not be improper to lay before the Public the reflections of a man who cannot favour the opposition, for he thinks it wicked, and cannot fear it, for he thinks it weak.

The grievance which has produced all this tempest of outrage, the oppression in which all other oppressions are included, the invasion which has left us no property, the alarm that suffers no patriot to sleep in quiet, is comprised in a vote of the House of Commons, by which the freeholders of Middlesex are deprived of a Briton's birthright, representation in parliament.

They have, indeed, received the usual writ of election, but that writ, alas! was malicious mockery; they were insulted with the form, but denied the reality, for there was one man excepted from their choice.

Non de vi, neque cæde, nec veneno,
Sed lis est mihi de tribus capillis.

The character of the man thus fatally excepted, I have no purpose to delineate. Lampoon itself would disdain to speak ill of him of whom no man speaks well. It is sufficient that he is expelled the House of Commons, and confined in jail, as being legally convicted of sedition and impiety.

That this man cannot be appointed one of the guardian counsellors of the church and state, is a grievance not to be endured. Every lover of liberty stands doubtful of the fate of posterity, because the chief county in England cannot take its representative from a jail.

Whence Middlesex should obtain the right of being denominated the chief county, cannot easily be discovered; it is, indeed, the county where the chief city happens to stands, but how that city treated the favourite of Middlesex, is not yet forgotten. The county, as distinguished from the city, has no claim to particular consideration.

That a man was in jail for sedition and impiety, would, I believe, have been within memory a sufficient reason why he should not come out of jail a legislator. This reason, notwithstanding the mutability of fashion, happens still to operate on the House of Commons. Their notions, however strange, may be justified by a common observation, that few are mended by imprisonment, and that he whose crimes have made confinement necessary, seldom makes any other use of his enlargement than to do with greater cunning what he did before with less.

But the people have been told with great confidence, that the House cannot control the right of constituting representatives: that he who can persuade lawful electors to choose him, whatever be his character, is lawfully chosen, and has a claim to a seat in parliament, from which no human authority can depose him.

Here, however, the patrons of opposition are in some perplexity. They are forced to confess, that by a train of precedents sufficient to establish a custom of parliament, the House of Commons has jurisdiction over its own members; that the whole has power over individuals; and that this power has been exercised sometimes in imprisonment, and often in expulsion.

That such power should reside in the House of Commons in some cases, is inevitably necessary, since it is required by every polity, that where there is a possibility of offence, there should be a possibility of punishment. A member of the House cannot be cited for his conduct in parliament before any other court; and therefore if the house cannot punish him, he may attack with impunity the rights of the people, and the title of the king.

This exemption from the authority of other courts, was, I think, first established in favour of the five members in the long parliament. It is not to be considered as a usurpation, for it is implied in the principles of government. If legislative powers are not co-ordinate, they cease in part to be legislative; and if they be co-ordinate, they are unaccountable; for to whom must that power account, which has no superior?

The House of Commons is, indeed, dissoluble by the king, as the nation has of late been very clamorously told; but while it subsists it is co-ordinate with the other powers, and this co-ordination ceases only when the House by dissolution ceases to subsist.

As the particular representatives of the people are in their public character above the control of the courts of law, they must be subject to the jurisdiction of the House; and as the House, in the exercise of its authority, can be neither directed nor restrained, its own resolutions must be its laws, at least, if there is no antecedent decision of the whole legislature.

This privilege, not confirmed by any written law or positive compact, but by the resistless power of political necessity, they have exercised, probably from their first institution, but certainly, as their records informs us, from the 23d of Elizabeth, when they expelled a member for derogating from their privileges.

It may perhaps be doubted, whether it was originally necessary, that this right of control and punishment should extend beyond offences in the exercise of parliamentary duty, since all other crimes are cognizable by other courts. But they who are the only judges of their own rights, have exerted the power of expulsion on other occasions, and when wickedness arrived at a certain magnitude, have considered an offence against society as an offence against the House.

They have therefore divested notorious delinquents of their legislative character, and delivered them up to shame or punishment, naked and unprotected, that they might not contaminate the dignity of parliament.

It is allowed that a man attainted of felony cannot sit in parliament, and the Commons probably judged, that not being bound to the forms of law, they might treat those as felons, whose crimes were, in their opinion, equivalent to felony: and that as a known felon could not be chosen, a man so like a felon, that he could not easily be distinguished, ought to be expelled.

The first laws had no law to enforce them, the first authority was constituted by itself. The power exercised by the House of Commons is of this kind, a power rooted in the principles of government, and branched out by occasional practice; a power which necessity made just, and precedents have made legal.

It will occur that authority thus uncontrollable, may, in times of heat and contest, be oppressively and injuriously exerted, and that he who suffers injustice is without redress, however innocent, however miserable.

The position is true, but the argument is use-

less. The Commons must be controlled, or be exempt from control. If they are exempt, they may do injury which cannot be redressed, if they are controlled, they are no longer legislative.

If the possibility of abuse be an argument against authority, no authority ever can be established; if the actual abuse destroys its legality, there is no legal government now in the world.

This power, which the Commons have so long exercised, they ventured to use once more against Mr. Wilkes, and on the 3d of February, 1769, expelled him the House, "for having printed and published a seditious libel, and three obscene and impious libels."

If these imputations were just, the expulsion was surely seasonable; and that they were just, the House had reason to determine, as he had confessed himself, at the bar, the author of the libel which they term seditious, and was convicted in the King's Bench of both the publications.

But the freeholders of Middlesex were of another opinion. They either thought him innocent, or were not offended by his guilt. When a writ was issued for the election of a knight for Middlesex, in the room of John Wilkes, Esq. expelled the House, his friends, on the 16th of February, chose him again.

On the 17th, it was resolved, "that John Wilkes, Esq. having been in this session of parliament expelled the House, was, and is, incapable of being elected a member to serve in this present parliament."

As there was no other candidate, it was resolved at the same time, that the election of the 16th was a void election.

The freeholders still continued to think that no other man was fit to represent them, and on the 16th of March elected him once more. Their resolution was now so well known, that no opponent ventured to appear.

The Commons began to find, that power without materials for operation can produce no effect. They might make the election void for ever, but if no other candidate could be found, their determination could only be negative. They, however, made void the last election, and ordered a new writ.

On the 13th of April was a new election, at which Mr. Lutterel, and others, offered themselves candidates. Every method of intimidation was used, and some acts of violence were done to hinder Mr. Lutterel from appearing. He was not deterred, and the poll was taken, which exhibited for

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The Sheriff returned Mr. Wilkes; but the House on April the 15th, determined that Mr. Lutterel was lawfully elected.

From this day begun the clamour which has continued till now. Those who had undertaken to oppose the ministry, having no grievance of greater magnitude, endeavoured to swell this decision into bulk, and distort it into deformity, and then held it out to terrify the nation.

Every artifice of sedition has been since practised to awaken discontent and inflame indignation. The papers of every day have been filled with exhortations and menaces of faction. The madness has spread through all ranks and through both sexes; women and children have clamoured for Mr. Wilkes, honest simplicity has been cheated into fury, and only the wise have escaped infection.

The greater part may justly be suspected of not believing their own position, and with them it is not necessary to dispute. They cannot be convinced who are convinced already, and it is well known that they will not be ashamed.

The decision, however, by which the smaller number of votes was preferred to the greater, has perplexed the minds of some, whose opinions it were indecent to despise, and who by their integrity well deserve to have their doubts appeased.

Every diffuse and complicated question may be examined by different methods, upon different principles; and that truth, which is easily found by one investigator, may be missed by another, equally honest and equally diligent.

Those who inquire whether a smaller number of legal votes can elect a representative in opposition to a greater, must receive from every tongue the same answer.

The question, therefore, must be, whether a smaller number of legal votes, shall not prevail against a greater number of votes not legal?

It must be considered, that those votes only are legal which are legally given, and that those only are legally given, which are given for a legal candidate.

It remains then to be discussed, whether a man expelled can be so disqualified by a vote of the House, as that he shall be no longer elegible by lawful electors?

Here we must again recur, not to positive institutions, but to the unwritten law of social nature, to the great and pregnant principle of political necessity. All government supposes subjects, all authority implies obedience. To suppose in one the right to command what another has the right to refuse, is absurd and contradictory. A state so constituted must rest for ever in motionless equipoise, with equal attractions of contrary tendency, with equal weights of power balancing each other.

Laws which cannot be enforced, can neither prevent nor rectify disorders. A sentence which cannot be executed, can have no power to warn or to reform. If the commons have only the power of dismissing for a few days the man whom his constituents can immediately send back, if they can expel but cannot exclude, they have nothing more than nominal authority, to which perhaps obedience never may be paid.

The representatives of our ancestors had an opinion very different; they fined and imprisoned their members; on great provocation, they disabled them for ever; and this power of pronouncing perpetual disability is maintained by Selden himself.

These claims seem to have been made and allowed, when the constitution of our government had not yet been sufficiently studied. Such powers are not legal, because they are not necessary; and of that power which only necessity justifies, no more is to be admitted than necessity obtrudes.

The Commons cannot make laws, they can only pass resolutions, which, like all resolutions, are of force only to those that make them, and to those only while they are willing to observe them.

The vote of the House of Commons has therefore only so far the force of a law, as that force is necessary to preserve the vote from losing its efficacy; it must begin by operating upon themselves, and extend its influence to others, only by consequences arising from the first intention. He that starts game on his own manor, may pursue it into another.

They can properly make laws only for themselves: a member, while he keeps his seat, is subject to these laws; but when he is expelled, the jurisdiction ceases, for he is now no longer within their dominion.

The disability, which a vote can superinduce to expulsion, is no more than was included in expulsion itself; it is only a declaration of the Commons, that they will permit no longer him whom they thus censure to sit with them in parliament; a declaration made by that right which they necessarily possess, of regulating their own House, and of inflicting punishment on their own delinquents.

They have therefore no other way to enforce the sentence of incapacity, than that of adhering to it. They cannot otherwise punish the candidate so disqualified for offering himself, nor the electors for accepting him. But if he has any competitor, that competitor must prevail, and if he has none, his election will be void; for the right of the House to reject, annihilates with regard to the man so rejected the right of electing.

It has been urged, that the power of the House terminates with their session; since a prisoner committed by the Speaker's warrant cannot be detained during the recess. That power indeed ceases with the session, which must operate by the agency of others, because, when they do not sit, they can employ no agent, having no longer any legal existence; but that which is exercised on themselves revives at their meeting, when the subject of that power still subsists. They can in the next session refuse to readmit him, whom in the former session they expelled.

That expulsion inferred exclusion in the present case, must be, I think, easily admitted. The expulsion, and the writ issued for a new election, were in the same session, and since the House is by the rule of parliament bound for the session by a vote once passed, the expelled member cannot be admitted. He that cannot be admitted, cannot be elected; and the votes given to a man ineligible being given in vain, the highest number for an eligible candidate becomes a majority.

To these conclusions, as to most moral, and to all political positions, many objections may be made. The perpetual subject of political disquisition is not absolute, but comparative good. Of two systems of government, or two laws relating to the same subject, neither will ever be such as theoretical nicety would desire, and therefore neither can easily force its way against prejudice and obstinacy; each will have its excellences and defects, and every man, with a little help from pride, may think his own the best.

It seems to be the opinion of many, that expulsion is only a dismission of the representative to his constituents, with such a testimony against him as his sentence may comprise; and that if his constituents, notwithstanding the censure of the House, thinking his case hard, his fault trifling, or his excellence such as overbalance it, should again choose him as still worthy of their trust, the House cannot refuse him, for his punishment has purged his fault, and the right of electors must not be violated.

This is plausible, but not cogent. It is a scheme of representation, which would make a specious appearance in a political romance, but, cannot be brought into practice among us, who see every day the towering head of speculation bow down unwillingly to grovelling experience.

Governments formed by chance, and gradually improved by such expedients as the successive discovery of their defects happened to suggest, are never to be tried by a regular theory. They are fabrics of dissimilar materials raised by different architects upon different plans. We must be content with them as they are; should we attempt to mend their disproportions, we might easily demolish, and difficultly rebuild them.

Laws are now made, and customs are established; these are our rules, and by them we must be guided.

It is incontrovertibly certain, that the Commons never intended to leave electors the liberty of returning them an expelled member, for they always require one to be chosen in the room of him that is expelled, and I see not with what propriety a man can be rechosen in his own room.

Expulsion, if this were its whole effect, might very often be desirable. Sedition, or obscenity, might be no greater crimes in the opinion of other electors, than in that of the freeholders of Middlesex; and many a wretch, whom his colleagues should expel, might come back persecuted into fame, and provoke with harder front a second expulsion.

Many of the representatives of the people can hardly be said to have been chosen at all. Some by inheriting a borough, inherit a seat; and some sit by the favour of others, whom perhaps they may gratify by the act which provoked the expulsion. Some are safe by their popularity, and some by their alliances. None would dread expulsion, if this doctrine were received, but those who bought their elections, and who would be obliged to buy them again at a higher price.

But as uncertainties are to be determined by things certain, and customs to be explained, where it is possible, by written law, the patriots have triumphed with a quotation from an act of the 4th and 5th of Anne, which permits those to be rechosen, whose seats are vacated by the acceptance of a place of profit. This they wisely consider as an expulsion, and from the permission, in this case, of a re-election, infer that every other expulsion leaves the delinquent entitled to the same indulgence. This is the paragraph.

"If any person, *being chosen a member* of the House of Commons, shall accept of any office from the crown, *during such time as he shall continue a member*, his election shall be, and is hereby declared to be, void, and a new writ shall issue for a new election, as if such person so accepting was naturally dead. *Nevertheless, such person shall be capable of being again elected*, as if his place had not become void as aforesaid.'

How this favours the doctrine of readmission by a second choice, I am not able to discover. The statute of 30 Ch. II. had enacted, "That he who should sit in the House of Commons, without taking the oaths and subscribing the test, should be disabled to sit in the House during that parliament, and a writ should issue for the election of a new member in place of the member so disabled, as if such member had naturally died.'

This last clause is apparently copied in the act of Anne, but with the common fate of imitators. In the act of Charles, the political death continued during the parliament; in that of Anne, it was hardly worth the while to kill the man whom the next breath was to revive. It is however, apparent, that in the opinion of the parliament, the dead-doing lines would have kept him motionless, if he had not been recovered by a kind of exception. A seat vacated, could not be regained without express permission of the same statute.

The right of being chosen again to a seat thus vacated, is not enjoyed by any general right, but required a special clause, and solicitous provision.

But what resemblance can imagination conceive between one man vacating his seat by a mark of favour from the crown, and another driven from it for sedition and obscenity? The acceptance of a place contaminates no character; the crown that gives it, intends to give with it always dignity, sometimes authority. The Commons, it is well known, think not worse of themselves or others for their offices of profit; yet profit employs temptation, and may expose a representative to the suspicion of his constituents; though if they still think him worthy of their confidence, they may again elect him.

Such is the consequence. When a man is dismissed by law to his constituents, with new trust and new dignity, they may if they think him incorruptible, restore him to his seat; what can follow, therefore, but that when the House drives out a varlet with public infamy, he goes away with the like permission to return?

If infatuation be, as the proverb tells us, the forerunner of destruction, how near must be the ruin of a nation that can be incited against its governors by sophistry like this. I may be excused if I catch the panic, and join my groans at this alarming crisis, with the general lamentation of weeping patriots.

Another objection is, that the Commons, by pronouncing the sentence of disqualification, make a law, and take upon themselves the power of the whole legislature. Many quotations are then produced to prove that the House of Commons can make no laws.

Three Acts have been cited, disabling members for different terms on different occasions; and it is profoundly remarked, that if the Commons could by their own privilege have made a disqualification, their jealousy of their privileges would never have admitted the concurrent sanction of the other powers.

I must for ever remind these puny controvertists, that those acts are laws of permanent obligation: that two of them are now in force, and that the other expired only when it had fulfilled its end. Such laws the Commons cannot make; they could, perhaps, have determined for themselves, that they would expel all who should not take the test, but they could leave no authority behind them, that should oblige the next parliament to expel them. They could refuse the South Sea directors, but they could not entail the refusal. They can disqualify by vote, but not by law; they cannot know that the sentence of disqualification pronounced to-day, may not become void to-morrow, by the dissolution of their own House. Yet while the same parliament sits, the disqualification continues, unless the vote be rescinded, and while it so continues, makes the votes, which freeholders may give to the interdicted candidate, useless and dead, since there cannot exist with respect to the same subject at the same time, an absolute power to choose, and an absolute power to reject.

In 1614, the attorney-general was voted incapable of a seat in the House of Commons; and the nation is triumphantly told, that though the vote never was revoked, the attorney-general is now a member. He certainly may now be a member without revocation of the vote. A law is of perpetual obligation, but a vote is nothing when the voters are gone. A law is a compact reciprocally made by the legislative powers, and therefore not to be abrogated but by all the parties. A vote is simply a resolution, which binds only him that is willing to be bound.

I have thus punctiliously and minutely pursued this disquisition, because I suspect that these reasoners, whose business is to deceive others, have sometimes deceived themselves, and I am willing to free them from their embarrassment, though I do not expect much gratitude for my kindness.

Other objections are yet remaining, for of political objections there cannot easily be an end. It has been observed, that vice is no proper cause of expulsion, for if the worst man in the House were always to be expelled, in time none would be left. But no man is expelled for being worst, he is expelled for being enormously bad; his conduct is compared, not with that of others, but with the rule of action.

The punishment of expulsion being in its own nature uncertain, may be too great or too little for the fault.

This must be the case of many punishments. Forfeiture of chattels is nothing to him that has no possessions. Exile itself may be accidentally a good: and indeed any punishment less than death is very different to different men.

But if this precedent be admitted and established, no man can hereafter be sure that he shall be represented by him whom he would choose. One half of the House may meet early in the morning, and snatch an opportunity to expel the other, and the greater part of the nation may, by this stratagem, be without its lawful representatives.

He that sees all this, sees very far. But I can tell him of greater evils yet behind. There is one possibility of wickedness, which, at this alarming crisis, has not yet been mentioned.—Every one knows the malice, the subtlety, the industry, the vigilance, and the greediness of the Scots. The Scotch members are about the number sufficient to make a house. I propose it to the consideration of the supporters of the Bill of Rights, whether there is not reason to suspect that these hungry intruders from the

North are now contriving to expel all the English. We may then curse the hour in which it was determined, that expulsion and exclusion are the same. For who can guess what may be done when the Scots have the whole House to themselves?

Thus, agreeable to custom and reason, notwithstanding all objections, real or imaginary; thus consistent with the practice of former times, and thus consequential to the original principles of government, is that decision by which so much violence of discontent has been excited, which has been so dolorously bewailed, and so outrageously resented.

Let us, however, not be seduced to put too much confidence in justice or in truth; they have often been found inactive in their own defence, and give more confidence than help to their friends and their advocates. It may perhaps be prudent to make one momentary concession to falsehood, by supposing the vote in Mr. Lutterel's favour to be wrong.

All wrong ought to be rectified. If Mr. Wilkes is deprived of a lawful seat, both he and his electors have reason to complain: but it will not be easily found, why, among the innumerable wrongs of which a great part of mankind are hourly complaining, the whole care of the public should be transferred to Mr. Wilkes and the freeholders of Middlesex, who might all sink into nonexistence, without any other effect, than that there would be room made for a new rabble, and a new retailer of sedition and obscenity. The cause of our country would suffer little; the rabble, whencesoever they come, will be always patriots, and always supporters of the Bill of Rights.

The House of Commons decides the disputes arising from elections. Was it ever supposed, that in all cases their decisions were right? Every man whose lawful election is defeated, is equally wronged with Mr. Wilkes, and his constituents feel their disappointment with no less anguish than the freeholders of Middlesex.—These decisions have often been apparently partial, and sometimes tyrannically oppressive. A majority has been given to a favourite candidate, by expunging votes which had always been allowed, and which therefore had the authority by which all votes are given, that of custom uninterrupted. When the Commons determine who shall be constituents, they may, with some propriety, be said to make law, because those determinations have hitherto, for the sake of quiet, been adopted by succeeding parliaments. A vote, therefore, of the House, when it operates as a law, is to individuals a law only temporary, but to communities perpetual.

Yet though all this has been done, and though at every new parliament much of this is expected to be done again, it has never produced in any former time such an *alarming crisis*. We have found by experience, that though a squire has given ale and venison in vain, and a borough has been compelled to see its dearest interest in the hands of him whom it did not trust, yet the general state of the nation has continued the same. The sun has risen, and the corn has grown, and whatever talk has been of the danger of property, yet he that ploughed the field commonly reaped it, and he that built a house was master of the door: the vexation excited by injustice suffered, or supposed to be suffered, by any private man, or single community, was local and temporary, it neither spread far, nor lasted long.

The nation looked on with little care, because there did not seem to be much danger. The consequence of small irregularities was not felt, and we had not yet learned to be terrified by very distant enemies.

But quiet and security are now at an end.—Our vigilance is quickened, and our comprehension is enlarged. We not only see events in their causes, but before their causes; we hear the thunder while the sky is clear, and see the mine sprung before it is dug. Political wisdom has, by the force of English genius, been improved at last not only to political intuition, but to political prescience.

But it cannot, I am afraid, be said, that as we are grown wise, we are made happy. It is said of those who have the wonderful power called second sight, that they seldom see any thing but evil: political second sight has the same effect; we hear of nothing but of an alarming crisis, of violated rights, and expiring liberties. The morning rises upon new wrongs, and the dreamer passes the night in imaginary shackles.

The sphere of anxiety is now enlarged; he that hitherto cared only for himself, now cares for the public; for he has learned that the happiness of individuals is comprised in the prosperity of the whole, and that his country never suffers, but he suffers with it, however it happens that he feels no pain.

Fired with this fever of epidemic patriotism, the tailor slips his thimble, the draper drops his yard, and the blacksmith lays down his hammer; they meet at an honest alehouse, consider the state of the nation, read or hear the last petition, lament the miseries of the time, are alarmed at the dreadful crisis, and subscribe to the support of the Bill of Rights.

It sometimes indeed happens, that an intruder of more benevolence than prudence attempts to disperse their cloud of dejection, and ease their hearts by seasonable consolation. He tells them, that though the government cannot be too diligently watched, it may be too hastily accused; and that, though private judgment is every man's right, yet we cannot judge of what we do not know; that we feel at present no evils which government can alleviate, and that the public business is committed to men who have as much right to confidence as their adversaries; that the freeholders of Middlesex, if they could not choose Mr. Wilkes, might have chosen any other man, and that *he trusts we have within the realm five hundred as good as he;* that even if this which has happened to Middlesex had happened to every other county, that one man should be made incapable of being elected, it could produce no great change in the parliament, nor much contract the power of election; that what has been done is probably right, and that if it be wrong, it is of little consequence, since a like case cannot easily occur; that expulsions are very rare, and if they should, by unbounded insolence of faction, become more frequent, the electors may easily provide a second choice.

All this he may say, but not half of this will be heard; his opponents will stun him and themselves with a confused sound of pensions

and places, venality and corruption, oppression and invasion, slavery and ruin.

Outcries like these, uttered by malignity, and echoed by folly; general accusations of indeterminate wickedness; and obscure hints of impossible designs, dispersed among those that do not know their meaning, by those that know them to be false, have disposed part of the nation, though but a small part, to pester the court with ridiculous petitions.

The progress of a petition is well known. An ejected placeman goes down to his county or his borough, tells his friends of his inability to serve them, and his constituents of the corruption of the government. His friends readily understand that he who can get nothing, will have nothing to give. They agree to proclaim a meeting; meat and drink are plentifully provided; a crowd is easily brought together, and those who think that they know the reason of their meeting, undertake to tell those who know it not. Ale and clamour unite their powers, the crowd, condensed and heated, begins to ferment with the leaven of sedition. All see a thousand evils, though they cannot show them, and grow impatient for a remedy, though they know not what.

A speech is then made by the *Cicero* of the day; he says much and suppresses more, and credit is equally given to what he tells, and what he conceals. The petition is read and universally approved. Those who are sober enough to write, add their names, and the rest would sign it if they could.

Every man goes home and tells his neighbour of the glories of the day; how he was consulted and what he advised; how he was invited into the great room, where his lordship called him by his name; how he was caressed by Sir Francis, Sir Joseph, or Sir George; how he eat turtle and venison, and drank unanimity to the three brothers.

The poor loiterer, whose shop had confined him, or whose wife had locked him up, hears the tale of luxury with envy, and at last inquires what was their petition. Of the petition nothing is remembered by the narrator, but that it spoke much of fears and apprehensions, and something very alarming, and that he is sure it is against the government; the other is convinced that it must be right, and wishes he had been there, for he loves wine and venison, and is resolved as long as he lives to be against the government.

The petition is then handed from town to town, and from house to house, and wherever it comes the inhabitants flock together, that they may see that which must be sent to the king. Names are easily collected. One man signs because he hates the papists, another because he has vowed destruction to the turnpikes; one because it will vex the parson, another because he owes his landlord nothing; one because he is rich, another because he is poor; one to show that he is not afraid, and another to show that he can write.

The passage, however, is not always smooth. Those who collect contributions to sedition, sometimes apply to a man of higher rank and more enlightened mind, who, instead of lending them his name, calmly reproves them for being seducers of the people.

You who are here, says he, complaining of venality, are yourselves the agents of those who, having estimated themselves at too high a price, are only angry that they are not bought. You are appealing from the parliament to the rabble, and inviting those who scarcely, in the most common affairs, distinguish right from wrong, to judge of a question complicated with law written and unwritten, with the general principles of government, and the particular customs of the House of Commons; you are showing them a grievance, so distant that they cannot see it, and so light that they cannot feel it; for how, but by unnecessary intelligence and artificial provocation, should the farmers and shopkeepers of Yorkshire and Cumberland know or care how Middlesex is represented? instead of wandering thus round the county to exasperate the rage of party, and darken the suspicions of ignorance, it is the duty of men like you, who have leisure for inquiry, to lead back the people to their honest labour; to tell them, that submission is the duty of the ignorant, and content the virtue of the poor; that they have no skill in the art of government, nor any interest in the dissensions of the great; and when you meet with any, as some there are, whose understandings are capable of conviction, it will become you to allay this foaming ebullition, by showing them that they have as much happiness as the condition of life will easily receive, and that a government, of which an erroneous or unjust representation of Middlesex is the greatest crime that interest can discover, or malice can upbraid, is government approaching nearer to perfection, than any that experience has known, or history related.

The drudges of sedition wish to change their ground, they hear him with sullen silence, feel conviction without repentance, and are confounded but not abashed; they go forward to another door, and find a kinder reception from a man enraged against the government, because he has just been paying the tax upon his windows.

That a petition for a dissolution of the parliament will at all times have its favourers, may be easily imagined. The people indeed do not expect that one House of Commons will be much honester or much wiser than another: they do not suppose that the taxes will be lightened; or, though they have been so often taught to hope it, that soap and candles will be cheaper: they expect no redress of grievances, for of no grievances but taxes do they complain; they wish not the extension of liberty, for they do not feel any restraint; about the security of privilege or property they are totally careless, for they see no property invaded, nor know, till they are told, that any privilege has suffered violation.

Least of all do they expect, that any future parliament will lessen its own powers, or communicate to the people that authority which it has once obtained.

Yet a new parliament is sufficiently desirable. The year of election is a year of jollity; and what is still more delightful, a year of equality. The glutton now eats the delicacies for which he longed when he could not purchase them, and the drunkard has the pleasure of wine without the cost. The drone lives a while without work, and the shopkeeper, in the flow of money, raises his price. The mechanic that trembled at the

presence of Sir Joseph, now bids him come again for an answer; and the poacher whose gun has been seized, now finds an opportunity to reclaim it. Even the honest man is not displeased to see himself important, and willingly resumes in two years that power which he had resigned for seven. Few love their friends so well as not to desire superiority by unexpensive benefaction.

Yet notwithstanding all these motives to compliance, the promoters of petitions have not been successful. Few could be persuaded to lament evils which they did not suffer, or to solicit for redress which they do not want. The petition has been, in some places, rejected; and perhaps, in all but one, signed only by the meanest and grossest of the people.

Since this expedient, now invented or revived to distress the government, and equally practicable at all times by all who shall be excluded from power and from profit, has produced so little effect, let us consider the opposition as no longer formidable. The great engine has recoiled upon them. They thought that *the terms* they *sent were terms of weight*, which would have *amazed all and stumbled many;* but the consternation is now over, and their foes *stand upright*, as before.

With great propriety and dignity the king has, in his speech, neglected or forgotten them. He might easily know, that what was presented as the sense of the people, is the sense only of the profligate and dissolute; and that whatever parliament should be convened, the same petitioners would be ready, for the same reason, to request its dissolution.

As we once had a rebellion of the clowns, we have now an opposition of the pedlars. The quiet of the nation has been for years disturbed by a faction, against which all factions ought to conspire; for its original principle is the desire of levelling; it is only animated under the name of zeal, by the natural malignity of the mean against the great.

When, in the confusion which the English invasions produced in France, the villains, imagining that they had found the golden hour of emancipation, took arms in their hands, the knights of both nations considered the cause as common, and, suspending the general hostility, united to chastise them.

The whole conduct of this despicable faction is distinguished by plebeian grossness, and savage indecency. To misrepresent the actions and the principles of their enemies is common to all parties; but the insolence of invective, and brutality of reproach, which have lately prevailed, are peculiar to this.

An infallible characteristic of meanness is cruelty. This is the only faction that has shouted at the condemnation of a criminal, and that, when his innocence procured his pardon, has clamoured for his blood.

All other parties, however enraged at each other, have agreed to treat the throne with decency; but these low-born railers have attacked not only the authority, but the character, of their sovereign, and have endeavoured, surely without effect, to alienate the affections of the people from the only king, who, for almost a century, has much appeared to desire, or much endeavoured to deserve them. They have insulted him with rudeness and with menaces, which were never excited by the gloomy sullenness of William, even when half the nation denied him their allegiance: nor by the dangerous bigotry of James, unless when he was finally driven from his palace; and with which scarcely the open hostilities of rebellion ventured to vilify the unhappy Charles, even in the remarks on the cabinet of Naseby.

It is surely not unreasonable to hope that the nation will consult its dignity, if not its safety, and disdain to be protected or enslaved by the declaimers or the plotters of a city-tavern. Had Rome fallen by the Catilinarian conspiracy, she might have consoled her fate by the greatness of her destroyers; but what would have alleviated the disgrace of England, had her government been changed by Tiler or by Ket?

One part of the nation has never before contended with the other, but for some weighty and apparent interest. If the means were violent, the end was great. The civil war was fought for what each army called and believed the best religion and the best government. The struggle in the reign of Anne, was to exclude or restore an exile king. We are now disputing, with almost equal animosity, whether Middlesex shall be represented or not by a criminal from a jail.

The only comfort left in such degeneracy is, that a lower state can be no longer possible.

In this contemptuous censure, I mean not to include every single man. In all lead, says the chemist, there is silver; and in all copper there is gold. But mingled masses are justly denominated by the greater quantity, and when the precious particles are not worth extraction, a faction and a pig must be melted down together to the forms and offices that chance allots them.

"Fiunt urceoli, pelves, sartago, patellæ."

A few weeks will now show whether the government can be shaken by empty noise, and whether the faction which depends upon its influence, has not deceived alike the public and itself. That it should have continued till now is sufficiently shameful. None can, indeed, wonder that it has been supported by the sectaries, the natural fomenters of sedition and confederates of the rabble, of whose religion little now remains but hatred of establishments, and who are angry to find separation now only tolerated, which was once rewarded: but every honest man must lament, that it has been regarded with frigid neutrality by the tories, who, being long accustomed to signalize their principles by opposition to the court, do not yet consider that they have at last a king who knows not the name of party, and who wishes to be the common father of all his people.

As a man inebriated only by vapours, soon recovers in the open air; a nation discontented to madness, without any adequate cause, will return to its wits and its allegiance when a little pause has cooled it to reflection. Nothing, therefore, is necessary, at this *alarming crisis*, but to consider the alarm as false. To make concessions, is to encourage encroachment. Let the court despise the faction, and the disappointed people will soon deride it.

THOUGHTS ON THE LATE TRANSACTIONS RESPECTING FALKLAND'S ISLANDS. 1771.

To proportion the eagerness of contest to its importance, seems too hard a task for human wisdom. The pride of wit has kept ages busy in the discussion of useless questions, and the pride of power has destroyed armies to gain or to keep unprofitable possessions.

Not many years have passed since the cruelties of war were filling the world with terror and with sorrow; rage was at last appeased, or strength exhausted, and to the harassed nations peace was restored with all its pleasures and its benefits. Of this state all felt the happiness, and all implored the continuance; but what continuance of happiness can be expected, when the whole system of European empire can be in danger of a new concussion, by a contention for a few spots of earth, which, in the deserts of the ocean, had almost escaped human notice, and which, if they had not happened to make a seamark, had perhaps never had a name?

Fortune often delights to dignify what nature has neglected, and that renown which cannot be claimed by intrinsic excellence or greatness, is sometimes derived from unexpected accidents. The Rubicon was ennobled by the passage of Cæsar, and the time is now come when Falkland's Islands demand their historian.

But the writer to whom this employment shall be assigned, will have few opportunities of descriptive splendour, or narrative elegance. Of other countries it is told how often they have changed their government; these islands have hitherto changed only their name. Of heroes to conquer, or legislators to civilize, here has been no appearance; nothing has happened to them but that they have been sometimes seen by wandering navigators, who passed by them in search of better habitations.

When the Spaniards, who, under the conduct of Columbus, discovered America, had taken possession of its most wealthy regions, they surprised and terrified Europe by a sudden and unexampled influx of riches. They were made at once insupportably insolent, and might perhaps have become irresistibly powerful, had not their mountainous treasures been scattered in the air with the ignorant profusion of unaccustomed opulence.

The greater part of the European potentates saw this stream of riches flowing into Spain without attempting to dip their own hands in the golden fountain. France had no naval skill or power; Portugal was extending her dominions in the east over regions formed in the gayety of nature; the Hanseatic league, being planned only for the security of traffic, had no tendency to discovery or invasion; and the commercial states of Italy growing rich by trading between Asia and Europe, and not lying upon the ocean, did not desire to seek by great hazards, at a distance, what was almost at home to be found with safety.

The English alone were animated by the success of the Spanish navigators, to try if any thing was left that might reward adventure, or incite appropriation. They sent Cabot into the north, but in the north there was no gold or silver to be found. The best regions were preoccupied, yet they still continued their hopes and their labours. They were the second nation that dared the extent of the Pacific Ocean, and the second circumnavigators of the globe.

By the war between Elizabeth and Philip, the wealth of America became lawful prize, and those who were less afraid of danger than of poverty, supposed that riches might easily be obtained by plundering the Spaniards. Nothing is difficult when gain and honour unite their influence; the spirit and vigour of these expeditions enlarged our views of the new world, and made us first acquainted with its remoter coasts.

In the fatal voyage of Cavendish, (1592,) Captain Davies, who, being sent out as his associate, was afterwards parted from him or deserted him, as he was driven by violence of weather about the straits of Magellan, is supposed to have been the first who saw the lands now called Falkland's Islands, but his distress permitted him not to make any observation, and he left them as he found them, without a name.

Not long afterwards (1594) Sir Richard Hawkins being in the same seas with the same designs, saw these Islands again, if they are indeed the same islands, and, in honour of his mistress, called them Hawkins' Maiden Land.

This voyage was not of renown sufficient to procure a general reception to the new name; for when the Dutch, who had now become strong enough not only to defend themselves, but to attack their masters, sent (1598) Verhagen and Sebald de Wert into the South Seas, these islands which were not supposed to have been known before, obtained the denomination of Sebald's Islands, and were from that time placed in the charts; though Frezier tells us, that they were yet considered as of doubtful existence.

Their present English name was probably given them (1689) by Strong, whose journal, yet unprinted, may be found in the Museum. This name was adopted by Halley, and has from that time, I believe, been received into our maps.

The privateers which were put into motion by the wars of William and Anne, saw those Islands and mentioned them; but they were yet not considered as territories worth a contest. Strong affirmed that there was no wood, and Dampier suspected that they had no water.

Frezier describes their appearance with more distinctness, and mentions some ships of St. Maloes, by which they had been visited, and to which he seems willing enough to ascribe the honour of discovering islands which yet he admits to have been seen by Hawkins, and named by Sebald de Wert. He, I suppose, in honour of his countrymen, called them the Malouines, the denomination now used by the Spaniards, who seem not, till very lately, to have thought them important enough to deserve a name.

Since the publication of Anson's voyage, they have very much changed their opinion, finding a settlement in Pepy's or Falkland's Island recommended by the author as necessary to the success of our future expeditions against the coast of Chili, and as of such use and importance, that it would produce many advantages in peace, and in war would make us masters of the South Sea.

Scarcely any degree of judgment is sufficient to restrain the imagination from magnifying that

on which it is long detained. The relater of Anson's voyage had heated his mind with its various events, had partaken the hope with which it was begun, and the vexation suffered by its various miscarriages, and then thought nothing could be of greater benefit to the nation than that which might promote the success of such another enterprise.

Had the heroes of that history even performed and attained all that, when they first spread their sails, they ventured to hope, the consequence would yet have produced very little hurt to the Spaniards, and very little benefit to the English. They would have taken a few towns; Anson and his companions would have shared the plunder or the ransom; and the Spaniards, finding their southern territories accessible, would for the future have guarded them better.

That such a settlement may be of use in war, no man that considers its situation will deny. But war is not the whole business of life; it happens but seldom, and every man, either good or wise, wishes that its frequency were still less. That conduct which betrays designs of future hostility, if it does not excite violence, will always generate malignity; it must for ever exclude confidence and friendship, and continue a cold and sluggish rivalry, by a sly reciprocation of indirect injuries, without the bravery of war, or the security of peace.

The advantage of such a settlement in time of peace is, I think, not easily to be proved. For what use can it have but of a station for contraband traders, a nursery of fraud, and a receptacle of theft? Narborough, about a century ago, was of opinion, that no advantage could be obtained in voyages to the South Sea, except by such an armament as, with a sailor's morality, *might trade by force*. It is well known that the prohibitions of foreign commerce, are, in these countries, to the last degree rigorous, and that no man, not authorized by the king of Spain, can trade there but by force or stealth. Whatever profit is obtained, must be gained by the violence of rapine, or dexterity of fraud.

Government will not, perhaps, soon arrive at such purity and excellence, but that some connivance at least will be indulged to the triumphant and successful cheat. He that brings wealth home, is seldom interrogated by what means it was obtained. This, however, is one of those modes of corruption with which mankind ought always to struggle, and they may in time hope to overcome. There is reason to expect, that, as the world is more enlightened, policy and morality will at last be reconciled, and that nations will learn not to do what they would not suffer.

But the silent toleration of suspected guilt is a degree of depravity far below that which openly incites and manifestly protects it. To pardon a pirate may be injurious to mankind; but how much greater is the crime of opening a port in which all pirates shall be safe! The contraband trader is not more worthy of protections: if, with Narborough, he trades by force, he is a pirate; if he trade secretly, he is only a thief. Those who honestly refuse his traffic, he hates as obstructors of his profit; and those with whom he deals he cheats, because he knows that they dare not complain. He lives with a heart full of that malignity which fear of detection always generates in those who are to defend unjust acquisitions against lawful authority; and when he comes home with riches thus acquired, he brings a mind hardened in evil, too proud for reproof, and too stupid for reflection; he offends the high by his insolence, and corrupts the low by his example.

Whether these truths were forgotten or despised, or whether some better purpose was then in agitation, the representation made in Anson's voyage had such effect upon the statesmen of that time, that (in 1748) some sloops were fitted out for the fuller knowledge of Pepys's and Falkland's Islands, and for further discoveries in the South Sea. This expedition, though perhaps designed to be secret, was not long concealed from Wall, the Spanish ambassador, who so vehemently opposed it, and so strongly maintained the right of the Spaniards to the exclusive dominion of the South Sea, that the English ministry relinquished part of their original design, and declared that the examination of those two islands was the utmost that their orders should comprise.

This concession was sufficiently liberal or sufficiently submissive; yet the Spanish court was neither gratified by our kindness, nor softened by our humility. Sir Benjamin Keene, who then resided at Madrid, was interrogated by Carvajal concerning the visit intended to Pepys's and Falkland's Islands in terms of great jealousy and discontent; and the intended expedition was represented, if not as a direct violation of the late peace, yet as an act inconsistent with amicable intentions, and contrary to the professions of mutual kindness which then passed between Spain and England. Keene was directed to protest that nothing more than mere discovery was intended, and that no settlement was to be established. The Spaniard readily replied, that if this was a voyage of wanton curiosity, it might be gratified with less trouble, for he was willing to communicate whatever was known; that to go so far only to come back, was no reasonable act: and it would be a slender sacrifice to peace and friendship to omit a voyage in which nothing was to be gained: that if we left the places as we found them, the voyage was useless; and if we took possession, it was a hostile armament, nor could we expect that the Spaniards would suppose us to visit the southern parts of America only from curiosity, after the scheme proposed by the author of Anson's voyage.

When once we had disowned all purpose of settling, it is apparent that we could not defend the propriety of our expedition by arguments equivalent to Carvajal's objections. This ministry, therefore, dismissed the whole design, but no declaration was required by which our right to pursue it hereafter might be annulled.

From this time Falkland's Island was forgotten or neglected, till the conduct of naval affairs was intrusted to the Earl of Egmont, a man whose mind was vigorous and ardent, whose knowledge was extensive, and whose designs were magnificent: but who had somewhat vitiated his judgment by too much indulgence of romantic projects and airy speculations.

Lord Egmont's eagerness after something new determined him to make inquiry after Falkland's Island, and he sent out Captain Byron, who, in

the beginning of the year 1765, took, he says, a formal possession in the name of his Britannic Majesty.

The possession of this place is, according to Mr. Byron's representation, no despicable acquisition. He conceived the Island to be six or seven hundred miles round, and represented it a region naked indeed of wood, but which, if that defect were supplied, would have all that nature, almost all that luxury, could want. The harbour he found capacious and secure, and therefore thought it worthy the name of Egmont. Of water there was no want, and the ground he described as having all the excellences of soil, and as covered with antiscorbutic herbs, the restoratives of the sailor. Provision was easily to be had, for they killed almost every day a hundred geese to each ship, by pelting them with stones. Not content with physic and with food, he searched yet deeper for the value of the new dominion. He dug in quest of ore, found iron in abundance, and did not despair of nobler metals.

A country thus fertile and delightful, fortunately found where none would have expected it, about the fiftieth degree southern latitude, could not without great supineness be neglected. Early in the next year, (January 8, 1766,) Captain Macbride arrived at Port Egmont, where he erected a small blockhouse and stationed a garrison. His description was less flattering. He found what he calls a mass of islands and broken lands, of which the soil was nothing but a bog, with no better prospect than that of barren mountains, beaten by storms almost perpetual. Yet this, says he, is summer, and if the winds of winter hold their natural proportion, those who lie but two cables' length from the shore, must pass weeks without any communication with it. The plenty which regaled Mr. Byron, and which might have supported not only armies but armies of Patagons, was no longer to be found. The geese were too wise to stay when men violated their haunts, and Mr. Macbride's crew could only now and then kill a goose when the weather would permit. All the quadrupeds which he met there were foxes, supposed by him to have been brought upon the ice; but of useless animals, such as sea-lions and penguins, which he calls vermin, the number was incredible. He allows, however, that those who touch at these islands may find geese and snipes, and in the summer months, wild celery and sorrel.

No token was seen by either of any settlement ever made upon this island, and Mr. Macbride thought himself so secure from hostile disturbance, that when he erected his wooden blockhouse he omitted to open the ports and loopholes.

When a garrison was stationed at Port Egmont, it was necessary to try what sustenance the ground could be, by culture, excited to produce. A garden was prepared, but the plants that sprung up withered away in immaturity. Some fir-seeds were sown; but though this be the native tree of rugged climates, the young firs that rose above the ground died like weaker herbage. The cold continued long, and the ocean seldom was at rest.

Cattle succeeded better than vegetables. Goats, sheep, and hogs, that were carried thither, were found to thrive and increase as in other places.

Nil mortalibus arduum est. There is nothing which human courage will not undertake, and little that human patience will not endure. The garrison lived upon Falkland's Island, shrinking from the blast, and shuddering at the billows.

This was a colony which could never become independent, for it never could be able to maintain itself. The necessary supplies were annually sent from England, at an expense which the Admiralty began to think would not quickly be repaid. But shame of deserting a project, and unwillingness to contend with a projector that meant well, continued the garrison, and supplied it with regular remittances of stores and provision.

That of which we are almost weary ourselves, we did not expect any one to envy; and therefore supposed that we should be permitted to reside in Falkland's Island, the undisputed lords of tempest-beaten barrenness.

But on the 28th of November, 1769, Captain Hunt, observing a Spanish schooner hovering about the Island and surveying it, sent the commander a message, by which he required him to depart. The Spaniard made an appearance of obeying, but in two days came back with letters written by the Governor of Port Solidad, and brought by the chief officer of a settlement on the east part of Falkland's Island.

In this letter, dated Malouina, November 30th, the governor complains, that Captain Hunt, when he ordered the schooner to depart, assumed a power to which he could have no pretensions, by sending an imperious message to the Spaniards in the king of Spain's own dominions.

In another letter, sent at the same time, he supposes the English to be in that part only by accident, and to be ready to depart at the first warning. This letter was accompanied by a present, of which, says he, "If it be neither equal to my desire nor to your merit, you must impute the deficiency to the situation of us both."

In return to this hostile civility, Captain Hunt warned them from the island, which he claimed in the name of the king, as belonging to the English by right of the first discovery, and the first settlement.

This was an assertion of more confidence than certainty. The right of discovery, indeed, has already appeared to be probable, but the right which priority of settlement confers I know not whether we yet can establish.

On December 10th, the officer sent by the Governor of Port Solidad made three protests against Captain Hunt for threatening to fire upon him; for opposing his entrance into Port Egmont; and for entering himself into Port Solidad. On the 12th the Governor of Port Solidad formally warned Captain Hunt to leave Port Egmont, and to forbear the navigation of these seas, without permission from the king of Spain.

To this Captain Hunt replied by repeating his former claim; by declaring that his orders were to keep possession; and by once more warning the Spaniards to depart.

The next month produced more protests and more replies, of which the tenor was nearly the same. The operations of such harmless enmity having produced no effect, were then reciprocally discontinued, and the English were left for a time to enjoy the pleasures of Falkland's Island without molestation.

This tranquillity, however, did not last long.

A few months afterwards (June 4th, 1770) the Industry, a Spanish frigate, commanded by an officer whose name was Madariaga, anchored in Port Egmont, bound, as was said, for Port Solidad, and reduced, by a passage from Buenos Ayres of fifty-three days, to want of water.

Three days afterwards four other frigates entered the port, and a broad pendant, such as is borne by the commander of a naval armament, was displayed from the Industry. Captain Farmer, of the Swift frigate, who commanded the garrison, ordered the crew of the Swift to come on shore, and assist in its defence; and directed Captain Maltby to bring the Favourite frigate, which he commanded, nearer to the land. The Spaniards easily discovering the purpose of his motion, let him know that if he weighed his anchor, they would fire upon his ship; but paying no regard to these menaces, he advanced towards the shore. The Spanish fleet followed, and two shots were fired, which fell at a distance from him. He then sent to inquire the reason of such hostility, and was told that the shots were intended only as signals.

Both the English captains wrote the next day to Madariaga, the Spanish commodore, warning him from the island, as from a place which the English held by right of discovery.

Madariaga, who seems to have had no desire of unnecessary mischief, invited them (June 9th to send an officer who should take a view of his forces, that they might be convinced of the vanity of resistance, and do that without compulsion, which he was, upon refusal, prepared to enforce.

An officer was sent, who found sixteen hundred men, with a train of twenty-seven cannon, four mortars, and two hundred bombs. The fleet consisted of five frigates, from twenty to thirty guns, which were now stationed opposite to the blockhouse.

He then sent them a formal memorial, in which he maintained his master's right to the whole Magellanic region, and exhorted the English to retire quietly from the settlement, which they could neither justify by right, nor maintain by power.

He offered them the liberty of carrying away whatever they were desirous to remove, and promised his receipt for what should be left, that no loss might be suffered by them.

His propositions were expressed in terms of great civility; but he concludes with demanding an answer in fifteen minutes.

Having, while he was writing, received the letters of warning written the day before by the English captains, he told them that he thought himself able to prove the king of Spain's title to all those countries, but that this was no time for verbal altercations. He persisted in his determination, and allowed only fifteen minutes for an answer.

To this it was replied by Captain Farmer, that though there had been prescribed yet a shorter time, he would still resolutely defend his charge; that this, whether menace or force, would be considered as an insult on the British flag, and that satisfaction would certainly be required.

On the next day (June 10th) Madariaga landed his forces, and it may be easily imagined that he had no bloody conquest. The English had only a wooden blockhouse, built at Woolwich, and carried in pieces to the island, with a small battery of cannon. To contend with obstinacy had been only to lavish life without use or hope. After the exchange of a very few shots, a capitulation was proposed.

The Spanish commander acted with moderation; he exerted little of the conqueror; what he had offered before the attack, he granted after the victory; the English were allowed to leave the place with every honour, only their departure was delayed, by the terms of capitulation, twenty days; and to secure their stay, the rudder of the Favourite was taken off. What they desired to carry away, they removed without molestation; and of what they left, an inventory was drawn, for which the Spanish officer, by his receipt, promised to be accountable.

Of this petty revolution, so sudden and so distant, the English ministry could not possibly have such notice as might enable them to prevent it. The conquest, if such it may be called, cost but three days; for the Spaniards, either supposing the garrison stronger than it was, or resolving to trust nothing to chance, or considering that, as their force was greater, there was less danger of bloodshed, came with a power that made resistance ridiculous, and at once demanded and obtained possession.

The first account of any discontent expressed by the Spaniards, was brought by Captain Hunt, who arriving at Plymouth, June 3d, 1770, informed the Admiralty that the Island had been claimed in December by the Governor of Port Solidad.

This claim, made by an officer of so little dignity, without any known direction from his superiors, could be considered only as the zeal or officiousness of an individual, unworthy of public notice, or the formality of remonstrance.

In August, Mr. Harris, the resident at Madrid, gave notice to Lord Weymouth of an account newly brought to Cadiz, that the English were in possession of Port Cuizada, the same which we call Port Egmont, in the Magellanic sea; that in January they had warned away two Spanish ships; and that an armament was sent out in May from Buenos Ayres to dislodge them.

It was, perhaps, not yet certain that this account was true; but the information, however faithful, was too late for prevention. It was easily known, that a fleet despatched in May had before August succeeded or miscarried.

In October, Captain Maltby came to England, and gave the account which I have now epitomised, of his expulsion from Falkland's Islands.

From this moment the whole nation can witness that no time was lost. The navy was surveyed, the ships refitted, and commanders appointed; and a powerful fleet was assembled, well manned and well stored, with expedition, after so long a peace, perhaps never known before, and with vigour, which, after the waste of so long a war, scarcely any other nation had been capable of exerting.

This preparation, so illustrious in the eyes of Europe, and so efficacious in its event, was obstructed by the utmost power of that noisy faction which has too long filled the kingdom, sometimes with the roar of empty menace, and sometimes with the yell of hypocritical lamentation. Every man saw, and every honest man saw with detestation, that they who desired to force their sovereign into war, endeavoured at the same time to disable him from action.

The vigour and spirit of the ministry easily broke through all the machinations of these pigmy rebels, and our armament was quickly such as was likely to make our negotiations effectual.

The Prince of Masseran, in his first conference with the English ministers on this occasion, owned that he had from Madrid received intelligence that the English had been forcibly expelled from Falkland's Island by Buccarelli, the Governor of Buenos Ayres, without any particular orders from the king of Spain. But being asked, whether in his master's name he disavowed Buccarelli's violence, he refused to answer without direction.

The scene of negotiation was now removed to Madrid, and in September, Mr. Harris was directed to demand from Grimaldi, the Spanish minister, the restitution of Falkland's Island, and a disavowal of Buccarelli's hostilities.

It was to be expected that Grimaldi would object to us our own behaviour, who had ordered the Spaniards to depart from the same island. To this it was replied, that the English forces were indeed directed to warn other nations away; but if compliance were refused, to proceed quietly in making their settlement, and suffer the subjects of whatever power to remain there without molestation. By possession thus taken, there was only a disputable claim advanced, which might be peaceably and regularly decided, without insult, and without force; and if the Spaniards had complained at the British court, their reasons would have been heard, and all injuries redressed; but that, by presupposing the justice of their own title, and having recourse to arms, without any previous notice or remonstrance, they had violated the peace, and insulted the British government; and therefore it was expected that satisfaction should be made by public disavowal, and immediate restitution.

The answer of Grimaldi was ambiguous and cold. He did not allow that any particular orders had been given for driving the English from their settlement; but made no scruple of declaring, that such an ejection was nothing more than the settlers might have expected; and that Buccarelli had not, in his opinion, incurred any blame, as the general injunctions to the American governors were, to suffer no encroachments on the Spanish dominions.

In October, the Prince of Masseran proposed a convention for the accommodation of differences by mutual concessions, in which the warning given to the Spaniards by Hunt should be disavowed on one side, and the violence used by Buccarelli on the other. This offer was considered as little less than a new insult, and Grimaldi was told, that injury required reparation; that when either party had suffered evident wrong, there was not the parity subsisting which is implied in conventions and contracts; that we considered ourselves as openly insulted, and demanded satisfaction plenary and unconditional.

Grimaldi affected to wonder that we were not yet appeased by their concessions. They had, he said, granted all that was required; they had offered to restore the island in the state in which they found it; but he thought that they likewise might hope for some regard, and that the warning sent by Hunt would be disavowed.

Mr. Harris, our minister at Madrid, insisted that the injured party had a right to unconditional reparation, and Grimaldi delayed his answer, that a council might be called. In a few days orders were despatched to Prince Masseran, by which he was commissioned to declare the king of Spain's readiness to satisfy the demands of the king of England, in expectation of receiving from him a reciprocal satisfaction, by the disavowal, so often required, of Hunt's warning.

Finding the Spaniards disposed to make no other acknowledgments, the English ministry considered a war as not likely to be long avoided. In the latter end of November, private notice was given of their danger to the merchants at Cadiz, and the officers absent from Gibraltar were remanded to their posts. Our naval force was every day increased, and we made no abatement of our original demand.

The obstinacy of the Spanish court still continued, and about the end of the year all hope of reconciliation was so nearly extinguished, that Mr. Harris was directed to withdraw, with the usual forms, from his residence at Madrid.

Moderation is commonly firm, and firmness is commonly successful; having not swelled our first requisition with any superfluous appendages, we had nothing to yield, we therefore only repeated our first proposition, prepared for war, though desirous of peace.

About this time, as is well known, the king of France dismissed Choiseul from his employments. What effect this revolution of the French court had upon the Spanish counsels, I pretend not to be informed. Choiseul had always professed pacific dispositions, nor is it certain, however it may be suspected, that he talked in different strains to different parties.

It seems to be almost the universal error of historians to suppose it politically, as it is physically true, that every effect has a proportionate cause. In the inanimate action of matter upon matter, the motion produced can be but equal to the force of the moving power; but the operations of life, whether private or public, admit no such laws. The caprices of voluntary agents laugh at calculation. It is not always that there is a strong reason for a great event. Obstinacy and flexibility, malignity and kindness, give place alternately to each other, and the reason of these vicissitudes, however important may be the consequences, often escapes the mind in which the change is made.

Whether the alteration which began in January to appear in the Spanish counsels, had any other cause than conviction of the impropriety of their past conduct, and of the danger of a new war, it is not easy to decide; but they began, whatever was the reason, to relax their haughtiness, and Mr. Harris's departure was countermanded.

The demands first made by England were still continued, and on January 22d, the prince of Masseran delivered a declaration, in which the king of Spain "disavows the violent enterprise of Buccarelli," and promises "to restore the port and fort called Egmont, with all the artillery and stores, according to the inventory."

To this promise of restitution is subjoined, that "this engagement to restore Port Egmont cannot, nor ought in any wise to affect the question of the prior right of sovereignty of

the Malouine, otherwise called Falkland's Islands."

This concession was accepted by the Earl of Rochford, who declared on the part of his master, that the Prince of Masseran being authorized by his catholic majesty "to offer in his majesty's name to the king of Great Britain a satisfaction for the injury done him by dispossessing him of Port Egmont," and having signed a declaration expressing that his catholic majesty "disavows the expedition against Port Egmont, and engages to restore it in the state in which it stood before the 10th of June, 1770, his Britannic majesty will look upon the said declaration, together with the full performance of the engagement on the part of his catholic majesty, as a satisfaction for the injury done to the crown of Great Britain."

This is all that was originally demanded. The expedition is disavowed, and the island is restored. An injury is acknowledged by the reception of Lord Rochford's paper, who twice mentions the word *injury*, and twice the word *satisfaction*.

The Spaniards have stipulated that the grant of possession shall not preclude the question of prior right, a question which we shall probably make no haste to discuss, and a right of which no formal resignation was ever required. This reserve has supplied matter for much clamour, and perhaps the English ministry would have been better pleased had the declaration been without it. But when we have obtained all that was asked, why should we complain that we have not more? When the possession is conceded, where is the evil that the right, which that concession supposes to be merely hypothetical, is referred to the Greek calends for a future disquisition? Were the Switzers less free, or less secure, because after their defection from the house of Austria they had never been declared independent, before the treaty of Westphalia? Is the king of France less a sovereign because the king of England partakes his title?

If sovereignty implies undisputed right, scarce any prince is a sovereign through his whole dominions; if sovereignty consists in this, that no superior is acknowledged, our king reigns at Port Egmont with sovereign authority. Almost every new-acquired territory is in some degree controvertible, and till the controversy is decided, a term very difficult to be fixed, all that can be had is real possession and actual dominion.

This surely is a sufficient answer to the feudal gabble of a man who is every day lessening that splendour of character which once illuminated the kingdom, then dazzled, and afterwards inflamed it; and for whom it will be happy if the nation shall at last dismiss him to nameless obscurity, with that equipoise of blame and praise which Corneille allows to Richelieu, a man who, I think, had much of his merit, and many of his faults.

Chacun parle à son gré de ce grand Cardinal,
Mais pour moi je n'en dirai rien;
Il m'a fait trop de bien pour en dire du mal,
Il m'a fait trop de mal pour en dire du bien.

To push advantages too far, is neither generous nor just. Had we insisted on a concession of antecedent right, it may not misbecome us, either as moralists or politicians, to consider what Grimaldi could have answered. We have already, he might say, granted you the whole effect of right, and have not denied you the name. We have not said that the right was ours before this concession, but only that what right we had, is not by this concession vacated. We have now for more than two centuries ruled large tracts of the American continent, by a claim which perhaps is valid only upon this consideration, that no power can produce a better; by the right of discovery and prior settlement. And by such titles almost all the dominions of the earth are holden, except that their original is beyond memory, and greater obscurity gives them greater veneration. Should we allow this plea to be annulled, the whole fabric of our empire shakes at the foundation. When you suppose yourselves to have first descried the disputed island, you suppose what you can hardly prove. We were at least the general discoverers of the Magellanic region, and have hitherto held it with all its adjacencies. The justice of this tenure the world has hitherto admitted, and yourselves at least tacitly allowed it, when about twenty years ago you desisted from your purposed expedition, and expressly disowned any design of settling, where you are now not content to settle and to reign, without extorting such a confession of original right, as may invite every other nation to follow you.

To considerations such as these, it is reasonable to impute that anxiety of the Spaniards, from which the importance of this island is inferred by Junius, one of the few writers of his despicable faction whose name does not disgrace the page of an opponent. The value of the thing disputed may be very different to him that gains and him that loses it. The Spaniards, by yielding Falkland's Island, have admitted a precedent of what they think encroachment; have suffered a breach to be made in the outworks of their empire; and, notwithstanding the reserve of prior right, have suffered a dangerous exception to the prescriptive tenure of their American territories.

Such is the loss of Spain; let us now compute the profit of Britain. We have, by obtaining a disavowal of Buccarelli's expedition, and restitution of our settlement, maintained the honour of the crown, and the superiority of our influence. Beyond this what have we acquired? What, but a bleak and gloomy solitude, an island thrown aside from human use, stormy in winter, and barren in summer; an island which not the southern savages have dignified with habitation; where a garrison must be kept in a state that contemplates with envy the exiles of Siberia; of which the expense will be perpetual, and the use only occasional; and which, if fortune smile upon our labours, may become a nest of smugglers in peace, and in war the refuge of future Bucaniers. To all this the government has now given ample attestation, for the island has been since abandoned, and perhaps was kept only to quiet clamours, with an intention, not then wholly concealed, of quitting it in a short time.

This is the country of which we have now possession, and of which a numerous party pretends to wish that we had murdered thousands for the titular sovereignty. To charge any men with such madness, approaches to an accusation defeated by its own incredibility. As they have been long accumulating falsehoods, it is possible

that they are now only adding another to the heap, and that they do not mean all that they profess. But of this faction what evil may not be credited? They have hitherto shown no virtue, and very little wit, beyond that mischievous cunning for which it is held by Hale that children may be hanged.

As war is the last of remedies, *cuncta prius tentanda*, all lawful expedients must be used to avoid it. As war is the extremity of evil, it is surely the duty of those whose station intrusts them with the care of nations, to avert it from their charge. There are diseases of animal nature which nothing but amputation can remove; so there may, by the depravation of human passions, be sometimes a gangrene in collective life for which fire and the sword are the necessary remedies; but in what can skill or caution be better shown than preventing such dreadful operations, while there is yet room for gentler methods?

It is wonderful with what coolness and indifference the greater part of mankind see war commenced. Those that hear of it at a distance, or read of it in books, but have never presented its evils to their minds, consider it as little more than a splendid game, a proclamation, an army, a battle, and a triumph. Some indeed must perish in the most successful field, but they die upon the bed of honour, *resign their lives amidst the joys of conquest, and, filled with England's glory, smile in death.*

The life of a modern soldier is ill represented by heroic fiction. War has means of destruction more formidable than the cannon and the sword. Of the thousands and ten thousands that perished in our late contests with France and Spain, a very small part ever felt the stroke of an enemy; the rest languished in tents and ships, amidst damps and putrefaction; pale, torpid, spiritless, and helpless; gasping and groaning, unpitied among men, made obdurate by long continuance of hopeless misery; and were at last whelmed in pits, or heaved into the ocean, without notice and without remembrance. By incommodious encampments and unwholesome stations, where courage is useless, and enterprise impracticable, fleets are silently dispeopled, and armies sluggishly melted away.

Thus is a people gradually exhausted, for the most part, with little effect. The wars of civilized nations make very slow changes in the system of empire. The public perceives scarcely any alteration but an increase of debt; and the few individuals who are benefited, are not supposed to have the clearest right to their advantages. If he that shared the danger enjoyed the profit, and after bleeding in the battle grew rich by the victory, he might show his gains without envy. But at the conclusion of a ten years' war, how are we recompensed for the death of multitudes and the expense of millions, but by contemplating the sudden glories of paymasters and agents, contractors and commissaries, whose equipages shine like meteors, and whose palaces rise like exhalations?

These are the men who, without virtue, labour, or hazard, are growing rich as their country is impoverished; they rejoice when obstinacy or ambition adds another year to slaughter and devastation; and laugh from their desks at bravery and science, while they are adding figure to figure, and cipher to cipher, hoping for a new contract from a new armament, and computing the profits of a siege or tempest.

Those who suffer their minds to dwell on these considerations will think it no great crime in the ministry that they have not snatched with eagerness the first opportunity of rushing into the field, when they were able to obtain by quiet negotiation all the real good that victory could have brought us.

Of victory indeed every nation is confident before the sword is drawn; and this mutual confidence produces that wantonness of bloodshed that has so often desolated the world. But it is evident, that of contradictory opinions one must be wrong; and the history of mankind does not want examples that may teach caution to the daring and moderation to the proud.

Let us not think our laurels blasted by condescending to inquire, whether we might not possibly grow rather less than greater by attacking Spain? Whether we should have to contend with Spain alone, whatever has been promised by our patriots, may very reasonably be doubted. A war declared for the empty sound of an ancient title to a Magellanic rock, would raise the indignation of the earth against us. These encroachers on the waste of nature, says our ally the Russian, if they succeed in their first effort of usurpation, will make war upon us for a title to Kamschatscha. These universal settlers, says our ally the Dane, will in a short time settle upon Greenland, and a fleet will batter Copenhagen, till we are willing to confess that it always was their own.

In a quarrel like this, it is not possible that any power should favour us, and it is very likely that some would oppose us. The French, we are told, are otherwise employed: the contests between the king of France and his own subjects are sufficient to withhold him from supporting Spain. But who does not know that a foreign war has often put a stop to civil discords? It withdraws the attention of the public from domestic grievances, and affords opportunities of dismissing the turbulent and restless to distant employments. The Spaniards have always an argument of irresistible persuasion. If France will not support them against England they will strengthen England against France.

But let us indulge a dream of idle speculation, and suppose that we are to engage with Spain, and with Spain alone; it is not even yet very certain that much advantage will be gained.

Spain is not easily vulnerable; her kingdom, by the loss or cession of many fragments of dominion, is become solid and compact. The Spaniards have, indeed, no fleet able to oppose us, but they will not endeavour actual opposition: they will shut themselves up in their own territories, and let us exhaust our seamen in a hopeless siege. They will give commissions to privateers of every nation, who will prey upon our merchants without possibility of reprisal If they think their Plate fleet in danger, they will forbid it to set sail, and live a while upon the credit of treasure which all Europe knows to be safe: and which, if our obstinacy should continue till they can no longer be without it, will be conveyed to them with secrecy and security by our natural enemies the French, or by the Dutch, our natural allies.

But the whole continent of Spanish America will lie open to invasion; we shall have nothing to do but march into these wealthy regions, and make their present masters confess that they were always ours by ancient right. We shall throw brass and iron out of our houses, and nothing but silver will be seen among us.

All this is very desirable, but it is not certain that it can be easily attained. Large tracts of America were added by the last war to the British dominions; but, if the faction credit their own Apollo, they were conquered in Germany. They at best are only the barren parts of the continent, the refuse of the earlier adventurers, which the French, who came last, had taken only as better than nothing.

Against the Spanish dominions we have never hitherto been able to do much. A few privateers have grown rich at their expense, but no scheme of conquest has yet been successful. They are defended not by walls mounted with cannons which by cannons may be battered, but by the storms of the deep and the vapours of the land, by the flames of calenture and blasts of pestilence.

In the reign of Elizabeth, the favourite period of English greatness, no enterprises against America had any other consequence than that of extending English navigation. Here Cavendish perished after all his hazards; and here Drake and Hawkins, great as they were in knowledge and in fame, having promised honour to themselves and dominion to the country, sunk by desperation and misery in dishonourable graves.

During the protectorship of Cromwell, a time of which the patriotic tribes still more ardently desire the return, the Spanish dominions were again attempted; but here, and only here, the fortune of Cromwell made a pause. His forces were driven from Hispaniola, his hopes of possessing the West Indies vanished, and Jamaica was taken, only that the whole expedition might not grow ridiculous.

The attack of Carthagena is yet remembered, where the Spaniards from the ramparts saw their invaders destroyed by the hostility of the elements; poisoned by the air, and crippled by the dews; where every hour swept away battalions; and in the three days that passed between the descent and re-embarkation, half an army perished.

In the last war the Havanna was taken; at what expense is too well remembered. May my country be never cursed with such another conquest!

These instances of miscarriage, and these arguments of difficulty, may perhaps abate the military ardour of the public. Upon the opponents of the government their operation will be different; they wish for war, but not for conquest; victory would defeat their purposes equally with peace, because prosperity would naturally continue the trust in those hands which had used it fortunately. The patriots gratified themselves with expectations that some sinistrous accident, or erroneous conduct, might diffuse discontent and inflame malignity. Their hope is malevolence, and their good is evil.

Of their zeal for their country we have already had a specimen. While they were terrifying the nation with doubts whether it was any danger to exist; while they represented invasive armies as hovering in the clouds, and hostile fleets as emerging from the deeps, they obstructed our levies of seamen, and embarrassed our endeavours of defence. Of such men he thinks with unnecessary candour who does not believe them likely to have promoted the miscarriage which they desired, by intimidating our troops or betraying our counsels.

It is considered as an injury to the public by those sanguinary statesmen, that though the fleet has been refitted and manned, yet no hostilities have followed; and they who sat wishing for misery and slaughter are disappointed of their pleasure. But as peace is the end of war, it is the end likewise of preparations for war; and he may be justly hunted down as the enemy of mankind, that can choose to snatch by violence and bloodshed, what gentler means can equally obtain.

The ministry are reproached as not daring to provoke an enemy, lest ill success should discredit and displace them. I hope that they had better reasons; that they paid some regard to equity and humanity; and considered themselves as intrusted with the safety of their fellow subjects, and as the destroyers of all that should be superfluously slaughtered. But let us suppose that their own safety had some influence on their conduct, they will not, however, sink to a level with their enemies. Though the motive might be selfish, the act was innocent. They who grow rich by administering physic, are not to be numbered with them that get money by dispensing poison. If they maintain power by harmlessness and peace, they must for ever be at a great distance from ruffians who would gain it by mischief and confusion. The watch of a city may guard it for hire; but are well employed in protecting it from those who lie in wait to fire the streets, and rob the houses amidst the conflagration.

An unsuccessful war would undoubtedly have had the effect which the enemies of the ministry so earnestly desire; for who could have sustained the disgrace of folly ending in misfortune? But had wanton invasion undeservedly prospered, had Falkland's Island been yielded unconditionally with every right prior and posterior; though the rabble might have shouted, and the windows have blazed, yet those who know the value of life, and the uncertainty of public credit, would have murmured, perhaps unheard, at the increase of our debt and the loss of our people.

This thirst of blood, however the visible promoters of sedition may think it convenient to shrink from the accusation, is loudly avowed by Junius, the writer to whom his party owes much of its pride, and some of its popularity. Of Junius it cannot be said, as of Ulysses, that he scatters ambiguous expressions among the vulgar; for he cries havoc without reserve, and endeavours to let slip the dogs of foreign or of civil war, ignorant whither they are going, and careless what may be their prey.

Junius has sometimes made his satire felt, but let not injudicious admiration mistake the venom of the shaft for the vigour of the bow. He has sometimes sported with lucky malice; but to him that knows his company, it is not hard to be sarcastic in a mask. While he walks like Jack the Giant-killer in a coat of darkness, he may

do much mischief with little strength. Novelty captivates the superficial and thoughtless; vehemence delights the discontented and turbulent. He that contradicts acknowledged truth will always have an audience; he that vilifies established authority will always find abettors.

Junius burst into notice with a blaze of impudence which has rarely glared upon the world before, and drew the rabble after him as a monster makes a show. When he had once provided for his safety by impenetrable secrecy, he had nothing to combat but truth and justice, enemies whom he knows to be feeble in the dark. Being then at liberty to indulge himself in all the immunities of invisibility; out of the reach of danger, he has been bold; out of the reach of shame, he has been confident. As a rhetorician, he has had the art of persuading when he seconded desire; as a reasoner, he has convinced those who had no doubt before; as a moralist, he has taught that virtue may disgrace; and as a patriot, he has gratified the mean by insults on the high. Finding sedition ascendant, he has been able to advance it; finding the nation combustible, he has been able to inflame it. Let us abstract from his wit the vivacity of insolence, and withdraw from his efficacy the sympathetic favour of plebeian malignity; I do not say that we shall leave him nothing: the cause that I defend scorns the help of falsehood; but if we leave him only his merit, what will be his praise?

It is not by his liveliness of imagery, his pungency of periods, or his fertility of allusion, that he detains the city of London, and the boors of Middlesex. Of style and sentiment they take no cognizance. They admire him for virtues like their own, for contempt of order and violence of outrage, for rage of defamation and audacity of falsehood. The supporters of the Bill of Rights feel no niceties of composition, nor dexterity of sophistry; their faculties are better proportioned to the bawl of Bellas, or barbarity of Beckford: but they are told that Junius is on their side, and they are therefore sure that Junius is infallible. Those who know not whither he would lead them, resolve to follow him; and those who cannot find his meaning, hope he means rebellion.

Junius is an unusual phenomenon, on which some have gazed with wonder and some with terror; but wonder and terror are transitory passions. He will soon be more closely viewed or more attentively examined, and what folly has taken for a comet that from its flaming hair shook pestilence and war, inquiry will find to be only a meteor formed by vapours of putrifying democracy, and kindled into flame by the effervescence of interest struggling with conviction; which after having plunged its followers in a bog, will leave us inquiring why we regard it.

Yet, though I cannot think the style of Junius secure from criticism, though his expressions are often trite, and his periods feeble, I should never have stationed him where he has placed himself, had I not rated him by his morals rather than his faculties. What, says Pope, must be the priest, where a monkey is the god? What must be the drudge of a party, of which the heads are Wilkes and Crosby, Sawbridge and Townshend?

Junius knows his own meaning, and can therefore tell it. He is an enemy to the ministry, he sees them growing hourly stronger. He knows that a war at once unjust and unsuccessful would have certainly displaced them, and is therefore, in his zeal for his country, angry that war was not unjustly made, and unsuccessfully conducted. But there are others whose thoughts are less clearly expressed, and whose schemes perhaps are less consequentially digested; who declare that they do not wish for a rupture, yet condemn the ministry for not doing that, by which a rupture would naturally have been made.

If one party resolves to demand what the other resolves to refuse, the dispute can be determined only by arbitration; and between powers who have no common superior, there is no other arbitrator than the sword.

Whether the ministry might not equitably have demanded more, is not worthy a question. The utmost exertion of right is always invidious, and where claims are not easily determinable, is always dangerous. We asked all that was necessary, and persisted in our first claim without mean recession, or wanton aggravation. The Spaniards found us resolute, and complied after a short struggle.

The real crime of the ministry is, that they have found the means of avoiding their own ruin: but the charge against them is multifarious and confused, as will happen, when malice and discontent are ashamed of their complaint. The past and the future are complicated in the censure. We have heard a tumultuous clamour about honour and rights, injuries and insults, the British flag, and the Favourite's rudder, Buccarelli's conduct, and Grimaldi's declarations, the Manilla ransom, delays, and reparation.

Through the whole argument of the faction runs the general error, that our settlement on Falkland's Island was not only lawful but unquestionable; that our right was not only certain but acknowledged; and that the equity of our conduct was such, that the Spaniards could not blame or obstruct it without combating their own conviction, and opposing the general opinion of mankind.

If once it be discovered that, in the opinion of the Spaniards, our settlement was usurped, our claim arbitrary, and our conduct insolent, all that has happened will appear to follow by a natural concatenation. Doubts will produce disputes and disquisition, disquisition requires delay, and delay causes inconvenience.

Had the Spanish government immediately yielded unconditionally all that was required, we might have been satisfied; but what would Europe have judged of their submission? that they shrunk before us as a conquered people who, having lately yielded to our arms, were now compelled to sacrifice to our pride. The honour of the public is indeed of high importance; but we must remember that we have had to transact with a mighty king and a powerful nation, who have unluckily been taught to think that they have honour to keep or lose as well as ourselves.

When the Admiralty were told in June of the warning given to Hunt, they were, I suppose, informed that Hunt had first provoked it by warning away the Spaniards, and naturally considered one act of insolence as balanced by another, without expecting that more would be done on either side. Of representations and remonstrances there would be no end, if they were to be made whenever small commanders are un-

civil to each other; nor could peace ever be enjoyed, if upon such transient provocations it be imagined necessary to prepare for war. We might then, it is said, have increased our force with more leisure and less inconvenience; but this is to judge only by the event. We omitted to disturb the public, because we did not suppose that an armament would be necessary.

Some months afterwards, as has been told, Buccarelli, the governor of Buenos Ayres, sent against the settlement of Port Egmont a force which ensured the conquest. The Spanish commander required the English captains to depart, but they, thinking that resistance necessary which they knew to be useless, gave the Spaniards the right of prescribing terms of capitulation. The Spaniards imposed no new condition, except that the sloop should not sail under twenty days; and of this they secured the performance by taking off the rudder.

To an inhabitant of the land there appears nothing in all this unreasonable or offensive. If the English intended to keep their stipulation, how were they injured by the detention of the rudder? If the rudder be to a ship what his tail is in fables to a fox, the part in which honour is placed, and of which the violation is never to be endured, I am sorry that the Favourite suffered an indignity, but cannot yet think it a cause for which nations should slaughter one another.

When Buccarelli's invasion was known and the dignity of the crown infringed, we demanded reparation and prepared for war, and we gained equal respect by the moderation of our terms, and the spirit of our exertion. The Spanish minister immediately denied that Buccarelli had received any particular orders to seize Port Egmont, nor pretended that he was justified otherwise than by the general instructions by which the American governors are required to exclude the subjects of other powers.

To have inquired whether our settlement at Port Egmont was any violation of the Spanish rights, had been to enter upon a discussion which the pertinacity of political disputants might have continued without end. We therefore called for restitution, not as a confession of right, but as a reparation of honour, which required that we should be restored to our former state upon the island, and that the king of Spain should disavow the action of his governor.

In return to this demand, the Spaniards expected from us a disavowal of the menaces with which they had been first insulted by Hunt; and if the claim to the island be supposed doubtful, they certainly expected it with equal reason. This, however, was refused, and our superiority of strength gave validity to our arguments.

But we are told that the disavowal of the king of Spain is temporary and fallacious: that Buccarelli's armament had all the appearance of regular forces and a concerted expedition; and that he is not treated at home as a man guilty of piracy, or as disobedient to the orders of his master.

That the expedition was well planned, and the forces properly supplied, affords no proof of communication between the governor and his court. Those who are intrusted with the care of kingdoms in another hemisphere, must always be trusted with power to defend them.

As little can be inferred from his reception at the Spanish court. He is not punished indeed, for what has he done that deserves punishment? He was sent into America to govern and defend the dominions of Spain. He thought the English were encroaching, and drove them away. No Spaniard thinks that he has exceeded his duty, nor does the king of Spain charge him with excess. The boundaries of dominion in that part of the world have not yet been settled; and he mistook, if a mistake there was, like a zealous subject, in his master's favour.

But all this inquiry is superfluous. Considered as a reparation of honour, the disavowal of the king of Spain, made in the sight of all Europe, is of equal value whether true or false. There is indeed no reason to question its veracity; they, however, who do not believe it, must allow the weight of that influence by which a great prince is reduced to disown his own commission.

But the general orders upon which the governor is acknowledged to have acted, are neither disavowed nor explained. Why the Spaniards should disavow the defence of their own territories, the warmest disputant will find it difficult to tell; and if by an explanation is meant an accurate delineation of the southern empire, and the limitation of their claims beyond the line, it cannot be imputed to any very culpable remissness, that what has been denied for two centuries to the European powers, was not obtained in a hasty wrangle about a petty settlement.

The ministry were too well acquainted with negotiation to fill their heads with such idle expectations. The question of right was inexplicable and endless. They left it as it stood. To be restored to actual possession was easily practicable. This restoration they required and obtained.

But they should, say their opponents, have insisted upon more; they should have exacted not only reparation of our honour, but repayment of our expense. Nor are they all satisfied with the recovery of the costs and damages of the present contest; they are for taking this opportunity of calling in old debts, and reviving our right to the ransom of Manilla.

The Manilla ransom has, I think, been most mentioned by the inferior bellowers of sedition. Those who lead the faction, know that it cannot be remembered much to their advantage. The followers of Lord Rockingham remember that his ministry began and ended without obtaining it; the adherents to Grenville would be told, that he could never be taught to understand our claim. The law of nations made little of his knowledge. Let him not, however, be depreciated in his grave. If he was sometimes wrong, he was often right.

Of reimbursement the talk has been more confident, though not more reasonable. The expenses of war have been often desired, have been sometimes required, but were never paid; or never but when resistance was hopeless, and there remained no choice between submission and destruction.

Of our late equipments I know not from whom the charge can be very properly expected. The king of Spain disavows the violence which provoked us to arm, and for the mischiefs which he did not do, why should he pay? Buccarelli, though he had learned all the arts of an East Indian governor, could hardly have collected at

Buenos Ayres a sum sufficient to satisfy our demands. If he be honest, he is hardly rich; and if he be disposed to rob, he has the misfortune of being placed where robbers have been before him.

The king of Spain, indeed, delayed to comply with our proposals, and our armament was made necessary by unsatisfactory answers and dilatory debates. The delay certainly increased our expenses, and it is not unlikely that the increase of our expenses put an end to delay.

But this is the inevitable process of human affairs. Negotiation requires time. What is not apparent to intuition, must be found by inquiry. Claims that have remained doubtful for ages, cannot be settled in a day. Reciprocal complaints are not easily adjusted but by reciprocal compliance. The Spaniards thinking themselves entitled to the island, and injured by Captain Hunt, in their turn demanded satisfaction, which was refused; and where is the wonder if their concessions were delayed! They may tell us that an independent nation is to be influenced not by command, but by persuasion; that if we expect our proposals to be received without deliberation, we assume that sovereignty which they do not grant us; and that if we arm while we are deliberating, we must indulge our martial ardour at our own charge.

The English ministry asked all that was reasonable, and enforced all that they asked. Our national honour is advanced, and our interest, if any interest we have, is sufficiently secured. There can be none amongst us to whom this transaction does not seem happily concluded, but those who, having fixed their hopes on public calamities, sat like vultures waiting for a day of carnage. Having worn out all the arts of domestic sedition, having wearied violence, and exhausted falsehood, they yet flattered themselves with some assistance from the pride or malice of Spain; and when they could no longer make the people complain of grievances which they did not feel, they had the comfort yet of knowing that real evils were possible, and their resolution is well known of charging all evils on their governors.

The reconciliation was therefore considered as the loss of their last anchor; and received not only with the fretfulness of disappointment, but the rage of desperation. When they found that all were happy in spite of their machinations, and the soft effulgence of peace shone out upon the nation, they felt no motion but that of sullen envy; they could not, like Milton's prince of hell, abstract themselves a moment from their evil; as they have not the wit of Satan, they have not his virtue; they tried once again what could be done by sophistry without art, and confidence without credit. They represented their sovereign as dishonoured, and their country as betrayed, or, in their fiercer paroxysms of fury, reviled their sovereign as betraying it.

Their pretences I have here endeavoured to expose, by showing that more than has been yielded was not to be expected, that more perhaps was not to be desired, and that, if all had been refused, there had scarcely been an adequate reason for war.

There was perhaps never much danger of war or of refusal; but what danger there was, proceeded from the faction. Foreign nations, unacquainted with the insolence of Common Councils, and unaccustomed to the howl of plebeian patriotism, when they heard of rabbles and riots, of petitions and remonstrances, of discontent in Surrey, Derbyshire, and Yorkshire, when they saw the chain of subordination broken, and the legislature threatened and defied, naturally imagined that such a government had little leisure for Falkland's Island; they supposed that the English, when they returned ejected from Port Egmont, would find Wilkes invested with the protectorate; or see the Mayor of London, what the French have formerly seen their mayors of the palace, the commander of the army and tutor of the king; that they would be called to tell their tale before the Common Council; and that the world was to expect war or peace from a vote of the subscribers to the Bill of Rights.

But our enemies have now lost their hopes, and our friends, I hope, are recovered from their fears. To fancy that our government can be subverted by the rabble, whom its lenity has pampered into impudence, is to fear that a city may be drowned by the overflowing of its kennels. The distemper which cowardice or malice thought either decay of the vitals, or resolution of the nerves, appears at last to have been nothing more than a political *phthiriasis*, a disease too loathsome for a plainer name; but the effect of negligence rather than of weakness, and of which the shame is greater than the danger.

Among the disturbers of our quiet are some animals of greater bulk, whom their power of roaring persuaded us to think formidable, but we now perceive that sound and force do not always go together. The noise of a savage proves nothing but his hunger.

After all our broils, foreign and domestic, we may at last hope to remain a while in quiet, amused with the view of our own success. We have gained political strength by the increase of our reputation; we have gained real strength by the reparation of our navy; we have shown Europe that ten years of war have not yet exhausted us; and we have enforced our settlement on an island on which twenty years ago we durst not venture to look.

These are the gratifications only of honest minds; but there is a time in which hope comes to all. From the present happiness of the public the patriots themselves may derive advantage. To be harmless, though by impotence, obtains some degree of kindness: no man hates a worm as he hates a viper; they were once dreaded enough to be detested, as serpents that could bite; they have now shown that they can only hiss, and may therefore quietly slink into holes and change their slough unmolested and forgotten.

THE PATRIOT.

(*Addressed to the Electors of Great Britain*, 1774.)

They bawl for freedom in their senseless mood,
Yet still revolt when truth should set them free;
License they mean, when they cry liberty,
For who loves that must first be wise and good.
Milton.

To improve the golden moment of opportunity and catch the good that is within our reach, is the great art of life. Many wants are suffered,

which might once have been supplied; and much time is lost in regretting the time which had been lost before.

At the end of every seven years comes the Saturnalian season, when the freemen of Great Britain may please themselves with the choice of their representatives. This happy day has now arrived, somewhat sooner than it could be claimed.

To select and depute those by whom laws are to be made, and taxes to be granted, is a high dignity, and an important trust: and it is the business of every elector to consider how this dignity may be well sustained, and this trust faithfully discharged.

It ought to be deeply impressed on the minds of all who have voices in this national deliberation, that no man can deserve a seat in parliament who is not a PATRIOT. No other man will protect our rights, no other man can merit our confidence.

A PATRIOT is he whose public conduct is regulated by one single motive, the love of his country; who as an agent in parliament, has for himself neither hope nor fear, neither kindness nor resentment, but refers every thing to the common interest.

That of five hundred men, such as this degenerate age affords, a majority can be found thus virtuously abstracted, who will affirm? Yet there is no good in despondence: vigilance and activity often effect more than was expected. Let us take a Patriot where we can meet him; and that we may not flatter ourselves by false appearances, distinguish those marks which are certain from those which may deceive: for a man may have the external appearance of a Patriot, without the constituent qualities; as false coins have often lustre, though they want weight.

Some claim a place in the list of Patriots by an acrimonious and unremitting opposition to the court.

This mark is by no means infallible. Patriotism is not necessarily included in rebellion. A man may hate his king, yet not love his country. He that has been refused a reasonable or unreasonable request, who thinks his merit underrated, and sees his influence declining, begins soon to talk of natural equality, the absurdity of *many made for one*, the original compact, the foundation of authority, and the majesty of the people. As his political melancholy increases, he tells, and perhaps dreams, of the advances of the prerogative, and the dangers of arbitrary power; yet his design in all his declamation is not to benefit his country, but to gratify his malice.

These, however, are the most honest of the opponents of government; their patriotism is a species of disease; and they feel some part of what they express. But the greater, far the greater, number of those who rave and rail, and inquire and accuse, neither respect, nor fear, nor care for the public; but hope to force their way to riches by virulence and invective, and are vehement and clamorous, only that they may be sooner hired to be silent.

A man sometimes starts up a patriot only by disseminating discontent, and propagating reports of secret influence, or dangerous counsels, of violated rights, and encroaching usurpation.

This practice is no certain note of patriotism. To instigate the populace with rage beyond the provocation, is to suspend public happiness, if not to destroy it. He is no lover of his country that unnecessarily disturbs its peace. Few errors, and few faults of government, can justify an appeal to the rabble; who ought not to judge of what they cannot understand, and whose opinions are not propagated by reason, but caught by contagion.

The fallaciousness of this note of patriotism is particularly apparent when the clamour continues after the evil is past. They who are still filling our ears with Mr. Wilkes and the Freeholders of Middlesex, lament a grievance that is now at an end. Mr. Wilkes may be chosen, if any will choose him, and the precedent of his exlusion makes not any honest, or any decent, man think himself in danger.

It may be doubted whether the name of a Patriot can be fairly given as the reward of secret satire, or open outrage. To fill the newspapers with sly hints of corruption and intrigue, to circulate the Middlesex Journal, and London Paquet, may, indeed, be zeal; but it may likewise be interest and malice. To offer a petition, not expected to be granted: to insult a king with a rude remonstrance, only because there is no punishment for legal insolence, is not courage, for there is no danger; nor patriotism, for it tends to the subversion of order, and lets wickedness loose upon the land, by destroying the reverence due to sovereign authority.

It is the quality of patriotism to be jealous and watchful, to observe all secret machinations, and to see public dangers at a distance. The true lover of his country is ready to communicate his fears, and to sound the alarm, whenever he perceives the approach of mischief. But he sounds no alarm, when there is no enemy: he never terrifies his countrymen till he is terrified himself. The patriotism therefore may be justly doubted of him, who professes to be disturbed by incredibilities; who tells, that the last peace was obtained by bribing the Princess of Wales; that the king is grasping at arbitrary power; and that because the French in the new conquests enjoy their own laws, there is a design at court of abolishing in England the trial by juries.

Still less does the true Patriot circulate opinions which he knows to be false. No man, who loves his country, fills the nation with clamorous complaints, that the protestant religion is in danger, because *popery is established in the extensive province of Quebec*—a falsehood so open and shameless, that it can need no confutation among those who know that of which it is almost impossible for the most unenlightened zealot to be ignorant.

That Quebec is on the other side of the Atlantic, at too great a distance to do much good or harm to the European world:

That the inhabitants, being French, were always papists, who are certainly more dangerous as enemies, than as subjects:

That though the province be wide, the people are few, probably not so many as may be found in one of the larger English counties:

That persecution is not more virtuous in a protestant than a papist; and that while we blame Louis the Fourteenth for his dragoons

and his galleys, we ought, when power comes into our hands, to use it with greater equity:

That when Canada with its inhabitants was yielded, the free enjoyment of their religion was stipulated; a condition, of which king William, who was no propagator of popery, gave an example nearer home, at the surrender of Limerick:

That in an age, where every mouth is open for *liberty of conscience*, it is equitable to show some regard to the conscience of a papist, who may be supposed, like other men, to think himself safest in his own religion; and that those, at least, who enjoy a toleration, ought not to deny it to our new subjects.

If liberty of conscience be a natural right, we have no power to withhold it; if it be an indulgence, it may be allowed to papists, while it is not denied to other sects.

A Patriot is necessarily and invariably a lover of the people. But even this mark may sometimes deceive us.

The people is a very heterogeneous and confused mass of the wealthy and the poor, the wise and the foolish, the good and the bad. Before we confer on a man, who caresses the people, the title of Patriot, we must examine to what part of the people he directs his notice. It is proverbially said, that he who dissembles his own character, may be known by that of his companions. If the candidate of patriotism endeavours to infuse right opinions into the higher ranks, and by their influence to regulate the lower; if he consorts chiefly with the wise, the temperate, the regular, and the virtuous, his love of the people may be rational and honest. But if his first or principal application be to the indigent, who are always inflammable; to the weak, who are naturally suspicious; to the ignorant, who are easily misled; and to the profligate, who have no hope but from mischief and confusion; let his love of the people be no longer boasted. No man can reasonably be thought a lover of his country, for roasting an ox, or burning a boot, or attending the meeting at Mile End, or registering his name in the Lumber Troop. He may, among the drunkards, be a hearty fellow, and among sober handicraftsmen, a free-spoken gentleman; but he must have some better distinction before he is a Patriot.

A Patriot is always ready to countenance the just claims, and animate the reasonable hopes, of the people; he reminds them frequently of their rights, and stimulates them to resent encroachments, and to multiply securities.

But all this may be done in appearance, without real patriotism. He that raises false hopes to serve a present purpose, only makes a way for disappointment and discontent. He who promises to endeavour, what he knows his endeavours unable to effect, means only to delude his followers by an empty clamour of ineffectual zeal.

A true Patriot is no lavish promiser: he undertakes not to shorten parliaments; to repeal laws; or to change the mode of representation, transmitted by our ancestors: he knows that futurity is not in his power, and that all times are not alike favourable to change.

Much less does he make a vague and indefinite promise of obeying the mandates of his constituents. He knows the prejudices of faction, and the inconstancy of the multitude. He would first inquire, how the opinion of his constituents shall be taken. Popular instructions are commonly the work, not of the wise and steady, but the violent and rash; meetings held for directing representatives are seldom attended but by the idle and the dissolute; and he is not without suspicion, that of his constituents, as of other numbers of men, the smaller part may often be the wiser.

He considers himself as deputed to promote the public good, and to preserve his constituents, with the rest of his countrymen, not only from being hurt by others, but from hurting themselves.

The common marks of patriotism having been examined, and shown to be such as artifice may counterfeit, or folly misapply, it cannot be improper to consider, whether there are not some characteristical modes of speaking or acting, which may prove a man to be *not a patriot*.

In this inquiry, perhaps, clearer evidence may be discovered, and firmer persuasion attained; for it is commonly easier to know what is wrong than what is right; to find what we should avoid, than what we should pursue.

As war is one of the heaviest of national evils, a calamity in which every species of misery is involved; as it sets the general safety to hazard, suspends commerce, and desolates the country; as it exposes great numbers to hardships, dangers, captivity, and death; no man, who desires the public prosperity, will inflame general resentment by aggravating minute injuries, or enforcing disputable rights of little importance.

It may therefore be safely pronounced, that those men are no Patriots, who, when the national honour was vindicated in the sight of Europe, and the Spaniards having invaded what they call their own, had shrunk to a disavowal of their attempt, and a relaxation of their claim, would still have instigated us to a war for a bleak and barren spot in the Magellanic Ocean, of which no use could be made, unless it were a place of exile for the hypocrites of patriotism.

Yet let it not be forgotten, that, by the howling violence of patriotic rage, the nation was for a time exasperated to such madness, that for a barren rock, under a stormy sky, we might have now been fighting and dying, had not our competitors been wiser than ourselves; and those who are now courting the favour of the people by noisy professions of public spirit, would, while they were counting the profits of their artifice, have enjoyed the patriotic pleasure of hearing sometimes, that thousands had been slaughtered in a battle, and sometimes that a navy had been dispeopled by poisoned air and corrupted food.

He that wishes to see his country robbed of its rights, cannot be a Patriot.

That man therefore is no Patriot, who justifies the ridiculous claims of American usurpation; who endeavours to deprive the nation of its natural and lawful authority over its own colonies; those colonies which were settled under English protection; were constituted by an English charter; and have been defended by English arms.

To suppose, that by sending out a colony, the nation established an independent power; that when, by indulgence and favour, emigrants are become rich, they shall not contribute to their

own defence, but at their own pleasure; and that they shall not be included, like millions of their fellow-subjects, in the general system of representation; involves such an accumulation of absurdity, as nothing but the show of patriotism could palliate.

He that accepts protection, stipulates obedience. We have always protected the Americans; we may therefore subject them to government.

The less is included in the greater. That power which can take away life, may seize upon property. The parliament may enact for America a law of capital punishment; it may therefore establish a mode and proportion of taxation.

But there are some who lament the state of the poor Bostonians, because they cannot all be supposed to have committed acts of rebellion, yet all are involved in the penalty imposed.—This, they say, is to violate the first rule of justice, by condemning the innocent to suffer with the guilty.

This deserves some notice, as it seems dictated by equity and humanity, however it may raise contempt by the ignorance which it betrays of the state of man, and the system of things.—That the innocent should be confounded with the guilty, is undoubtedly an evil; but it is an evil which no care or caution can prevent. National crimes require national punishments, of which many must necessarily have their part, who have not incurred them by personal guilt. If rebels should fortify a town, the cannon of lawful authority will endanger equally the harmless burghers and the criminal garrison.

In some cases, those suffer most who are least intended to be hurt. If the French, in the late war, had taken an English city, and permitted the natives to keep their dwellings, how could it have been recovered, but by the slaughter of our friends? A bomb might as well destroy an Englishman as a Frenchman; and by famine we know that the inhabitants would be the first that should perish.

This infliction of promiscuous evil may therefore be lamented, but cannot be blamed. The power of lawful government must be maintained; and the miseries which rebellion produces can be charged only on the rebels.

That man, likewise, is *not a Patriot*, who denies his governors their due praise, and who conceals from the people the benefits which they receive. Those, therefore, can lay no claim to this illustrious appellation, who impute want of public spirit to the late parliament; an assembly of men, whom, notwithstanding some fluctuation of counsel, and some weakness of agency, the nation must always remember with gratitude, since it is indebted to them for a very ample concession in the resignation of protections, and a wise and honest attempt to improve the constitution, in the new judicature instituted for the trial of elections.

The right of protection, which might be necessary when it was first claimed, and was very consistent with that liberality of immunities in which the feudal constitution delighted, was, by its nature, liable to abuse, and had in reality been sometimes misapplied, to the evasion of the law, and the defeat of justice. The evil was perhaps not adequate to the clamour; nor is it very certain, that the possible good of this privilege was not more than equal to the possible evil. It is, however, plain, that whether they save any thing or not to the public, they at least lost something from themselves. They divested their dignity of a very splendid distinction, and showed that they were more willing than their predecessors to stand on a level with their fellow-subjects.

The new mode of trying elections, if it be found effectual, will diffuse its consequences further than seems yet to be foreseen. It is, I believe, generally considered as advantageous only to those who claim seats in parliament; but, if to choose representatives be one of the most valuable rights of Englishmen, every voter must consider that law as adding to his happiness, which makes his suffrage efficacious; since it was vain to choose, while the election could be controlled by any other power.

With what imperious contempt of ancient rights, and what audaciousness of arbitrary authority, former parliaments have judged the disputes about elections, it is not necessary to relate. The claim of a candidate, and the right of electors, are said scarcely to have been, even in appearance, referred to conscience; but to have been decided by party, by passion, by prejudice, or by frolic. To have friends in the borough was of little use to him who wanted friends in the house; a pretence was easily found to evade a majority, and the seat was at last his, that was chosen not by his electors, but his fellow-senators.

Thus the nation was insulted with a mock election, and the parliament was filled with spurious representatives; one of the most important claims, that of right to sit in the supreme council of the kingdom, was debated in jest, and no man could be confident of success from the justice of his cause.

A disputed election is now tried with the same scrupulousness and solemnity as any other title. The candidate that has deserved well of his neighbours, may now be certain of enjoying the effect of their approbation; and the elector, who has voted honestly for known merit, may be certain that he has not voted in vain.

Such was the parliament, which some of those, who are now aspiring to sit in another, have taught the rabble to consider as an unlawful convention of men, worthless, venal, and prostitute, slaves of the court and tyrants of the people.

That the next House of Commons may act upon the principles of the last, with more constancy and higher spirit, must be the wish of all who wish well to the public; and it is surely not too much to expect that the nation will recover from its delusion, and unite in a general abhorrence of those who, by deceiving the credulous with fictitious mischiefs, overbearing the weak by audacity of falsehood, by appealing to the jugment of ignorance, and flattering the vanity of meanness, by slandering honesty and insulting dignity, have gathered round them whatever the kingdom can supply of base, and gross, and profligate; and, *raised by merit to this bad eminence*, arrogate to themselves the name of PATRIOTS.

TAXATION NO TYRANNY;

AN ANSWER TO THE RESOLUTIONS AND ADDRESS OF THE AMERICAN CONGRESS, 1775.

In all the parts of human knowledge, whether terminating in science merely speculative, or operating upon life private or civil, are admitted some fundamental principles, or common axioms, which being generally received are little doubted, and being little doubted have been rarely proved.

Of these gratuitous and acknowledged truths it is often the fate to become less evident by endeavours to explain them, however necessary such endeavours may be made by the misapprehensions of absurdity, or the sophistries of interest. It is difficult to prove the principles of science; because notions cannot always be found more intelligible than those which are questioned. It is difficult to prove the principles of practice, because they have for the most part not been discovered by investigation, but obtruded by experience; and the demonstrator will find, after an operose deduction, that he has been trying to make that seen which can be only felt.

Of this kind is the position, that "the supreme power of every community has the right of requiring from all its subjects, such contributions as are necessary to the public safety or public prosperity," which was considered by all mankind as comprising the primary and essential condition of all political society, till it became disputed by those zealots of anarchy, who have denied to the parliament of Britain the right of taxing the American Colonies.

In favour of this exemption of the Americans from the authority of their lawful sovereign, and the dominion of their mother-country, very loud clamours have been raised, and many wild assertions advanced, which by such as borrow their opinions from the reigning fashion have been admitted as arguments; and, what is strange, though their tendency is to lessen English honour, and English power, have been heard by Englishmen with a wish to find them true. Passion has in its first violence controlled interest, as the eddy for a while runs against the stream.

To be prejudiced is always to be weak; yet there are prejudices so near to laudable, that they have been often praised, and are always pardoned. To love their country has been considered as virtue in men, whose love could not be otherwise than blind, because their preference was made without a comparison; but it has never been my fortune to find, either in ancient or modern writers, any honourable mention of those who have with equal blindness hated their country.

These antipatriotic prejudices are the abortions of folly impregnated by faction, which being produced against the standing order of nature, have not strength sufficient for long life. They are born only to scream and perish, and leave those to contempt or detestation, whose kindness was employed to nurse them into mischief.

To perplex the opinion of the public, many artifices have been used, which, as usually happens when falsehood is to be maintained by fraud, lose their force by counteracting one another.

The nation is sometimes to be mollified by a tender tale of men who fled from tyranny to rocks and deserts, and is persuaded to lose all claims of justice, and all sense of dignity, in compassion for a harmless people, who having worked hard for bread in a wild country, and obtained by the slow progression of manual industry the accommodations of life, are now invaded by unprecedented oppression, and plundered of their properties by the harpies of taxation.

We are told how their industry is obstructed by unnatural restraints, and their trade confined by rigorous prohibitions; how they are forbidden to enjoy the products of their own soil, to manufacture the materials which nature spreads before them, or to carry their own goods to the nearest market: and surely the generosity of English virtue will never heap new weight upon those that are already overladen; will never delight in that dominion, which cannot be exercised but by cruelty and outrage.

But while we are melting in silent sorrow, and in the transports of delirious pity dropping both the sword and balance from our hands, another friend of the Americans thinks it better to awaken another passion, and tries to alarm our interest, or excite our veneration, by accounts of their greatness and their opulence, of the fertility of their land, and the splendour of their towns. We then begin to consider the question with more evenness of mind, are ready to conclude that those restrictions are not very oppressive which have been found consistent with this speedy growth of prosperity; and begin to think it reasonable that they, who thus flourish under the protection of our government, should contribute something towards its expense.

But we are soon told that the Americans, however wealthy, cannot be taxed; that they are the descendants of men who left all for liberty, and that they have constantly preserved the principles and stubbornness of their progenitors; that they are too obstinate for persuasion, and too powerful for constraint; that they will laugh at argument, and defeat violence; that the continent of North America contains three millions, not of men merely, but of Whigs, of Whigs fierce for liberty, and disdainful of dominion; that they multiply with the fecundity of their own rattlesnakes, so that every quarter of a century doubles their numbers.

Men accustomed to think themselves masters, do not love to be threatened. This talk is, I hope, commonly thrown away, or raises passions different from those which it was intended to excite. Instead of terrifying the English hearer to tame acquiesence, it disposes him to hasten the experiment of bending obstinacy before it is become yet more obdurate, and convinces him that it is necessary to attack a nation thus prolific while we may yet hope to prevail. When he is told through what extent of territory we must travel to subdue them, he recollects how far, a few years ago, we travelled in their defence. When it is urged that they will shoot up like the hydra, he naturally considers how the hydra was destroyed.

Nothing dejects a trader like the interruption of his profits. A commercial people, however magnanimous, shrinks at the thought of declining traffic, and an unfavourable balance. The

effect of this terror has been tried. We have been stunned with the importance of our American commerce, and heard of merchants with warehouses that are never to be emptied, and of manufacturers starving for want of work.

That our commerce with America is profitable, however less than ostentatious or deceitful estimates have made it, and that it is our interest to preserve it, has never been denied; but surely it will most effectually be preserved, by being kept always in our own power. Concessions may promote it for a moment, but superiority only can ensure its continuance. There will always be a part, and always a very large part, of every community that have no care but for themselves, and whose care for themselves reaches little farther than impatience of immediate pain, and eagerness for the nearest good. The blind are said to feel with peculiar nicety. They who look but little into futurity, have perhaps the quickest sensation of the present. A merchant's desire is not of glory, but of gain; not of public wealth, but of private emolument; he is therefore rarely to be consulted about war and peace, or any designs of wide extent and distant consequence.

Yet this, like other general characters, will sometimes fail. The traders of Birmingham have rescued themselves from all imputation of narrow selfishness by a manly recommendation to parliament of the rights and dignity of their native country.

To these men I do not intend to ascribe an absurd and enthusiastic contempt of interest, but to give them the rational and just praise of distinguishing real from seeming good, of being able to see through the cloud of interposing difficulties, to the lasting and solid happiness of victory and settlement.

Lest all these topics of persuasion should fail, the greater actor of patriotism has tried another, in which terror and pity are happily combined, not without a proper superaddition of that admiration which latter ages have brought into the drama. The heroes of Boston, he tells us, if the stamp act had not been repealed, would have left their town, their port, and their trade, have resigned the splendour of opulence, and quitted the delights of neighbourhood, to disperse themselves over the country, where they would till the ground, and fish in the rivers, and range the mountains, AND BE FREE.

These surely are brave words. If the mere sound of freedom can operate thus powerfully, let no man hereafter doubt the story of the Pied Piper. *The removal of the people of Boston into the country*, seems even to the Congress not only *difficult in its execution*, but *important in its consequences*. The difficulty of execution is best known to the Bostonians themselves; the consequence, alas! will only be, that they will leave good houses to wiser men.

Yet before they quit the comforts of a warm home for the sounding something which they think better, he cannot be thought their enemy who advises them to consider well whether they shall find it. By turning fishermen or hunters, woodmen or shepherds, they may become wild, but it is not so easy to conceive them free; for who can be more a slave than he that is driven by force from the comforts of life, is compelled to leave his house to a casual comer, and whatever he does, or wherever he wanders, finds every moment some new testimony of his own subjection? If choice of evil be freedom, the felon in the galleys has his option of labour or of stripes. The Bostonian may quit his house to starve in the fields; his dog may refuse to set, and smart under the lash, and they may then congratulate each other upon the smiles of liberty, *profuse of bliss and pregnant with delight*.

To treat such designs as serious, would be to think too contemptuously of Bostonian understandings. The artifice indeed is not new; the blusterer who threatened in vain to destroy his opponent, has sometimes obtained his end, by making it believed that he would hang himself.

But terrors and pity are not the only means by which the taxation of the Americans is opposed. There are those who profess to use them only as auxiliaries to reason and justice, who tell us, that to tax the colonies is usurpation and oppression, an invasion of natural and legal rights, and a violation of those principles which support the constitution of English government.

This question is of great importance. That the Americans are able to bear taxation is indubitable; that their refusal may be overruled, is highly probable; but power is no sufficient evidence of truth. Let us examine our own claim, and the objections of the recusants, with caution proportioned to the event of the decision, which must convict one part of robbery, or the other of rebellion.

A tax is a payment exacted by authority from part of the community for the benefit of the whole. From whom, and in what proportion, such payment shall be required, and to what uses it shall be applied, those only are to judge to whom government is intrusted. In the British dominions taxes are apportioned, levied, and appropriated by the states assembled in parliament.

Of every empire all the subordinate communities are liable to taxation, because they all share the benefits of government, and therefore ought all to furnish their proportion of the expense.

This the Americans have never openly denied. That it is their duty to pay the costs of their own safety, they seem to admit; nor do they refuse their contribution to the exigencies, whatever they may be, of the British empire; but they make this participation of the public burden a duty of very uncertain extent, and imperfect obligation, a duty temporary, occasional, and elective, of which they reserve to themselves the right of settling the degree, the time, and the duration, of judging when it may be required, and when it has been performed.

They allow to the supreme power nothing more than the liberty of notifying to them its demands or its necessities. Of this notification they profess to think for themselves, how far it shall influence their counsels, and of the necessities alleged, how far they shall endeavour to relieve them. They assume the exclusive power of settling not only the mode but the quantity of this payment. They are ready to co-operate with all the other dominions of the king; but they will co-operate by no means which they do not like, and at no greater charge than they are willing to bear.

This claim, wild as it may seem, this claim, which supposes dominion without authority, and subjects without subordination, has found

among the libertines of policy many clamorous and hardy vindicators. The laws of nature, the rights of humanity, the faith of charters, the danger of liberty, the encroachments of usurpation, have been thundered in our ears, sometimes by interested faction, and sometimes by honest stupidity.

It is said by Fontenelle, that if twenty philosophers should resolutely deny that the presence of the sun makes the day, he will not despair but whole nations may adopt the opinion. So many political dogmatists have denied to the Mother-country the power of taxing the Colonies, and have enforced their denial with so much violence of outcry, that their sect is already very numerous, and the public voice suspends its decision.

In moral and political questions the contest between interest and justice has been often tedious and often fierce, but perhaps it never happened before, that justice found much opposition with interest on her side.

For the satisfaction of this inquiry, it is necessary to consider how a Colony is constituted, what are the terms of migration as dictated by nature, or settled by compact, and what social or political rights the man loses, or acquires, that leaves his country to establish himself in a distant plantation.

Of two modes of migration the history of mankind informs us, and so far as I can yet discover, of two only.

In countries where life was yet unadjusted, and policy unformed, it sometimes happened that by the dissensions of heads of families, by the ambition of daring adventurers, by some accidental pressure of distress, or by the mere discontent of idleness, one part of the community broke off from the rest, and numbers, greater or smaller, forsook their habitations, put themselves under the command of some favourite of fortune, and with or without the consent of their countrymen or governors, went out to see what better regions they could occupy, and in what place, by conquest or by treaty, they could gain a habitation.

Sons of enterprise like these, who committed to their own swords their hopes and their lives, when they left their country, became another nation, with designs, and prospects, and interests of their own. They looked back no more to their former home; they expected no help from those whom they had left behind; if they conquered, they conquered for themselves; if they were destroyed, they were not by any other power either lamented or revenged.

Of this kind seem to have been all the migrations of the early world, whether historical or fabulous, and of this kind were the eruptions of those nations which from the North invaded the Roman empire, and filled Europe with new sovereignties.

But when by the gradual admission of wiser laws and gentler manners, society became more compacted and better regulated, it was found that the power of every people consisted in union, produced by one common interest, and operating in joint efforts and consistent counsels.

From this time independence perceptibly wasted away. No part of the nation was permitted to act for itself. All now had the same enemies and the same friends; the government protected individuals, and individuals were required to refer their designs to the prosperity of the government.

By this principle it is, that states are formed and consolidated. Every man is taught to consider his own happiness as combined with the public prosperity, and to think himself great and powerful, in proportion to the greatness and power of his governors.

Had the western continent been discovered between the fourth and tenth century, when all the northern world was in motion; and had navigation been at that time sufficiently advanced to make so long a passage easily practicable, there is little reason for doubting but the intumescence of nations would have found its vent, like all other expansive violence, where there was least resistance; and that Huns and Vandals, instead of fighting their way to the south of Europe, would have gone by thousands and by myriads under their several chiefs to take possession of regions smiling with pleasure and waving with fertility, from which the naked inhabitants were unable to repel them.

Every expedition would in those days of laxity have produced a distinct and independent state. The Scandinavian heroes might have divided the country among them, and have spread the feudal subdivision of regality from Hudson's Bay to the Pacific Ocean.

But Columbus came five or six hundred years too late for the candidates of sovereignty. When he formed his project of discovery, the fluctuations of military turbulence had subsided, and Europe began to regain a settled form, by established government and regular subordination. No man could any longer erect himself into a chieftain, and lead out his fellow-subjects by his own authority to plunder or to war. He that committed any act of hostility by land or sea, without the commission of some acknowledged sovereign, was considered by all mankind as a robber or pirate, names which were now of little credit, and of which therefore no man was ambitious.

Columbus in a remoter time would have found his way to some discontented lord, or some younger brother of a petty sovereign, who would have taken fire at his proposal, and have quickly kindled with equal heat a troop of followers; they would have built ships, or have seized them, and have wandered with him at all adventures as far as they could keep hope in their company. But the age being now past of vagrant excursion and fortuitous hostility, he was under the necessity of travelling from court to court, scorned and repulsed as a wild projector, an idle promiser of kingdoms in the clouds; nor has any part of the world yet had reason to rejoice that he found at last reception and employment.

In the same year, in a year hitherto disastrous to mankind, by the Portuguese was discovered the passage of the Indies, and by the Spaniards the coast of America. The nations of Europe were fired with boundless expectations, and the discoverers pursuing their enterprise, made conquests in both hemispheres of wide extent. But the adventurers were not contented with plunder: though they took gold and silver to themselves, they seized islands and kingdoms in the name of their sovereigns. When a new region

was gained, a governor was appointed by that power which had given the commission to the conqueror; nor have I met with any European but Stukeley of London that formed a design of exalting himself in the newly-found countries to independent dominion.

To secure a conquest, it was always necessary to plant a colony, and territories thus occupied and settled were rightly considered as mere extensions, or processes of empire; as ramifications which, by the circulation of one public interest, communicated with the original source of dominion, and which were kept flourishing and spreading by the radical vigour of the Mother-country.

The colonies of England differ no otherwise from those of other nations, than as the English constitution differs from theirs. All government is ultimately and essentially absolute, but subordinate societies may have more immunities, or individuals greater liberty, as the operations of government are differently conducted. An Englishman in the common course of life and action feels no restraint. An English colony has very liberal powers of regulating its own manners and adjusting its own affairs. But an English individual may by the supreme authority be deprived of liberty, and a colony divested of its powers for reasons of which that authority is the only judge.

In sovereignty there are no gradations. There may be limited royalty, there may be limited consulship; but there can be no limited government. There must in every society be some power or other from which there is no appeal, which admits no restrictions, which pervades the whole mass of the community, regulates and adjusts all subordination, enacts laws or repeals them, erects or annuls judicatures, extends or contracts privileges, exempt itself from question or control, and bounded only by physical necessity.

By this power, wherever it subsists, all legislation and jurisdiction is animated and maintained. From this all legal rights are emanations, which, whether equitably or not, may be legally recalled. It is not infallible, for it may do wrong; but it is irresistible, for it can be resisted only by rebellion, by an act which makes it questionable what shall be thenceforward the supreme power.

An English colony is a number of persons, to whom the king grants a charter, permitting them to settle in some distant country, and enabling them to constitute a corporation, enjoying such powers as the charter grants, to be administered in such forms as the charter prescribes. As a corporation, they make laws for themselves; but as a corporation subsisting by a grant from higher authority, to the control of that authority they continue subject.

As men are placed at a greater distance from the supreme council of the kingdom, they must be intrusted with ampler liberty of regulating their conduct by their own wisdom. As they are more secluded from easy recourse to national judicature, they must be more extensively commissioned to pass judgment on each other.

For this reason our more important and opulent colonies see the appearance and feel the effect of a regular legislature, which in some places has acted so long with unquestioned authority, that it has forgotten whence that authority was originally derived.

To their charters the colonies owe, like other corporations, their political existence. The solemnities of legislation, the administration of justice, the security of property, are all bestowed upon them by the royal grant. Without their charter there would be no power among them, by which any law could be made, or duties enjoined, any debt recovered, or criminal punished.

A charter is a grant of certain powers or privileges given to a part of the community for the advantage of the whole, and is therefore liable by its nature to change or to revocation. Every act of government aims at public good. A charter, which experience has shown to be detrimental to the nation is to be repealed; because general prosperity must always be preferred to particular interest. If a charter be used to evil purposes, it is forfeited, as the weapon is taken away which is injuriously employed.

The charter therefore by which provincial governments are constituted, may be always legally, and where it is either inconvenient in its nature or misapplied in its use, may be equitably repealed; by such repeal the whole fabric of subordination is immediately destroyed, and the constitution sunk at once into a chaos: the society is dissolved into a tumult of individuals, without authority to command, or obligation to obey; without any punishment of wrongs but by personal resentment, or any protection of right but by the hand of the possessor.

A colony is to the Mother-country as a member to the body, deriving its action and its strength from the general principle of vitality; receiving from the body, and communicating to it all the benefits and evils of health and disease; liable in dangerous maladies to sharp applications, of which the body however must partake the pain; and exposed, if incurably tainted, to amputation, by which the body likewise will be mutilated.

The Mother-country always considers the colonies thus connected, as parts of itself; the prosperity or unhappiness of either, is the prosperity or unhappiness of both: not perhaps of both in the same degree, for the body may subsist, though less commodiously, without a limb, but the limb must perish if it be parted from the body.

Our colonies therefore, however distant, have been hitherto treated as constituent parts of the British empire. The inhabitants incorporated by English charters, are entitled to all the rights of Englishmen. They are governed by English laws, entitled to English dignities, regulated by English counsels, and protected by English arms; and it seems to follow by consequence not easily avoided, that they are subject to English government, and chargeable by English taxation.

To him that considers the nature, the original, the progress, and the constitution of the colonies, who remembers that the first discoverers had commissions from the crown, that the first settlers owe to a charter their civil forms and regular magistracy, and that all personal immunities and legal securities, by which the condition of the subject has been from time to time improved, have been extended to the colonists, it will not be doubted but the parliament of England has a right to bind them by statutes, and *to bind them*

on all cases whatsoever, and has therefore a natural and constitutional power of laying upon them any tax or impost, whether external or internal, upon the product of land, or the manufactures of industry, in the exigencies of war, or in the time of profound peace, for the defence of America, *for the purpose of raising a revenue*, or for any other end beneficial to the empire.

There are some, and those not inconsiderable for number, nor contemptible for knowledge, who except the power of taxation from the general dominion of parliament, and hold, that whatever degrees of obedience may be exacted, or whatever authority may be exercised in other acts of government, there is still reverence to be paid to money, and that legislation passes its limits when it violates the purse.

Of this exception, which, by a head not fully impregnated with politics, is not easily comprehended, it is alleged as an unanswerable reason, that the colonies send no representatives to the House of Commons.

It is, say the American advocates, the natural distinction of a freeman, and the legal privilege of an Englishman, that he is able to call his possessions his own, that he can sit secure in the enjoyment of inheritance or acquisition, that his house is fortified by the law, and that nothing can be taken from him but by his own consent. This consent is given for every man by his representative in parliament. The Americans unrepresented, cannot consent to English taxations as a corporation, and they will not consent as individuals.

Of this argument, it has been observed by more than one, that its force extends equally to all other laws, for a freeman is not to be exposed to punishment, or be called to any onerous service, but by his own consent. The Congress has extracted a position from the fanciful Montesquieu, that "in a free state every man being a free agent, ought to be concerned in his own government." Whatever is true of taxation, is true of every other law, that he who is bound by it, without his consent, is not free, for he is not concerned in his own government.

He that denies the English parliament the right of taxation, denies it likewise the right of making any other laws civil or criminal, yet this power over the colonies was never yet disputed by themselves. They have always admitted statutes for the punishment of offences, and for the redress or prevention of inconveniences; and the reception of any law draws after it, by a chain which cannot be broken, the unwelcome necessity of submitting to taxation.

That a freeman is governed by himself, or by laws to which he has consented, is a position of mighty sound; but every man that utters it, with whatever confidence, and every man that hears it, with whatever acquiescence, if consent be supposed to imply the power of refusal, feels it to be false. We virtually and implicitly allow the institutions of any government of which we enjoy the benefit, and solicit the protection. In wide-extended dominions, though power has been diffused with the most even hand, yet a very small part of the people are either primarily or secondarily consulted in legislation. The business of the public must be done by delegation. The choice of delegates is made by a select number, and those who are not electors stand idle and helpless spectators of the commonweal, *wholly unconcerned in the government of themselves.*

Of the electors, the hap is but little better. They are often far from unanimity in their choice, and where the numbers approach to equality, almost half must be governed not only without, but against their choice.

How any man can have consented to institutions established in distant ages, it will be difficult to explain. In the most favourite residence of liberty, the consent of individuals is merely passive, a tacit admission, in every community, of the terms which that community grants and requires. As all are born the subjects of some state or other, we may be said to have been all born consenting to some system of government. Other consent than this, the condition of civil life does not allow. It is the unmeaning clamour of the pedants of policy, the delirious dream of republican fanaticism.

But hear, ye sons and daughters of liberty, the sounds which the winds are wafting from the Western Continent. The Americans are telling one another, what, if we may judge from their noisy triumph, they have but lately discovered, and what yet is a very important truth, "That they are entitled to life, liberty, and property, and that they have never ceded to any sovereign power whatever a right to dispose of either without their consent."

While this resolution stands alone, the Americans are free from singularity of opinion; their wit has not yet betrayed them to heresy. While they speak as the naked sons of nature, they claim but what is claimed by other men, and have withheld nothing but what all withhold. They are here upon firm ground, behind entrenchments which never can be forced.

Humanity is very uniform. The Americans have this resemblance to Europeans, that they do not always know when they are well. They soon quit the fortress that could neither have been mined by sophistry, nor battered by declamation. Their next resolution declares, that "Their ancestors, who first settled the colonies, were, at the time of their emigration from the Mother-country, entitled to all the rights, liberties, and immunities of free and natural-born subjects within the realm of England."

This likewise is true; but when this is granted, their boast of original rights is at an end; they are no longer in a state of nature. These lords of themselves, these kings of *me*, these demi-gods of independence, sink down to colonists, governed by a charter. If their ancestors were subjects they acknowledged a sovereign; if they had a right to English privileges, they were accountable to English laws, and what must grieve the lover of liberty to discover, had ceded to the king and parliament, whether the right or not, at least the power of disposing *without their consent, of their lives, liberties, and properties.* It therefore is required of them to prove, that the parliament never ceded to them a dispensation from that obedience, which they owe as natural-born subjects, or any degree of independence or immunity not enjoyed by other Englishmen.

They say, That by such emigration they by no means forfeited, surrendered, or lost any of those rights; but that *they were, and their de-*

scendants now are, entitled to the exercise and enjoyment of all such of them as their local and other circumstances enable them to exercise and enjoy.

That they who form a settlement by a lawful charter, having committed no crime, forfeit no privileges, will be readily confessed: but what they do not forfeit by any judicial sentence, they may lose by natural effects. As man can be but in one place at once, he cannot have the advantages of multiplied residence. He that will enjoy the brightness of sunshine, must quit the coolness of the shade. He who goes voluntarily to America, cannot complain of losing what he leaves in Europe. He perhaps had a right to vote for a knight or burgess; by crossing the Atlantic, he has not nullified his right; but he has made its exertion no longer possible.* By his own choice he has left a country where he had a vote and little property, for another where he has great property, but no vote. But as this preference was deliberate and unconstrained, he is still *concerned in the government of himself;* he has reduced himself from a voter to one of the innumerable multitude that have no vote. He has truly *ceded his right*, but he still is governed by his own consent; because he has consented to throw his atom of interest into the general mass of the community. Of the consequences of his own act he has no cause to complain; he has chosen, or intended to choose, the greater good; he is represented, as himself desired, in the general representation.

But the privileges of an American scorn the limits of place; they are part of himself, and cannot be lost by departure from his country; they float in the air, or glide under the ocean.

Doris amara suam non intermiscest undam.

A planter, wherever he settles, is not only a freeman, *but* a legislator, *ubi imperator, ibi Roma.* "As the English colonists are not represented in the British parliament, they are entitled to a free and exclusive power of legislation in their several legislatures, in all cases of taxation and internal polity, subject only to the negative of the sovereign, in such manner as has been heretofore used and accustomed. We cheerfully consent to the operation of such acts of the British parliament as are *bona fide* restrained to the regulation of our external commerce—excluding every idea of taxation, internal or external, for raising a revenue on the subjects of America without their consent."

Their reason for this claim is, "That the foundation of English liberty, and of all government, is a right in the people to participate in their legislative council."

"They inherit," they say, "from their ancestors, the right which their ancestors possessed, of enjoying all the privileges of Englishmen." That they inherit the right of their ancestors, is allowed; but they can inherit no more. Their ancestors left a country where the representatives of the people were elected by men particularly qualified, and where those who wanted qualifications, or who did not use them, were bound by the decisions of men, whom they had not deputed.

* Of this reasoning, I owe part to a conversation with Sir John Hawkins.

The colonists are the descendants of men, who either had no vote in elections, or who voluntarily resigned them for something, in their opinion, of more estimation; they have therefore exactly what their ancestors left them, not a vote in making laws, or in constituting legislators, but the happiness of being protected by law, and the duty of obeying it.

What their ancestors did not carry with them, neither they nor their descendants have since acquired. They have not by abandoning their part in one legislature, obtained the power of constituting another, exclusive and independent, any more than the multitudes, who are now debarred from voting, have a right to erect a separate parliament for themselves.

Men are wrong for want of sense, but they are wrong by halves for want of spirit. Since the Americans have discovered that they can make a parliament, whence comes it that they do not think themselves equally empowered to make a king? If they are subjects, whose government is constituted by a charter, they can form no body of independent legislature. If their rights are inherent and underived, they may by their own suffrages encircle with a diadem the brows of Mr. Cushing.

It is farther declared by the Congress of Philadelphia, "That his Majesty's colonies are entitled to all the privileges and immunities granted and confirmed to them by royal charters, or secured to them by their several codes of provincial laws."

The first clause of this resolution is easily understood, and will be readily admitted. To all the privileges which a charter can convey, they are by a royal charter evidently entitled. The second clause is of greater difficulty: for how can a provincial law secure privileges or immunities to a province? Provincial laws may grant to certain individuals of the province the enjoyment of gainful, or an immunity from onerous, offices; they may operate upon the people to whom they relate; but no province can confer provincial privileges on itself. They may have a right to all which the king has given them; but it is a conceit of the other hemisphere, that men have a right to all which they have given to themselves.

A corporation is considered in law as an individual, and can no more extend its own immunities than a man can by his own choice assume dignities or titles.

The legislature of a colony (let not the comparison be too much disdained) is only the vestry of a larger parish, which may lay a cess on the inhabitants, and enforce the payment; but can extend no influence beyond its own district, must modify its particular regulations by the general law, and whatever may be its internal expenses, is still liable to taxes laid by superior authority.

The charters given to different provinces are different, and no general right can be extracted from them. The charter of Pennsylvania, where this congress of anarchy has been impudently held, contains a clause admitting in express terms taxation by the parliament. If in the other charters no such reserve is made, it must have been omitted as not necessary, because it is implied in the nature of subordinate government. They who are subject to laws, are liable

to taxes. If any such immunity had been granted, it is still revocable by the legislature, and ought to be revoked, as contrary to the public good, which is in every charter ultimately intended.

Suppose it true that any such exemption is contained in the charter of Maryland, it can be pleaded only by the Marylanders. It is of no use for any other province; and with regard even to them, must have been considered as one of the grants in which the king has been deceived, and annulled as mischievous to the public, by sacrificing to one little settlement the general interest of the empire; as infringing the system of dominion, and violating the compact of government. But Dr. Tucker has shown, that even this charter promises no exemption from parliamentary taxes.

In the controversy agitated about the beginning of this century, whether the English laws could bind Ireland, Davenant, who defended against Molyneux the claims of England, considered it as necessary to prove nothing more, than that the present Irish must be deemed a colony.

The necessary connexion of representatives with taxes, seems to have sunk deep into many of those minds that admit sounds without their meaning.

Our nation is represented in parliament by an assembly as numerous as can well consist with order and despatch, chosen by persons so differently qualified in different places, that the mode of choice seems to be, for the most part, formed by chance, and settled by custom. Of individuals, far the greater part have no vote, and of the voters, few have any personal knowledge of him to whom they intrust their liberty and fortune.

Yet this representation has the whole effect expected or desired; that of spreading so wide the care of general interest, and the participation of public counsels, that the advantage or corruption of particular men can seldom operate with much injury to the public.

For this reason many populous and opulent towns neither enjoy nor desire particular representatives; they are included in the general scheme of public administration, and cannot suffer but with the rest of the empire.

It is urged that the Americans have not the same security, and that a British legislator may wanton with their property; yet if it be true, that their wealth is our wealth, and that their ruin will be our ruin, the parliament has the same interest in attending to them, as to any other part of the nation. The reason why we place any confidence in our representatives is, that they must share in the good or evil which their counsels shall produce. Their share is, indeed, commonly consequential and remote; but it is not often possible that any immediate advantage can be extended to such numbers as may prevail against it. We are therefore as secure against intentional depravations of government, as human wisdom can make us, and upon this security the Americans may venture to repose.

It is said by the Old Member who has written an Appeal against the tax, that "as the produce of American labour is spent in British manufactures, the balance of trade is greatly against them; whatever you take directly in taxes, is in effect taken from your own commerce. If the minister seizes the money with which the American should pay his debts and come to market, the merchant cannot expect him as a customer, nor can the debts already contracted be paid.—Suppose we obtain from America a million, instead of one hundred thousand pounds, it would be supplying one personal exigence by the future ruin of our commerce."

Part of this is true; but the Old Member seems not to perceive, that if his brethren of the legislature know this as well as himself, the Americans are in no danger of oppression, since by men commonly provident they must be so taxed, as that we may not lose one way what we gain another.

The same Old Member has discovered that the judges formerly thought it illegal to tax Ireland, and declares, that no cases can be more alike than those of Ireland and America; yet the judges whom he quotes have mentioned a difference. Ireland, they say, *hath a parliament of its own*. When any Colony has an independent parliament acknowledged by the parliament of Britain, the cases will differ less. Yet by the 6 Geo. I. chap. 5, the acts of the British parliament bind Ireland.

It is urged, that when Wales, Durham, and Chester, were divested of their particular privileges, or ancient government, and reduced to the state of English counties, they had representatives assigned to them.

To those from whom something had been taken, something in return might properly be given. To the Americans their charters are left as they were, nor have they lost any thing except that of which their sedition has deprived them. If they were to be represented in parliament, something would be granted, though nothing is withdrawn.

The inhabitants of Chester, Durham, and Wales, were invited to exchange their peculiar institutions for the power of voting, which they wanted before. The Americans have voluntarily resigned the power of voting, to live in distant and separate governments, and what they have voluntarily quitted, they have no right to claim.

It must always be remembered, that they are represented by the same virtual representation as the greater part of Englishmen; and that if by change of place they have less share in the legislature than is proportionate to their opulence, they by their removal gained that opulence, and had originally, and have now, their choice of a vote at home, or riches at a distance.

We are told, what appears to the Old Member and to others a position that must drive us into inextricable absurdity, that we have either no right, or the sole right, of taxing the Colonies. The meaning is, that if we can tax them, they cannot tax themselves; and that if they can tax themselves, we cannot tax them. We answer, with very little hesitation, that for the general use of the empire we have the sole right of taxing them. If they have contributed any thing in their own assemblies, what they contributed was not paid, but given; it was not a tax or tribute, but a present. Yet they have the natural and legal power of levying money on themselves for provincial purposes, of providing for their

own expense, at their own discretion. Let not this be thought new or strange; it is the state of every parish in the kingdom.

The friends of the Americans are of different opinions. Some think that being unrepresented, they ought to tax themselves; and others, that they ought to have representatives in the British parliament.

If they are to tax themselves, what power is to remain in the supreme legislature? That they must settle their own mode of levying their money, is supposed. May the British parliament tell them how much they shall contribute? If the sum may be prescribed, they will return few thanks for the power of raising it; if they are at liberty to grant or to deny, they are no longer subjects.

If they are to be represented, what number of these western orators are to be admitted? This, I suppose, the parliament must settle; yet if men have a natural and unalienable right to be represented, who shall determine the number of their delegates? Let us however suppose them to send twenty-three, half as many as the kingdom of Scotland, what will this representation avail them? To pay taxes will be still a grievance. The love of money will not be lessened, nor the power of getting it increased.

Whither will this necessity of representation drive us? Is every petty settlement to be out of the reach of government, till it has sent a senator to parliament; or may two of them, or a greater number, be forced to unite in a single deputation? What at last is the difference between him that is taxed by compulsion without representation, and him that is represented by compulsion in order to be taxed?

For many reigns the House of Commons was in a state of fluctuation: new burgesses were added from time to time, without any reason now to be discovered; but the number has been fixed for more than a century and a half, and the king's power of increasing it has been questioned. It will hardly be thought fit to new-model the constitution in favour of the planters, who, as they grow rich, may buy estates in England, and, without any innovation, effectually represent their native colonies.

The friends of the Americans, indeed, ask for them what they do not ask for themselves. This inestimable right of representation they have never solicited. They mean not to exchange solid money for such airy honour. They say, and say willingly, that they cannot conveniently be represented; because their inference is, that they cannot be taxed. They are too remote to share the general government, and therefore claim the privilege of governing themselves.

Of the principles contained in the resolutions of the Congress, however wild, indefinite, and obscure, such has been the influence upon American understanding, that from New England to South Carolina there is formed a general combination of all the provinces against their Mother-country. The madness of independence has spread from colony to colony, till order is lost, and government despised, and all is filled with misrule, uproar, violence, and confusion. To be quiet is disaffection, to be loyal is treason.

The Congress of Philadelphia, an assembly convened by its own authority, has promulgated a declaration, in compliance with which the communication between Britain and the greatest part of North America is now suspended. They ceased to admit the importation of English goods in December, 1774, and determine to permit the exportation of their own no longer than to November, 1775.

This might seem enough, but they have done more. They have declared, that they shall treat all as enemies who do not concur with them in disaffection and perverseness, and that they will trade with none that shall trade with Britain.

They threaten to stigmatize in their Gazette those who shall consume the products or merchandise of their Mother-country, and are now searching suspected houses for prohibited goods.

These hostile declarations they profess themselves ready to maintain by force. They have armed the militia of their provinces, and seized the public stores of ammunition. They are therefore no longer subjects, since they refuse the laws of their sovereign, and in defence of that refusal are making open preparations for war.

Being now in their own opinion free states, they are not only raising armies, but forming alliances; not only hastening to rebel themselves, but seducing their neighbours to rebellion. They have published an address to the inhabitants of Quebec, in which discontent and resistance are openly incited, and with very respectful mention of *the sagacity of Frenchmen* invite them to send deputies to the Congress of Philadelphia, to that seat of Virtue and Veracity, whence the people of England are told, that to establish popery, *a religion fraught with sanguinary and impious tenets*, even in Quebec, a country of which the inhabitants are papists, is so contrary to the constitution, that it cannot be lawfully done by the legislature itself; where it is made one of the articles of their association, to deprive the conquered French of their religious establishment; and whence the French of Quebec are, at the same time, flattered into sedition, by professions of expecting "from the liberality of sentiment distinguishing *their* nation, that difference of religion will not prejudice them against a hearty amity, *because* the transcendent nature of freedom elevates all who unite in the cause, above such low-minded infirmities."

Quebec, however, is at a great distance. They have aimed a stroke from which they may hope for greater and more speedy mischief. They have tried to infect the people of England with the contagion of disloyalty. Their credit is happily not such as gives them influence proportionate to their malice. When they talk of their pretended immunities *guaranteed by the plighted faith of Government, and the most solemn compacts with English Sovereigns*, we think ourselves at liberty to inquire when the faith was plighted, and the compact made; and when we can only find that king James and king Charles the First promised the settlers in Massachusetts' Bay, now famous by the appellation of Bostonians, exemption from taxes for seven years, we infer with Mr. Maudit, that by this *solemn compact* they were, after the expiration of the stipulated term, liable to taxation.

When they apply to our compassion, by telling us that they are to be carried from their own country to be tried for certain offences, we are not so ready to pity them, as to advise them

not to offend. While they are innocent, they are safe.

When they tell of laws made expressly for their punishment, we answer, that tumults and sedition were always punishable, and that the new law prescribes only the mode of execution.

When it is said that the whole town of Boston is distressed for a misdemeanour of a few, we wonder at their shamelessness; for we know that the town of Boston, and all the associated provinces, are now in rebellion to defend or justify the criminals.

If frauds in the imposts of Boston are tried by commission without a jury, they are tried here in the same mode; and why should the Bostonians expect from us more tenderness for them than for ourselves?

If they are condemned unheard, it is because there is no need of a trial. The crime is manifest and notorious. All trial is the investigation of something doubtful. An Italian philosopher observes, that no man desires to hear what he has already seen.

If their assemblies have been suddenly dissolved, what was the reason? Their deliberations were indecent, and their intentions seditious. The power of dissolution is granted and reserved for such times of turbulence. Their best friends have been lately soliciting the King to dissolve his parliament, to do what they so loudly complain of suffering.

That the same vengeance involves the innocent and guilty, is an evil to be lamented, but human caution cannot prevent it, nor human power always redress it. To bring misery on those who have not deserved it, is part of the aggregated guilt of rebellion.

That governors have been sometimes given them only that a great man might get ease from importunity, and that they have had judges not always of the deepest learning or the purest integrity, we have no great reason to doubt, because such misfortunes happen to ourselves. Whoever is governed, will sometimes be governed ill, even when he is most *concerned in his own government.*

That improper officers or magistrates are sent, is the crime or folly of those that sent them. When incapacity is discovered, it ought to be removed; if corruption is detected it ought to be punished. No government could subsist for a day, if single errors could justify defection.

One of their complaints is not such as can claim much commiseration from the softest bosom. They tell us, that we have changed our conduct, and that a tax is now laid by parliament on those who were never taxed by parliament before. To this we think it may be easily answered, that the longer they have been spared, the better they can pay.

It is certainly not much their interest to represent innovation as criminal or invidious; for they have introduced into the history of mankind a new mode of disaffection, and have given, I believe, the first example of a proscription published by a colony against the mother-country.

To what is urged of new powers granted to the Courts of Admiralty, or the extension of authority conferred on the judges, it may be answered in a few words, that they have themselves made such regulations necessary; that they are established for the prevention of greater evils; at the same time it must be observed, that these powers have not been extended since the rebellion in America.

One mode of persuasion their ingenuity has suggested, which it may perhaps be less easy to resist. That we may not look with indifference on the American contest, or imagine that the struggle is for a claim, which, however decided, is of small importance and remote consequence, the Philadelphian Congress has taken care to inform us, that they are resisting the demands of parliament, as well for our sakes as their own.

Their keenness of perspicacity has enabled them to pursue consequences to a greater distance; to see through clouds impervious to the dimness of European sight; and to find, I know not how, that when they are taxed, we shall be enslaved.

That slavery is a miserable state, we have been often told, and doubtless many a Briton will tremble to find it so near as in America; but how it will be brought hither, the Congress must inform us. The question might distress a common understanding; but the statesmen of the other hemisphere can easily resolve it. "Our ministers," they say, "are our enemies, and if they should carry the point of taxation, may with the same army enslave us. It may be said, we will not pay them; but remember," say the western sages, "the taxes from America, and we may add the men, and particularly the Roman Catholics of this vast continent, will then be in the power of your enemies. Nor have you any reason to expect, that after making slaves of us, many of us will refuse to assist in reducing you to the same abject state."

These are dreadful menaces; but suspecting that they have not much the sound of probability, the Congress proceeds: "Do not treat this as chimerical. Know that in less than half a century the quit-rents reserved to the crown from the numberless grants of this vast continent, will pour large streams of wealth into the royal coffers. If to this be added the power of taxing America at pleasure, the crown will possess more treasure than may be necessary to purchase the remains of liberty in your island."

All this is very dreadful; but amidst the terror that shakes my frame, I cannot forbear to wish that some sluices were opened for these streams of treasure. I shall gladly see America return half of what England has expended in her defence; and of the stream that will *flow so largely in less than half a century,* I hope a small rill at least may be found to quench the thirst of the present generation, which seems to think itself in more danger of wanting money than of losing liberty.

It is difficult to judge with what intention such airy bursts of malevolence are vented; if such writers hope to deceive, let us rather repel them with scorn than refute them by disputation.

In this last terrific paragraph are two positions, that, if our fears do not overpower our reflection, may enable us to support life a little longer. We are told by these croakers of calamity, not only that our present ministers design to enslave us, but that the same malignity of purpose is to descend through all their successors, and that the wealth to be poured into England by the Pactolus of America, will, whenever it comes, be employed to purchase *the remains of liberty.*

Of those who now conduct the national affairs,

we may, without much arrogance, presume to know more than themselves, and of those who shall succeed them, whether minister or king, not to know less.

The other position is, that "the Crown," if this laudable opposition should not be successful, "will have the power of taxing America at pleasure." Surely they think rather too meanly of our apprehensions, when they suppose us not to know what they well know themselves, that they are taxed, like all other British subjects, by parliament; and that the Crown has not by the new imposts, whether right or wrong, obtained any additional power over their possessions.

It were a curious, but an idle, speculation to inquire, what effect these dictators of sedition expect from the dispersion of their Letter among us. If they believe their own complaints of hardship, and really dread the danger which they describe, they will naturally hope to communicate the same perceptions to their fellow-subjects. But probably in America, as in other places, the chiefs are incendiaries, that hope to rob in the tumults of a conflagration, and toss brands among a rabble passively combustible. Those who wrote the Address, though they have shown no great extent or profundity of mind, are yet probably wiser than to believe it: but they have been taught by some master of mischief, how to put in motion the engine of political electricity; to attract by the sounds of Liberty and Property, to repel by those of Popery and Slavery; and to give the great stroke by the name of Boston.

When subordinate communities oppose the decrees of the general legislature with defiance thus audacious, and malignity thus acrimonious, nothing remains but to conquer or to yield; to allow their claim of independence, or to reduce them by force to submission and allegiance.

It might be hoped that no Englishman could be found, whom the menaces of our own Colonists, just rescued from the French, would not move to indignation, like that of the Scythians, who, returning from war, found themselves excluded from their own houses by their slaves.

That corporations constituted by favour, and existing by sufferance, should dare to prohibit commerce with their native country, and threaten individuals by infamy, and societies with at least suspension of amity, for daring to be more obedient to government than themselves, is a degree of insolence which not only deserves to be punished, but of which the punishment is loudly demanded by the order of life, and the peace of nations.

Yet there have risen up, in the face of the public, men who, by whatever corruptions or whatever infatuation, have undertaken to defend the Americans, endeavour to shelter them from resentment, and propose reconciliation without submission.

As political diseases are naturally contagious, let it be supposed for a moment that Cornwall, seized with the Philadelphian frenzy, may resolve to separate itself from the general system of the English constitution, and judge of its own rights in its own parliament. A congress might then meet at Truro, and address the other counties in a style not unlike the language of the American patriots:—

"FRIENDS AND FELLOW-SUBJECTS,

"WE, the delegates of the several towns and parishes of Cornwall, assembled to deliberate upon our own state and that of our constituents, having, after serious debate and calm consideration, settled the scheme of our future conduct, hold it necessary to declare the resolutions which we think ourselves entitled to form by the unalienable rights of reasonable beings, and into which we have been compelled by grievances and oppressions, long endured by us in patient silence. not because we did not feel, or could not remove them, but because we were unwilling to give disturbance to a settled government, and hoped that others would in time find, like ourselves, their true interest and their original powers, and all co-operate to universal happiness.

"But since having long indulged the pleasing expectation, we find general discontent not likely to increase, or not likely to end in general defection, we resolve to erect alone the standard of liberty.

"*Know then*, that you are no longer to consider Cornwall as an English county, visited by English judges, receiving law from an English parliament, or included in any general taxation of the kingdom; but as a state distinct and independent, governed by its own institutions, administered by its own magistrates, and exempt from any tax or tribute but such as we shall impose upon ourselves.

"We are the acknowledged descendants of the earliest inhabitants of Britain, of men who, before the time of history, took possession of the island desolate and waste, and therefore open to the first occupants. Of this descent, our language is a sufficient proof, which, not quite a century ago, was different from yours.

"Such are the Cornishmen; but who are you? who, but the unauthorised and lawless children of intruders, invaders, and oppressors? who, but the transmitters of wrong, the inheritors of robbery? In claiming independence, we claim but little. We might require you to depart from a land which you possess by usurpation, and to restore all that you have taken from us.

"Independence is the gift of Nature. No man is born the master of another. Every Cornishman is a freeman, for we have never resigned the rights of humanity; and he only can be thought free, who is not governed but by his own consent.

"You may urge that the present system of government has descended through many ages, and that we have a larger part in the representation of the kingdom than any other county.

"All this is true, but it is neither cogent nor persuasive. We look to the original of things. Our union with the English counties was either compelled by force, or settled by compact.

"That which was made by violence, may by violence be broken. If we were treated as a conquered people, our rights might be obscured, but could never be extinguished. The sword can give nothing but power, which a sharper sword can take away.

"If our union was by compact, whom could the compact bind but those that concurred in the stipulations? We gave our ancestors no commission to settle the terms of future existence. They might be cowards that were fright-

ed, or blockheads that were cheated; but whatever they were, they could contract only for themselves. What they could establish, we can annul.

"Against our present form of government it shall stand in the place of all argument, that we do not like it. While we are governed as we do not like, where is our liberty? We do not like taxes, we will therefore not be taxed: we do not like your laws, and will not obey them.

"The taxes laid by our representatives, are laid, you tell us, by our own consent; but we will no longer consent to be represented. Our number of legislators was originally a burden, and ought to have been refused; it is now considered as a disproportionate advantage; who, then, will complain if we resign it?

"We shall form a senate of our own, under a President whom the King shall nominate, but whose authority we will limit, by adjusting his salary to his merit. We will not withhold a proper share of contribution to the necessary expense of lawful government, but will decide for ourselves what share is proper, what expense is necessary, and what government is lawful.

"Till our council is proclaimed independent and unaccountable, we will, after the tenth day of September, keep our tin in our own hands: you can be supplied from no other place, and must therefore comply, or be poisoned with the copper of your own kitchens.

"If any Cornishman shall refuse his name to this just and laudable association, he shall be tumbled from St. Michael's Mount, or buried alive in a tin-mine; and if any emissary shall be found seducing Cornishmen to their former state, he shall be smeared with tar and rolled in feathers, and chased with dogs out of our dominions.

"*From the Cornish Congress at Truro.*"

Of this memorial what could be said but that it was written in jest, or written by a madman. Yet I know not whether the warmest admirers of Pennsylvanian eloquence can find any argument in the Address of the Congress, that is not with greater strength urged by the Cornishman.

The argument of the irregular troops of controversy, stripped of its colours, and turned out naked to the view, is no more than this. Liberty is the birthright of man, and where obedience is compelled, there is no liberty. The answer is equally simple. Government is necessary to man, and where obedience is not compelled, there is no government.

If the subject refuses to obey, it is the duty of authority to use compulsion. Society cannot subsist but by the power, first of making laws, and then of enforcing them.

To one of the threats hissed out by the Congress, I have put nothing similar into the Cornish proclamation; because it is too wild for folly and too foolish for madness. If we do not withhold our King and his parliament from taxing them, they will cross the Atlantic and enslave us.

How they will come, they have not told us: perhaps they will take wing and light upon our coasts. When the cranes thus begin to flutter, it is time for pigmies to keep their eyes about them. The Great Orator observes, that they will be very fit, after they have been taxed, to impose chains upon us. If they are so fit as their friend describes them, and so willing as they describe themselves, let us increase our army, and double our militia.

It has been of late a very general practice to talk of slavery among those who are setting at defiance every power that keeps the world in order. If the learned Author of the "Reflections on Learning" has rightly observed, that no man ever could give law to language, it will be vain to prohibit the use of the word *slavery;* but I could wish it more discreetly uttered; it is driven at one time too hard into our ears by the loud hurricane of Pennsylvanian eloquence, and at another glides too cold into our hearts by the soft conveyance of a female patriot bewailing the miseries of her *friends and fellow-citizens.*

Such has been the progress of sedition, that those who a few years ago disputed only our right of laying taxes, now question the validity of every act of legislation. They consider themselves as emancipated from obedience, and as being no longer the subjects of the British crown. They leave us no choice but of yielding or conquering, of resigning our dominion, or maintaining it by force.

From force, many endeavours have been used either to dissuade or to deter us. Sometimes the merit of the Americans is exalted, and sometimes their sufferings are aggravated. We are told of their contributions to the last war, a war incited by their outcries, and continued for their protection; a war by which none but themselves were gainers. All that they can boast is, that they did something for themselves, and did not wholly stand inactive while the sons of Britain were fighting in their cause.

If we cannot admire, we are called to pity them; to pity those that show no regard to their Mother-country; have obeyed no law which they could violate; have imparted no good which they could withhold; have entered into associations of fraud to rob their creditors; and into combinations to distress all who depended on their commerce. We are reproached with the cruelty of shutting one port, where every port is shut against us. We are censured as tyrannical for hindering those from fishing, who have condemned our merchants to bankruptcy, and our manufacturers to hunger.

Others persuade us to give them more liberty, to take off restraints, and relax authority: and tell us what happy consequences will arise from forbearance: how their affections will be conciliated, and into what diffusions of beneficence their gratitude will luxuriate. They will love their friends. They will reverence their protectors. They will throw themselves into our arms, and lay their property at our feet. They will buy from no other what we can sell them; they will sell to no other what we wish to buy.

That any obligations should overpower their attention to profit, we have known them long enough not to expect. It is not to be expected from a more liberal people. With what kindness they repay benefits, they are now showing us, who, as soon as we have delivered them from France, are defying and proscribing us.

But if we will permit them to tax themselves, they will give us more than we require. If we proclaim them independent, they will during pleasure pay us a subsidy. The contest is not

now for money, but for power. The question is not how much we shall collect, but by what authority the collection shall be made.

Those who find that the Americans cannot be shown in any form that may raise love or pity, dress them in habiliments of terror, and try to make us think them formidable. The Bostonians can call into the field ninety thousand men. While we conquer all before us, new enemies will rise up behind, and our work will be always to begin. If we take possession of the towns, the colonists will retire into the inland regions, and the gain of victory will be only empty houses, and a wide extent of waste and desolation. If we subdue them for the present, they will universally revolt in the next war, and resign us without pity to subjectionand destruction.

To all this it may be answered, that between losing America and resigning it, there is no great difference; that it is not very reasonable to jump into the sea, because the ship is leaky. All those evils may befall us, but we need not hasten them.

The Dean of Gloucester has proposed, and seems to propose it seriously, that we should at once release our claims, declare them masters of themselves, and whistle them down the wind. His opinion is, that our gain from them will be the same, and our expense less. What they can have most cheaply from Britain, they will still buy; what they can sell to us at the highest price, they will still sell.

It is, however, a little hard, that having so lately fought and conquered for their safety, we should govern them no longer. By letting them loose before the war, how many millions might have been saved. One wild proposal is best answered by another. Let us restore to the French what we have taken from them. We shall see our colonists at our feet, when they have an enemy so near them. Let us give the Indians arms, and teach them discipline, and encourage them now and then to plunder a plantation. Security and leisure are the parents of sedition.

While these different opinions are agitated, it seems to be determined by the legislature, that force shall be tried. Men of the pen have seldom any great skill in conquering kingdoms, but they have strong inclination to give advice. I cannot forbear to wish, that this commotion may end without bloodshed, and that the rebels may be subdued by terror rather than by violence; and therefore recommend such a force as may take away not only the power but the hope of resistance, and by conquering without a battle, save many from the sword.

If their obstinacy continues without actual hostilities, it may perhaps be mollified by turning out the soldiers to free quarters, forbidding any personal cruelty or hurt. It has been proposed, that the slaves should be set free, an act which surely the lovers of liberty cannot but commend. If they are furnished with firearms for defence, and utensils for husbandry, and settled in some simple form of government within the country, they may be more grateful and honest than their masters.

Far be it from any Englishman to thirst for the blood of his fellow-subjects. Those who most deserve our resentment, are unhappily at less distance. The Americans, when the Stamp Act was first proposed, undoubtedly disliked it, as every nation dislikes an impost; but they had no thought of resisting it, till they were encouraged and incited by European intelligence, from men whom they thought their friends, but who were friends only to themselves.

On the original contrivers of mischief let an insulted nation pour out its vengeance. With whatever design they have inflamed this pernicious contest, they are themselves equally detestable. If they wish success to the colonies, they are traitors to this country; if they wish their defeat, they are traitors at once to America and England. To them, and them only, must be imputed the interruption of commerce, and the miseries of war, the sorrow of those that shall be ruined, and the blood of those that shall fall.

Since the Americans have made it necessary to subdue them, may they be subdued with the least injury possible to their persons and their possessions! When they are reduced to obedience, may that obedience be secured by stricter laws and stronger obligations!

Nothing can be more noxious to society, than that erroneous clemency, which, when a rebellion is suppressed, exacts no forfeiture and establishes no securities, but leaves the rebels in their former state. Who would not try the experiment which promises advantage without expense? If rebels once obtain a victory, their wishes are accomplished; if they are defeated, they suffer little, perhaps less than their conquerors; however often they play the game, the chance is always in their favour. In the mean time, they are growing rich by victualling the troops that we have sent against them, and perhaps gain more by the residence of the army than they lose by the obstruction of their port.

Their charters being now, I suppose, legally forfeited, may be modelled as shall appear most commodious to the Mother-country. Thus the privileges which are found by experience liable to misuse, will be taken away, and those who now bellow as patriots, bluster as soldiers, and domineer as legislators, will sink into sober merchants and silent planters, peaceably diligent, and securely rich.

But there is one writer, and perhaps many who do not write, to whom the contraction of these pernicious privileges appears very dangerous, and who startle at the thoughts of *England free and America in chains*. Children fly from their own shadow, and rhetoricians are frighted by their own voices. *Chains* is undoubtedly a dreadful word; but perhaps the masters of civil wisdom may discover some gradations between chains and anarchy. Chains need not be put upon those who will be restrained without them. This contest may end in the softer phrase of English Superiority and American Obedience.

We are told, that the subjection of Americans may tend to the diminution of our own liberties: an event, which none but very perspicacious politicians are able to foresee. If slavery be thus fatally contagious, how is it that we hear the loudest yelps for liberty among the drivers of negroes?

But let us interrupt a while this dream of conquest, settlement, and supremacy. Let us remember that being to contend, according to one orator, with three millions of Whigs, and according to another, with ninety thousand patriots of

Massachusetts' Bay, we may possibly be checked in our career of reduction. We may be reduced to peace upon equal terms, or driven from the western continent, and forbidden to violate a second time the happy borders of the land of liberty. The time is now perhaps at hand, which Sir Thomas Browne predicted between jest and earnest,

> When America should no more send out her treasure,
> But spend it at home in American pleasure.

If we are allowed upon our defeat to stipulate conditions, I hope the treaty of Boston will permit us to import into the confederated Cantons such products as they do not raise, and such manufactures as they do not make, and cannot buy cheaper from other nations, paying like others the appointed customs; that if an English ship salutes a fort with four guns, it shall be answered at least with two; and that if an Englishman be inclined to hold a plantation, he shall only take an oath of allegiance to the reigning powers, and be suffered, while he lives inoffensively, to retain his own opinion of English rights, unmolested in his conscience by an oath of abjuration.

PHILOLOGICAL TRACTS.

THE PLAN

OF AN

ENGLISH DICTIONARY.

To the Right Honourable PHILIP DORMER, *Earl of* CHESTERFIELD, *one of His Majesty's Principal Secretaries of State.*

MY LORD,

WHEN first I undertook to write an ENGLISH DICTIONARY, I had no expectation of any higher patronage than that of the proprietors of the copy, nor prospect of any other advantage than the price of my labour. I knew that the work in which I engaged is generally considered as drudgery for the blind, as the proper toil of artless industry; a task that requires neither the light of learning, nor the activity of genius, but may be successfully performed without any higher quality than that of bearing burdens with dull patience, and beating the tract of the alphabet with sluggish resolution.

Whether this opinion, so long transmitted, and so widely propagated, had its beginning from truth and nature, or from accident and prejudice; whether it be decreed by the authority of reason, or the tyranny of ignorance, that of all the candidates for literary praise, the unhappy lexicographer holds the lowest place, neither vanity nor interest incited me to inquire. It appeared that the province allotted me was, of all the regions of learning, generally confessed to be the least delightful, that it was believed to produce neither fruits nor flowers; and that after a long and laborious cultivation, not even the barren laurel* had been found upon it.

Yet on this province, my Lord, I entered, with the pleasing hope, that, as it was low, it likewise would be safe. I was drawn forward with the prospect of employment, which, though not splendid, would be useful; and which, though it could not make my life envied, would keep it innocent; which would awaken no passion, engage me in no contention, nor throw in my way any temptation to disturb the quiet of others by censure, or my own by flattery.

I had read indeed of times, in which princes and statesmen thought it part of their honour to promote the improvement of their native tongues; and in which dictionaries were written under the protection of greatness. To the patrons of such undertakings I willingly paid the homage of believing that they, who were thus solicitous for the perpetuity of their language, had reason to expect that their actions would be celebrated by posterity, and that the eloquence which they promoted would be employed in their praise. But I consider such acts of beneficence as prodigies, recorded rather to raise wonder than expectation; and content with the terms that I had stipulated, had not suffered my imagination to flatter me with any other encouragement, when I found that my design had been thought by your Lordship of importance sufficient to attract your favour.

How far this unexpected distinction can be rated among the happy incidents of life, I am not yet able to determine. Its first effect has been to make me anxious, lest it should fix the attention of the public too much upon me, and, as it once happened to an epic poet of France, by raising the reputation of the attempt, obstruct the reception of the work. I imagine what the world will expect from a scheme, prosecuted under your lordship's influence; and I know that expectation, when her wings are once expanded, easily reaches heights which performance never will attain; and when she has mounted the summit of perfection, derides her follower, who dies in the pursuit.

Not therefore to raise expectation, but to repress it, I here lay before your Lordship the Plan of my undertaking, that more may not be demanded than I intend; and, that before it is too far advanced to be thrown into a new method, I may be advertised of its defects or superfluities. Such informations I may justly hope, from the emulation with which those, who desire the praise of elegance or discernment, must contend in the promotion of a design that you, my Lord,

* This is noticed by Lord Orrery, as one of the few inaccuracies in this address, the *laurel* not being *barren*, but bearing fruits and flowers. Boswell's Life, vol. I

have not thought unworthy to share your attention with treaties and with wars.

In the first attempt to methodise my ideas I found a difficulty, which extended itself to the whole work. It was not easy to determine by what rule of distinction the words of this Dictionary were to be chosen. The chief intent of it is to preserve the purity, and ascertain the meaning, of our English idiom; and this seems to require nothing more than that our language be considered, so far as it is our own; that the words and phrases used in the general intercourse of life, or found in the works of those whom we commonly style polite writers, be selected, without including the terms of particular professions; since, with the arts to which they relate, they are generally derived from other nations, and are very often the same in all the languages of this part of the world. This is, perhaps, the exact and pure idea of a grammatical dictionary; but in lexicography, as in other arts, naked science is too delicate for the purposes of life. The value of a work must be estimated by its use; it is not enough that a dictionary delights the critic, unless, at the same time, it instructs the learner; as it is to little purpose that an engine amuses the philosopher by the subtlety of its mechanism, if it requires so much knowledge in its application as to be of no advantage to the common workman.

The title which I prefix to my work has long conveyed a very miscellaneous idea, and they that take a dictionary into their hands have been accustomed to expect from it a solution of almost every difficulty. If foreign words therefore were rejected, it could be little regarded, except by critics, or those who aspire to criticism; and however it might enlighten those that write, would be all darkness to them that only read. The unlearned much oftener consult their dictionaries for the meaning of words than for their structures or formations; and the words that most want explanation, are generally terms of art; which, therefore, experience has taught my predecessors to spread with a kind of pompous luxuriance over their productions.

The academicians of France, indeed, rejected terms of science in their first essay, but found afterwards a necessity of relaxing the rigour of their determination; and, though they would not naturalize them at once by a single act, permitted them by degrees to settle themselves among the natives, with little opposition; and it would surely be no proof of judgment to imitate them in an error which they have now retracted, and deprive the book of its chief use, by scrupulous distinctions.

Of such words, however, all are not equally to be considered as parts of our language; for some of them are naturalized and incorporated, but others still continue aliens, and are rather auxiliaries than subjects. This naturalization is produced either by an admission into common speech, in some metaphorical signification, which is the acquisition of a kind of property among us; as we say, the *zenith* of advancement, the *meridian* of life, the *cynosure** of neighbouring eyes; or it is the consequence of long intermixture and frequent use, by which the ear is accustomed to the sound of words, till their original is forgotten, as in *equator*, *satellites*; or of the change of a foreign into an English termination, and a conformity to the laws of the speech into which they are adopted; as in *category*, *cachexy*, *peripneumony*.

Of those which still continue in the state of aliens, and have made no approaches towards assimilation, some seem necessary to be retained: because the purchasers of the Dictionary will expect to find them. Such are many words in the common law, as *capias*, *habeas corpus*, *præmunire*, *nisi prius*: such are some terms of controversial divinity, as *hypostasis*; and of physic, as the names of diseases; and in general, all terms which can be found in books not written professedly upon particular arts, or can be supposed necessary to those who do not regularly study them. Thus, when a reader not skilled in physic, happens in Milton upon this line,

> ——————— pining atrophy,
> Marasmus, and wide-wasting pestilence,

he will, with equal expectation, look into his dictionary for the word *marasmus*, as for *atrophy*, or *pestilence*; and will have reason to complain if he does not find it.

It seems necessary to the completion of a dictionary designed not merely for critics, but for popular use, that it should comprise, in some degree, the peculiar words of every profession; that the terms of war and navigation should be inserted, so far as they can be required by readers of travels and of history; and those of law, merchandise, and mechanical trades, so far as they can be supposed useful in the occurrences of common life.

But there ought, however, to be some distinction made between the different classes of words; and therefore it will be proper to print those which are incorporated into the language in the usual character, and those which are still to be considered as foreign, in the *italic* letter.

Another question may arise with regard to appellatives, or the names of species. It seems of no great use to set down the words *horse*, *dog*, *cat*, *willow*, *alder*, *daisy*, *rose*, and a thousand others, of which it will be hard to give an explanation, not more obscure than the word itself, yet it is to be considered, that, if the names of animals be inserted, we must admit those which are more known, as well as those with which we are, by accident, less acquainted; and if they are all rejected, how will the reader be relieved from difficulties produced by allusions to the crocodile, the chameleon, the ichneumon, and the hyæna? If no plants are to be mentioned, the most pleasing part of nature will be excluded, and many beautiful epithets be unexplained. If only those which are less known are to be mentioned, who shall fix the limits of the reader's learning? The importance of such explications appears from the mistakes which the want of them has occasioned. Had Shakspeare had a dictionary of this kind, he had not made the *woodbine* entwine the *honeysuckle*; nor would Milton, with such assistance, have disposed so improperly of his *ellops* and his *scorpion*.

Besides, as such words, like others, require that their accents should be settled, their sounds ascertained, and their etymologies deduced, they cannot be properly omitted in the dictionary.

* Milton.

And though the explanations of some may be censured as trivial, because they are almost universally understood; and those of others as unnecessary, because they will seldom occur; yet it seems not proper to omit them, since it is rather to be wished that many readers should find more than they expect, than that one should miss what he might hope to find.

When all the words are selected and arranged, the first part of the work to be considered is the orthography, which was long vague and uncertain; which at last, when its fluctuation ceased, was in many cases settled but by accident; and in which, according to your lordship's observation, there is still great uncertainty among the best critics; nor is it easy to state a rule by which we may decide between custom and reason, or between the equiponderant authorities of writers alike eminent for judgment and accuracy.

The great orthographical contest has long subsisted between etymology and pronunciation. It has been demanded, on one hand, that men should write as they speak; but as it has been shown that this conformity never was attained in any language, and that it is not more easy to persuade men to agree exactly in speaking than in writing, it may be asked with equal propriety, why men do not rather speak as they write. In France, where this controversy was at its greatest height, neither party, however ardent, durst adhere steadily to their own rule: the etymologist was often forced to spell with the people; and the advocate for the authority of pronunciation found it sometimes deviating so capriciously from the received use of writing, that he was constrained to comply with the rule of his adversaries, lest he should lose the end by the means, and be left alone by following the crowd.

When a question of orthography is dubious, that practice has, in my opinion, a claim to preference which preserves the greatest number of radical letters, or seems most to comply with the general custom of our language. But the chief rule which I propose to follow is, to make no innovation, without a reason sufficient to balance the inconvenience of change; and such reasons I do not expect often to find. All change is of itself an evil, which ought not to be hazarded but for evident advantage; and as inconstancy is in every case a mark of weakness, it will add nothing to the reputation of our tongue. There are, indeed, some who despise the inconveniences of confusion, who seem to take pleasure in departing from custom, and to think alteration desirable for its own sake; and the reformation of our orthography, which these writers have attempted, should not pass without its due honours, but that I suppose they hold a singularity its own reward, or may dread the fascination of lavish praise.

The present usage of spelling, where the present usage can be distinguished, will, therefore, in this work be generally followed; yet there will be often occasion to observe, that it is in itself inaccurate, and tolerated rather than chosen; particularly when, by a change of one letter, or more, the meaning of a word is obscured; as in *farrier*, or *ferrier*, as it was formerly written, from *ferrum*, or *fer*; in *gibberish* for *gebrish*, the jargon of *Geber*, and his chemical followers, understood by none but their own tribe. It will be likewise sometimes proper to trace back the orthography of different ages, and show by what gradations the word departed from its original.

Closely connected with orthography is pronunciation, the stability of which is of great importance to the duration of a language, because the first change will naturally begin by corruptions in the living speech. The want of certain rules for the pronunciation of former ages, has made us wholly ignorant of the metrical art of our ancient poets; and since those who study their sentiments regret the loss of their numbers, it is surely time to provide that the harmony of the moderns may be more permanent.

A new pronunciation will make almost a new speech; and therefore, since one great end of this undertaking is to fix the English language, care will be taken to determine the accentuation of all polysyllables by proper authorities, as it is one of those capricious phenomena which cannot be easily reduced to rules. Thus there is no antecedent reason for difference of accent in the words *dolorous* and *sonorous;* yet of the one Milton gives the sound in this line:

> He pass'd o'er many a region dolorous;

and that of the other in this,

> Sonorous metal blowing martial sounds

It may likewise be proper to remark metrical licenses, such as contractions, *generous, gen'rous; reverend, rev'rend;* and coalitions, as *region, question.*

But it is still more necessary to fix the pronunciation of monosyllables, by placing with them words of correspondent sound, that one may guard the other against the danger of that variation, which, to some of the most common, has already happened; so that the words *wound* and *wind*, as they are now frequently pronounced, will not rhyme to *sound* and *mind*. It is to be remarked, that many words written alike are differently pronounced, as *flow* and *brow:* which may be thus registered, *flow, wo; brow, now;* or of which the exemplification may be generally given by a distich: thus the words *tear*, or lacerate, and *tear*, the water of the eye, have the same letters, but may be distinguished thus, *tear, dare; tear, peer.*

Some words have two sounds which may be equally admitted, as being equally defensible by authority. Thus *great* is differently used.

> For *Swift* and him despised the farce of state,
> The sober follies of the wise and *great*. *Pope*

> As if misfortune made the throne her seat,
> And none could be unhappy but the *great*. *Rowe.*

The care of such minute particulars may be censured as trifling; but these particulars have not been thought unworthy of attention in more polished languages.

The accuracy of the French, in stating the sounds of their letters, is well known; and, among the Italians, Crescembeni has not thought it unnecessary to inform his countrymen of the words which, in compliance with different rhymes, are allowed to be differently spelt, and of which the number is now so fixed, that no modern poet is suffered to increase it.

When the orthography and pronunciation are adjusted, the etymology or derivation is next to be considered, and the words are to be distinguished according to the different classes,

whether simple, as *day*, *light*; or compound, as *day-light*; whether primitive, as, to *act*, or derivative, as *action*, *actionable*, *active*, *activity*. This will much facilitate the attainment of our language, which now stands in our dictionaries a confused heap of words without dependence, and without relation.

When this part of the work is performed, it will be necessary to inquire how our primitives are to be deduced from foreign languages, which may be often very successfully performed by the assistance of our own etymologists. This search will give occasion to many curious disquisitions, and sometimes perhaps to conjectures, which to readers unacquainted with this kind of study, cannot but appear improbable and capricious. But it may be reasonably imagined, that what is so much in the power of men as language, will very often be capriciously conducted. Nor are these disquisitions and conjectures to be considered altogether as wanton sports of wit, or vain shows of learning; our language is well known not to be primitive or self-originated, but to have adopted words of every generation, and, either for the supply of its necessities, or the increase of its copiousness, to have received additions from very distant regions; so that, in search of the progenitors of our speech, we may wander from the tropic to the frozen zone, and find some in the valleys of Palestine, and some upon the rocks of Norway.

Beside the derivation of particular words, there is likewise an etymology of phrases. Expressions are often taken from other languages; some apparently, as to *run a risk*, *courir un risque*; and some even when we do not seem to borrow their words; thus, to *bring about*, or accomplish, appears an English phrase, but in reality our native word *about* has no such import, and is only a French expression, of which we have an example in the common phrase *venir à bout d'une affaire*.

In exhibiting the descent of our language, our etymologists seem to have been too lavish of their learning, having traced almost every word through various tongues, only to show what was shown sufficiently by the first derivation. This practice is of great use in synoptical lexicons, where mutilated and doubtful languages are explained by their affinity to others more certain and extensive, but is generally superfluous in English etymologies. When the word is easily deduced from a Saxon original, I shall not often inquire further, since we know not the parent of the Saxon dialect; but when it is borrowed from the French, I shall show whence the French is apparently derived. Where a Saxon root cannot be found, the defect may be supplied from kindred languages, which will be generally furnished with much liberality by the writers of our glossaries; writers who deserve often the highest praise, both of judgment and industry, and may expect at least to be mentioned with honour by me, whom they have freed from the greatest part of a very laborious work, and on whom they have imposed, at worst, only the easy task of rejecting superfluities.

By tracing in this manner every word to its original, and not admitting, but with great caution, any of which no original can be found, we shall secure our language from being overrun with cant, from being crowded with low terms, the spawn of folly or affectation, which arise from no just principles of speech, and of which therefore no legitimate derivation can be shown.

When the etymology is thus adjusted, the analogy of our language is next to be considered; when we have discovered whence our words are derived, we are to examine by what rules they are governed, and how they are inflected through their various terminations. The terminations of the English are few, but those few have hitherto remained unregarded by the writers of our dictionaries. Our substantives are declined only by the plural termination, our adjectives admit no variation but in the degrees of comparison, and our verbs are conjugated by auxiliary words, and are only changed in the preter tense.

To our language may be with great justness applied the observation of Quintilian, that speech was not formed by an analogy sent from heaven. It did not descend to us in a state of uniformity and perfection, but was produced by necessity, and enlarged by accident, and is therefore composed of dissimilar parts, thrown together by negligence, by affectation, by learning, or by ignorance.

Our inflections therefore are by no means constant, but admit of numberless irregularities, which in this Dictionary will be diligently noted. Thus *fox* makes in the plural *foxes*, but *ox*, makes *oxen*. *Sheep* is the same in both numbers. Adjectives are sometimes compared by changing the last syllable, as *proud*, *prouder*, *proudest*: and sometimes by particles prefixed, as *ambitious*, *more* ambitious, *most* ambitious. The forms of our verbs are subject to great variety; some end their preter tense in *ed*, as I *love*, I *loved*, I have *loved*; which may be called the regular form, and is followed by most of our verbs of southern original. But many depart from this rule without agreeing in any other; as I *shake*, I *shook*, I have *shaken*, or *shook*, as it is sometimes written in poetry; I *make*, I *made*, I have *made*; I *bring*, I *brought*; I *wring*, I *wrung*; and many others, which, as they cannot be reduced to rules, must be learned from the dictionary rather than the grammar.

The verbs are likewise to be distinguished according to their qualities, as actives from neuters; the neglect of which has already introduced some barbarities in our conversation, which if not obviated by just animadversions, may in time creep into our writings.

Thus, my Lord, will our language be laid down, distinct in its minutest subdivisions, and resolved into its elemental principles. And who upon this survey can forbear to wish, that these fundamental atoms of our speech might obtain the firmness and immutability of the primogenial and constituent particles of matter, that they might retain their substance, while they alter their appearance, and be varied and compounded, yet not destroyed.

But this is a privilege which words are scarcely to expect: for, like their author, when they are not gaining strength, they are generally losing it. Though art may sometimes prolong their duration, it will rarely give them perpetuity; and their changes will be almost always informing us, that language is the work of man, of a being from whom permanence and stability cannot be derived.

Words having been hitherto considered as

separate and unconnected, are now to be likewise examined as they are ranged in their various relations to others by the rules of syntax or construction, to which I do not know that any regard has been yet shown in English dictionaries, and in which the grammarians can give little assistance. The syntax of this language is too inconsistent to be reduced to rules, and can be only learned by the distinct consideration of particular words, as they are used by the best authors. Thus, we say, according to the present modes of speech, The soldier died *of* his wounds, and the sailor perished *with* hunger: and every man acquainted with our language would be offended by a change of these particles, which yet seem originally assigned by chance, there being no reason to be drawn from grammar why a man may not, with equal propriety, be said to die *with* a wound, or perish *of* hunger.

Our syntax therefore is not to be taught by general rules, but by special precedents; and in examining whether Addison has been with justice accused of a solecism in this passage,

> The poor inhabitant——
> Starves in the midst of nature's bounty curst,
> And in the loaded vineyard *dies for thirst*,

it is not in our power to have recourse to any established laws of speech; but we must remark how the writers of former ages have used the same word, and consider whether he can be acquitted of impropriety, upon the testimony of Davies, given in his favour by a similar passage:

> She loathes the watery glass wherein she gaz'd,
> And shuns it still, although *for thirst she die*.

When the construction of a word is explained, it is necessary to pursue it through its train of phraseology, through those forms where it is used in a manner peculiar to our language, or in senses not to be comprised in the general explanations; as from the verb *make* arise these phrases, to *make love*, to *make an end*, to *make way*; as, he *made way* for his followers, the ship *made way* before the wind; to *make a bed*, to *make merry*, to *make a mock*, to *make presents*, to *make a doubt*, to *make out an assertion*, to *make good* a breach, to *make good* a cause, to *make nothing* of an attempt, to *make lamentation*, to *make a merit*, and many others which will occur in reading with that view, and which only their frequency hinders from being generally remarked.

The great labour is yet to come, the labour of interpreting these words and phrases with brevity, fulness, and perspicuity; a task of which the extent and intricacy is sufficiently shown by the miscarriage of those who have generally attempted it. This difficulty is increased by the necessity of explaining the words in the same language, for there is often only one word for one idea; and though it be easy to translate the words *bright*, *sweet*, *salt*, *bitter*, into another language, it is not easy to explain them.

With regard to the interpretation, many other questions have required consideration. It was some time doubted whether it be necessary to explain the things implied by particular words; as under the term *baronet*, whether, instead of this explanation, *a title of honour next in degree to that of baron*, it would be better to mention more particularly the creation, privileges, and rank of baronets; and whether, under the word *barometer*, instead of being satisfied with observing that it is *an instrument to discover the weight of the air*, it would be fit to spend a few lines upon its invention, construction, and principles. It is not to be expected, that with the explanation of the one the herald should be satisfied, or the philosopher with that of the other; but since it will be required by common readers, that the explications should be sufficient for common use, and since, without some attention to such demands, the Dictionary cannot become generally valuable, I have determined to consult the best writers for explanations real as well as verbal; and perhaps I may at last have reason to say, after one of the augmenters of Furetier, that my book is more learned than its author.

In explaining the general and popular language, it seems necessary to sort the several senses of each word, and to exhibit first its natural and primitive signification; as,

To *arrive*, to reach the shore in a voyage: he *arrived* at a safe harbour.

Then to give its consequential meaning, to *arrive*, to reach any place, whether by land or sea; as, he *arrived* at his country seat.

Then its metaphorical sense, to obtain any thing desired; as, he *arrived* at a peerage.

Then to mention any observation that arises from the comparison of one meaning with another; as it may be remarked of the word *arrive*, that, in consequence of its original and etymological sense, it cannot be properly applied but to words signifying something desirable: thus we say, a man *arrived* at happiness; but cannot say, without a mixture of irony, he *arrived* at misery.

Ground, the earth, generally as opposed to the air or water. He swam till he reached *ground*. The bird fell to the *ground*.

Then follows the accidental or consequential signification in which *ground* implies any thing that lies under another; as, he laid colours upon a rough *ground*. The silk had blue flowers on a red *ground*.

Then the remoter or metaphorical signification; as, the *ground* of his opinion was a false computation. The *ground* of his work was his father's manuscript.

After having gone through the natural and figurative senses, it will be proper to subjoin the poetical sense of each word, where it differs from that which is in common use; as *wanton*, applied to any thing of which the motion is irregular without terror; as,

> In *wanton* ringlets curl'd her hair.

To the poetical sense may succeed the familiar; as of *toast*, used to imply the person whose health is drank; as,

> The wise man's passion and the vain man's *toast*.
> *Pope.*

The familiar may be followed by the burlesque; as of *mellow*, applied to good fellowship:

> In all thy humours, whether grave or *mellow*.
> *Addison.*

Or of *bite*, used for *cheat*:

> —— More a dupe than wit,
> Sappho can tell you how this man was *bit*.— *Pope.*

And lastly, may be produced the peculiar sense in which a word is found in any great author; as *faculties*, in Shakspeare, signifies the powers of authority:

> ——This Duncan
> Has borne his *faculties* so meek, has been
> So clear in his great office, that, &c.

The signification of adjectives may be often ascertained by uniting them to substantives; as *simple swain*, *simple sheep*. Sometimes the sense of a substantive may be elucidated by the epithets annexed to it in good authors: as, the *boundless ocean*, the *open lawns*: and where such advantage can be gained by a short quotation, it is not to be omitted.

The difference of signification in words generally accounted synonymous, ought to be carefully observed; as in *pride*, *haughtiness*, *arrogance*: and the strict and critical meaning ought to be distinguished from that which is loose and popular; as in the word *perfection*, which, though in its philosophical and exact sense it can be of little use among human beings, is often so much degraded from its original signification, that the academicians have inserted in their work, the *perfection* of a language, and, with a little more licentiousness, might have prevailed on themselves to have added *the perfection of a dictionary*.

There are many other characters of words which it will be of use to mention. Some have both an active and passive signification; as *fearful*, that which gives or which feels terror; a *fearful prodigy*, a *fearful hare*. Some have a personal, some a real meaning; as in opposition to *old*, we use the adjective *young*, of animated beings, and *new* of other things. Some are restrained to the sense of praise, and others to that of disapprobation; so commonly, though not always, we *exhort* to good actions, we *instigate* to ill; we *animate*, *incite*, and *encourage* indifferently to good or bad. So we usually *ascribe* good but *impute* evil; yet neither the use of these words, nor, perhaps, of any other in our licentious language is so established as not to be often reversed by the correctest writers. I shall therefore, since the rules of style, like those of law, arise from precedents often repeated, collect the testimonies on both sides, and endeavour to discover and promulgate the decrees of custom, who has so long possessed, whether by right or by usurpation, the sovereignty of words.

It is necessary likewise to explain many words by their opposition to others; for contraries are best seen when they stand together. Thus the verb, *stand* has one sense, as opposed to *fall*, and another as opposed to *fly*; for want of attending to which distinction, obvious as it is, the learned Dr. Bentley has squandered his criticism to no purpose, on these lines of Paradise Lost:

> ——In heaps
> Chariot and charioteer lay overturn'd,
> And fiery foaming steeds. What *stood*, *recoil'd*,
> O'erwearied, through the faint satanic host,
> Defensive scarce, or with pale fear surpris'd,
> *Fled* ignominious——

"Here," says the critic, "as the sentence is now read, we find that what *stood*, *fled*:" and therefore he proposes an alteration, which he might have spared if he had consulted a dictionary, and found that nothing more was affirmed than that those *fled* who did *not fall*.

In explaining such meanings as seem accidental and adventitious, I shall endeavour to give an account of the means by which they were introduced. Thus, to *eke out* any thing, signifies to lengthen it beyond its just dimensions, by some low artifice; because the word *eke* was the usual refuge of our old writers, when they wanted a syllable. And *buxom*, which means only *obedient*, is now made, in familiar phrases, to stand for *wanton*; because in an ancient form of marriage, before the Reformation, the bride promised complaisance and obedience, in these terms; "I will be bonair and *buxom* in bed and at board."

I know well, my Lord, how trifling many of these remarks will appear separately considered, and how easily they may give occasion to the contemptuous merriment of sportive idleness, and the gloomy censures of arrogant stupidity; but dulness it is easy to despise, and laughter it is easy to repay. I shall not be solicitous what is thought of my work by such as know not the difficulty or importance of philological studies; nor shall think those that have done nothing, qualified to condemn me for doing little. It may not, however, be improper to remind them, that no terrestrial greatness is more than an aggregate of little things; and to inculcate, after the Arabian proverb, that drops, added to drops, constitute the ocean.

There remains yet to be considered the distribution of words into their proper classes, or that part of lexicography which is strictly critical.

The popular part of the language, which includes all words not appropriated to particular sciences, admits of many distinctions and subdivisions; as, into words of general use, words employed chiefly in poetry, words obsolete, words which are admitted only by particular writers, yet not in themselves improper; words used only in burlesque writing; and words impure and barbarous.

Words of general use will be known by having no sign of particularity, and their various senses will be supported by authorities of all ages.

The words appropriated to poetry will be distinguished by some mark prefixed, or will be known by having no authorities but those of poets.

Of antiquated or obsolete words, none will be inserted but such as are to be found in authors who wrote since the accession of Elizabeth, from which we date the golden age of our language; and of these many might be omitted, but that the reader may require, with an appearance of reason, that no difficulty should be left unresolved in books which he finds himself invited to read, as confessed and established models of style. These will be likewise pointed out by some note of exclusion, but not of disgrace.

The words which are found only in particular books, will be known by the single name of him that has used them; but such will be omitted, unless either their propriety, elegance, or force, or the reputation of their authors, affords some extraordinary reason for their reception.

Words used in burlesque and familiar compositions, will be likewise mentioned with their proper authorities; such as *dudgeon*, from Butler, and *leasing*, from Prior; and will be diligently characterised by marks of distinction.

Barbarous or impure words and expressions

may be branded with some note of infamy, as they are carefully to be eradicated wherever they are found; and they occur too frequently even in the best writers; as in Pope,

——*in* endless error hurl'd.
'*Tis these* that early taint the female soul.

In Addison:

Attend to what a *lesser* muse incites.

And in Dryden:

A dreadful quiet felt, and *worser* far
Than arms——

If this part of the work can be well performed, it will be equivalent to the proposal made by Boileau to the academicians, that they should review all their polite writers, and correct such impurities as might be found in them, that their authority might not contribute, at any distant time, to the depravation of the language.

With regard to questions of purity or propriety, I was once in doubt whether I should not attribute too much to myself in attempting to decide them, and whether my province was to extend beyond the proposition of the question, and the display of the suffrages on each side; but I have been since determined, by your Lordship's opinion, to interpose my own judgment, and shall therefore endeavour to support what appears to me most consonant to grammar and reason. Ausonius thought that modesty forbad him to plead inability for a task to which Cæsar had judged him equal.

Cur me posse negem, posse quod ille putat?

And I may hope, my Lord, that since you, whose authority in our language is so generally acknowledged, have commissioned me to declare my own opinion, I shall be considered as exercising a kind of vicarious jurisdiction, and that the power which might have been denied to my own claim, will be readily allowed me as the delegate of your Lordship.

In citing authorities, on which the credit of every part of this Work must depend, it will be proper to observe some obvious rules: such as of preferring writers of the first reputation to those of an inferior rank; of noting the quotations with accuracy; and of selecting, when it can be conveniently done, such sentences as, besides their immediate use, may give pleasure or instruction, by conveying some elegance of language, or some precept of prudence, or piety.

It has been asked, on some occasions, who shall judge the judges? And since, with regard to this design, a question may arise by what authority the authorities are selected, it is necessary to obviate it, by declaring that many of the writers whose testimonies will be alleged, were selected by Mr. Pope; of whom I may be justified in affirming, that were he still alive, solicitous as he was for the success of this work, he would not be displeased that I have undertaken it.

It will be proper that the quotations be ranged according to the ages of their authors; and it will afford an agreeable amusement, if to the words and phrases which are not of our own growth, the name of the writer who first introduced them can be affixed; and if to words which are now antiquated, the authority be subjoined of him who last admitted them. Thus for *scathe* and *buxom*, now obsolete, Milton may be cited,

——The mountain oak
Stands *scathed* to heaven.——
——He with broad sails
Winnow'd the *buxom* air——

By this method every word will have its history, and the reader will be informed of the gradual changes of the language and have before his eyes the rise of some words, and the fall of others. But observations so minute and accurate are to be desired, rather than expected; and if use be carefully supplied, curiosity must sometimes bear its disappointments.

This, my Lord, is my idea of an English Dictionary; a dictionary by which the pronunciation of our language may be fixed, and its attainment facilitated; by which its purity may be preserved, its use ascertained, and its duration lengthened. And though, perhaps, to correct the language of nations by books of grammar, and amend their manners by discourses of morality, may be tasks equally difficult; yet, as it is unavoidable to wish, it is natural likewise to hope that your Lordship's patronage may not be wholly lost; that it may contribute to the preservation of ancient, and the improvement of modern writers; that it may promote the reformation of those translators, who, for want of understanding the characteristical difference of tongues, have formed a chaotic dialect of heterogeneous phrases; and awaken to the care of purer diction some men of genius, whose attention to argument makes them negligent of style, or whose rapid imagination, like the Peruvian torrents, when it brings down gold mingles it with sand.

When I survey the Plan which I have laid before you, I cannot, my Lord, but confess, that I am frighted at its extent, and, like the soldiers of Cæsar, look on Britain as a new world, which it is almost madness to invade. But I hope, that though I should not complete the conquest, I shall at least discover the coast, civilize part of the inhabitants, and make it easy for some other adventurer to proceed farther, to reduce them wholly to subjection, and settle them under laws.

We are taught by the great Roman orator, that every man should propose to himself the highest degree of excellence, but that he may stop with honour at the second or third: though therefore my performance should fall below the excellence of other dictionaries, I may obtain, at least, the praise of having endeavoured well; nor shall I think it any reproach to my diligence, that I have retired without a triumph, from a contest with united academies, and long successions of learned compilers. I cannot hope, in the warmest moments, to preserve so much caution through so long a work as not often to sink into negligence, or to obtain so much knowledge of all its parts as not frequently to fall by ignorance. I expect that sometimes the desire of accuracy will urge me to superfluities, and sometimes the fear of prolixity betray me to omissions: that in the extent of such variety, I shall be often bewildered; and in the mazes of such intricacy, be frequently entangled; that in one part refinement will be subtilized beyond exactness, and evidence dilated in another beyond perspicuity. Yet I do not despair of approbation from those who, knowing the uncertainty of conjecture, the scantiness of knowledge, the fallibi-

lity of memory, and the unsteadiness of attention, can compare the causes of error with the means of avoiding it, and the extent of art with the capacity of man; and whatever be the event of my endeavours, I shall not easily regret an attempt which has procured me the honour of appearing thus publicly, My Lord,

Your Lordship's most obedient
and most humble servant,
SAM. JOHNSON.

PREFACE

TO THE

ENGLISH DICTIONARY.

IT is the fate of those who toil at the lower employments of life, to be rather driven by the fear of evil, than attracted by the prospect of good; to be exposed to censure, without hope of praise; to be disgraced by miscarriage, or punished for neglect, where success would have been without applause, and diligence without reward.

Among these unhappy mortals is the writer of dictionaries; whom mankind have considered, not as the pupil, but the slave of science, the pioneer of literature, doomed only to remove rubbish and clear obstructions from the paths through which Learning and Genius press forward to conquest and glory, without bestowing a smile on the humble drudge that facilitates their progress. Every other author may aspire to praise; the lexicographer can only hope to escape reproach, and even this negative recompense has been yet granted to very few.

I have, notwithstanding this discouragement, attempted a Dictionary of the English Language, which, while it was employed in the cultivation of every species of literature, has itself been hitherto neglected; suffered to spread under the direction of chance, into wild exuberance; resigned to the tyranny of time and fashion: and exposed to the corruptions of ignorance and caprices of innovation.

When I took the first survey of my undertaking, I found our speech copious without order, and energetic without rule; wherever I turned my view, there was perplexity to be disentangled and confusion to be regulated; choice was to be made out of boundless variety, without any established principle of selection; adulterations were to be detected, without a settled test of purity; and modes of expression to be rejected or received, without the suffrages of any writers of classical reputation or acknowledged authority.

Having therefore no assistance but from general grammar, I applied myself to the perusal of our writers; and noting whatever might be of use to ascertain or illustrate any word or phrase, accumulated in time the materials of a dictionary, which, by degrees, I reduced to method, establishing to myself, in the progress of the work, such rules as experience and analogy suggested to me; experience, which practice and observation were continually increasing; and analogy, which, though in some words obscure, was evident in others.

In adjusting the *Orthography*, which has been to this time unsettled and fortuitous, I found it necessary to distinguish those irregularities that are inherent in our tongue, and perhaps coeval with it, from others which the ignorance or negligence of later writers has produced. Every language has its anomalies, which though inconvenient, and in themselves once unnecessary, must be tolerated among the imperfections of human things, and which require only to be registered, that they may not be increased, and ascertained that they may not be confounded; but every language has likewise its improprieties and absurdities, which it is the duty of the lexicographer to correct or proscribe.

As language was at its beginning merely oral, all words of necessary or common use were spoken before they were written; and while they were unfixed by any visible signs, must have been spoken with great diversity, as we now observe those who cannot read to catch sounds imperfectly, and utter them negligently. When this wild and barbarous jargon was first reduced to an alphabet, every penman endeavoured to express, as he could, the sounds which he was accustomed to pronounce or to receive, and vitiated in writing such words as were already vitiated in speech. The powers of the letters when they were applied to a new language, must have been vague and unsettled, and therefore different hands would exhibit the same sound by different combinations.

From this uncertain pronunciation arise in a great part the various dialects of the same country, which will always be observed to grow fewer, and less different, as books are multiplied; and from this arbitrary representation of sounds by letters proceeds that diversity of spelling, observable in the Saxon remains, and I suppose in the first books of every nation, which perplexes or destroys analogy, and produces anomalous formations, which, being once incorporated, can never be afterwards dismissed or reformed.

Of this kind are the derivatives *length* from *long*, *strength* from *strong*, *darling* from *dear*, *breadth* from *broad*, from *dry*, *drought*, and from *high*, *height*, which Milton, in zeal for analogy,

writes highth: Quid te exempta juvat spinis de pluribus una? to change all would be too much, and to change one is nothing.

This uncertainty is most frequent in the vowels, which are so capriciously pronounced, and so differently modified, by accident or affectation, not only in every province, but in every mouth, that to them, as is well known to etymologists, little regard is to be shown in the deduction of one language from another.

Such defects are not errors in orthography, but spots of barbarity impressed so deep in the English language, that criticism can never wash them away; these therefore must be permitted to remain untouched; but many words have likewise been altered by accident, or depraved by ignorance, as the pronunciation of the vulgar has been weakly followed; and some still continue to be variously written, as authors differ in their care or skill: of these it was proper to inquire the true orthography, which I have always considered as depending on their derivation, and have therefore referred them to their original languages; thus I write *enchant, enchantment, enchanter*, after the French, and *incantation* after the Latin: thus *entire* is chosen rather than *intire*, because it passed to us not from the Latin *integer*, but from the French *entier*.

Of many words it is difficult to say whether they were immediately received from the Latin or the French, since at the time when we had dominions in France, we had Latin service in our churches. It is, however, my opinion, that the French generally supplied us; for we have few Latin words, among the terms of domestic use, which are not French; but many French, which are very remote from Latin.

Even in words of which the derivation is apparent, I have been often obliged to sacrifice uniformity to custom; thus I write, in compliance with a numberless majority, *convey* and *inveigh, deceit* and *receipt, fancy* and *phantom;* sometimes the derivative varies from the primitive, as *explain* and *explanation, repeat* and *repetition*.

Some combinations of letters having the same power are used indifferently without any discoverable reason of choice, as in *choak, choke; soap, sope; fewel, fuel*, and many others; which I have sometimes inserted twice, that those who search for them under either form, may not search in vain.

In examining the orthography of any doubtful word, the mode of spelling by which it is inserted in the series of the dictionary, is to be considered as that to which I give, perhaps not often rashly, the preference. I have left, in the examples, to every author his own practice unmolested, that the reader may balance suffrages, and judge between us; but this question is not always to be determined by reputed or by real learning; some men, intent upon greater things, have thought little on sounds and derivations; some, knowing in the ancient tongues, have neglected those in which our words are commonly to be sought. Thus Hammond writes *fecibleness* for *feasibleness*, because I suppose he imagined it derived immediately from the Latin; and some words, such as *dependant, dependent; dependance, dependence*, vary their final syllable, as one or other language is present to the writer.

In this part of the work, where caprice has long wantoned without control, and vanity sought praise by petty reformation, I have endeavoured to proceed with a scholar's reverence for antiquity, and a grammarian's regard to the genius of our tongue. I have attempted few alterations, and among those few, perhaps the greater part is from the modern to the ancient practice; and I hope I may be allowed to recommend to those, whose thoughts have been perhaps employed too anxiously on verbal singularities, not to disturb, upon narrow views, or for minute propriety, the orthography of their fathers. It has been asserted, that for the law to be *known*, is of more importance than to be *right*. "Change," says Hooker, "is not made without inconvenience, even from worse to better." There is in constancy and stability a general and lasting advantage, which will always overbalance the slow improvements of gradual correction. Much less ought our written language to comply with the corruptions of oral utterance, or copy that which every variation of time or place makes different from itself, and imitate those changes, which will again be changed, while imitation is employed in observing them.

This recommendation of steadiness and uniformity does not proceed from an opinion that particular combinations of letters have much influence on human happiness; or that truth may not be successfully taught by modes of spelling fanciful and erroneous; I am not yet so lost in lexicography as to forget that *words are the daughters of earth, and that things are the sons of heaven*. Language is only the instrument of science, and words are but the signs of ideas; I wish, however, that the instrument might be less apt to decay, and that signs might be permanent, like the things which they denote.

In settling the orthography, I have not wholly neglected the pronunciation, which I have directed, by printing an accent upon the acute or elevated syllable. It will sometimes be found that the accent is placed, by the author quoted, on a different syllable from that marked in the alphabetical series; it is then to be understood, that custom has varied, or that the author has, in my opinion, pronounced wrong. Short directions are sometimes given where the sound of letters is irregular; and if they are sometimes omitted, defect in such minute observations will be more easily excused, than superfluity.

In the investigation both of the orthography and signification of words, their *Etymology* was necessarily to be considered, and they were therefore to be divided into primitives and derivatives. A primitive word, is that which can be traced no further to any English root; thus *circumspect, circumvent, circumstance, delude, concave*, and *complicate*, though compounds in the Latin, are to us primitives. Derivatives, are all those that can be referred to any word in English of greater simplicity.

The derivatives I have referred to their primitives, with an accuracy sometimes needless; for who does not see that *remoteness* comes from *remote, lovely* from *love, concavity* from *concave*, and *demonstrative* from *demonstrate?* But this grammatical exuberance the scheme of my work did not allow me to repress. It is of great importance, in examining the general fabric of a

language, to trace one word from another, by noting the usual modes of derivation and inflection; and uniformity must be preserved in systematical works; though sometimes at the expense of particular propriety.

Among other derivatives I have been careful to insert and elucidate the anomalous plurals of nouns and preterites of verbs, which in the Teutonic dialects are very frequent, and, though familiar to those who have always used them, interrupt and embarrass the learners of our language.

The two languages from which our primitives have been derived are the Roman and Teutonic: under the Roman I comprehend the French and provincial tongues; and under the Teutonic range the Saxon, German, and all their kindred dialects. Most of our polysyllables are Roman, and our words of one syllable are very often Teutonic.

In assigning the Roman original, it has perhaps sometimes happened that I have mentioned only the Latin, when the word was borrowed from the French; and considering myself as employed only in the illustration of my own language, I have not been very careful to observe whether the Latin word be pure or barbarous, or the French elegant or obsolete.

For the Teutonic etymologies, I am commonly indebted to Junius and Skinner, the only names which I have forborne to quote when I copied their books; not that I might appropriate their labours or usurp their honours, but that I might spare a perpetual repetition by one general acknowledgment. Of these, whom I ought not to mention but with the reverence due to instructors and benefactors, Junius appears to have excelled in extent of learning, and Skinner in rectitude of understanding. Junius was accurately skilled in all the northern languages, Skinner probably examined the ancient and remoter dialects only by occasional inspection into dictionaries; but the learning of Junius is often of no other use than to show him a track by which he may deviate from his purpose, to which Skinner always presses forward by the shortest way. Skinner is often ignorant, but never ridiculous: Junius is always full of knowledge; but his variety distracts his judgment, and his learning is very frequently disgraced by his absurdities.

The votaries of the northern muses will not perhaps easily restrain their indignation, when they find the name of Junius thus degraded by a disadvantageous comparison; but whatever reverence is due to his diligence, or his attainments, it can be no criminal degree of censoriousness to charge that etymologist with want of judgment, who can seriously derive *dream* from *drama*, because *life is a drama, and a drama is a dream;* and who declares with a tone of defiance, that no man can fail to derive *moan* from *μονος, monos, single* or *solitary*, who considers, that grief naturally loves to be alone.*

Our knowledge of the northern literature is so scanty, that of words undoubtedly Teutonic, the original is not always to be found in any ancient language; and I have therefore inserted Dutch or German substitutes, which I consider not as radical, but parallel, not as the parents, but sisters of the English.

The words which are represented as thus related by descent or cognation, do not always agree in sense; for it is incident to words, as to their authors, to degenerate from their ancestors, and to change their manners when they change their country. It is sufficient, in etymological inquiries, if the senses of kindred words be found such as may easily pass into each other, or such as may both be referred to one general idea.

The etymology, so far as it is yet known, was easily found in the volumes, where it is particularly and professedly delivered; and, by proper attention to the rules of derivation, the orthography was soon adjusted. But to *collect* the *Words* of our language, was a task of greater difficulty: the deficiency of dictionaries was immediately apparent; and when they were exhausted, what was yet wanting must be sought by fortuitous and unguided excursions into books, and gleaned as industry should find, or chance should offer it, in the boundless chaos of a living speech. My search, however, has been either skilful or lucky; for I have much augmented the vocabulary.

As my design was a dictionary, common or appellative, I have omitted all words which have relation to proper names; such as *Arian, Socinian, Calvinist, Benedictine, Mahometan;* but have retained those of a more general nature, as *Heathen, Pagan.*

Of the terms of art I have received such as could be found either in books of science or technical dictionaries; and have often inserted, from philosophical writers, words which are supported perhaps only by a single authority, and which being not admitted into general use, stand yet as candidates or probationers, and must depend for their adoption on the suffrage of futurity.

The words which our authors have introduced by their knowledge of foreign languages, or ig-

* That I may not appear to have spoken too irreverently of *Junius*, I have here subjoined a few specimens of his etymological extravagance.

Banish, *religare, ex banno vel territorio exigere, in exilium agere.* G. *bannir.* It. *bandire, bandeggiare.* H. *bandir.* B. bannen. Ævi medii scriptores bannire dicebant. V. Spelm. in Bannum et in Banleuga. Quoniam verò regionem urbiumq; limites arduis plerumq; montibus, altis fluminibus, longis deniq; flexuosisq; angustissimarum viarum amfractibus includebantur, fieri potest id genus limites *ban* dici ab eo quod Βαννάται et Βάνναται Tarentinis olim, sicuti tradit Hesychius, vocabantur *αἱ λοξαὶ καὶ μὴ ἰθυτενεῖς ὁδοί*, "obliquæ ac minimè in rectum tendentes viæ." Ac fortasse quoque huc facit quod Βαννὸς, eodem Hesychio teste, dicebant *ὄρη στραγγόλη*, montes arduos.

Empty, emtie, *vacuus, inanis.* A. S. Æmtig. Nescio an sint ab *ἐμέω* vel *ἐμεταίω.* Vomo, evomo, vomitu evacuo. Videtur interim etymologiam hanc non obscurè firmare codex Rush. Mat. xii. 44, ubi antiquè scriptum invenimus, A. S. gemoeted hit emetig. "Invenit eam vacantem."

Hill, *mons, collis.* A. S. hyll. Quod videri potest abscissum ex *κολωνὴ* vel *κολωνός.* Collis, tumulus, locus in plano editior. Hom. Il. β. v. 811. *ἔστι δέ τις προπάροιθε πόλεως αἰπεῖα κολωνὴ.* Ubi authori brevium scholiorum *κολωνὴ* exp. *τόπος εἰς ὕψος ἀνηκων γεωλοφος ἐξοχὴ.*

Nap, *to take a nap. Dormire, condormiscere.* Cym heppian. A. S. hnæppan. Quod postremum videri potest desumptum ex *κνέφας*, obscuritas, tenebræ: nihil enim æque solet conciliare somnum, quàm caliginosa profundæ noctis obscuritas.

Stammerer, balbus, blæsus. Goth. STAMMS. A. S. stamer, stamur. D. stam. B. stameler. Su. stamma Isl. stamr. Sunt a *στωμύλτν* vel *στωμύλλων*, nimiâ loquacitate alios offendere; quod impedite loquentes libentissimè garrire soleant; vel quòd aliis nimii semper videantur, etiam parcissimè loquentes

norance of their own, by vanity or wantonness, by compliance with fashion or lust of innovation, I have registered as they occurred, though commonly only to censure them, and warn others against the folly of naturalizing useless foreigners to the injury of the natives.

I have not rejected any by design, merely because they were unnecessary or exuberant; but have received those which by different writers have been differently formed, as *viscid*, and *viscidity*, *viscous*, and *viscosity*.

Compounded or double words I have seldom noted, except when they obtain a signification different from that which the components have in their simple state. Thus *highwayman*, *woodman*, and *horsecourser*, require an explanation; but of *thieflike*, or *coachdriver*, no notice was needed, because the primitives contain the meaning of the compounds.

Words arbitrarily formed by a constant and settled analogy, like diminutive adjectives in *ish*, as *greenish*, *bluish*; adverbs in *ly*, as *dully*, *openly*; substantives in *ness*, as *vileness*, *faultiness*; were less diligently sought, and many sometimes have been omitted, when I had no authority that invited me to insert them; not that they are not genuine and regular offsprings of English roots, but because their relation to the primitive being always the same, their signification cannot be mistaken.

The verbal nouns in *ing*, such as the *keeping* of the *castle*, the *leading* of the *army*, are always neglected, or placed only to illustrate the sense of the verb, except when they signify things as well as actions, and have therefore a plural number, as *dwelling*, *living*; or have an absolute and abstract signification, as *colouring*, *painting*, *learning*.

The participles are likewise omitted, unless, by signifying rather habit or quality than action, they take the nature of adjectives, as a *thinking* man, a man of prudence; a *pacing* horse, a horse that can pace: these I have ventured to call *participial adjectives*. But neither are these always inserted, because they are commonly to be understood without any danger of mistake, by consulting the verb.

Obsolete words are admitted when they are found in authors not obsolete, or when they have any force or beauty that may deserve revival.

As composition is one of the chief characteristics of a language, I have endeavoured to make some reparation for the universal negligence of my predecessors, by inserting great numbers of compounded words, as may be found under *after*, *fore*, *new*, *night*, *fair*, and many more. These, numerous as they are, might be multiplied, but that use and curiosity are here satisfied, and the frame of our language and modes of our combination amply discovered.

Of some forms of composition, such as that by which *re* is prefixed to note *repetition*, and *un* to signify *contrariety* or *privation*, all the examples cannot be accumulated, because the use of these particles, if not wholly arbitrary, is so little limited, that they are hourly affixed to new words as occasion requires, or is imagined to require them.

There is another kind of composition more frequent in our language than perhaps in any other, from which arises to foreigners the greatest difficulty. We modify the signification of many verbs by a particle subjoined; as to *come off*, to escape by a fetch; to *fall on*, to attack; to *fall off*, to apostatize; to *break off*, to stop abruptly; to *bear out*, to justify; to *fall in*, to comply; to *give over*, to cease; to *set off*, to embellish; to *set in*, to begin a continual tenor; to *set out*, to begin a course or journey; to *take off*, to copy; with innumerable expressions of the same kind, of which some appear wildly irregular, being so far distant from the sense of the simple words, that no sagacity will be able to trace the steps by which they arrived at the present use. These I have noted with great care; and though I cannot flatter myself that the collection is complete, I believe I have so far assisted the students of our language that this kind of phraseology will be no longer insuperable; and the combinations of verbs and particles, by chance omitted, will be easily explained by comparison with those that may be found.

Many words yet stand supported only by the name of Bailey, Ainsworth, Philips, or the contracted *Dict.* for Dictionaries, subjoined; of these I am not always certain that they are read in any book but the works of lexicographers. Of such I have omitted many, because I had never read them; and many I have inserted, because they may perhaps exist, though they have escaped my notice: they are, however, to be yet considered as resting only upon the credit of former dictionaries. Others, which I considered as useful, or know to be proper, though I could not at present support them by authorities, I have suffered to stand upon my own attestation, claiming the same privilege with my predecessors, of being sometimes credited without proof.

The words, thus selected and disposed, are grammatically considered; they are referred to the different parts of speech; traced when they are irregularly inflected, through their various terminations; and illustrated by observations, not indeed of great or striking importance, separately considered, but necessary to the elucidation of our language, and hitherto neglected or forgotten by English grammarians.

That part of my work on which I expect malignity most frequently to fasten, is the *explanation*; in which I cannot hope to satisfy those who are perhaps not inclined to be pleased, since I have not always been able to satisfy myself. To interpret a language by itself, is very difficult; many words cannot be explained by synonymes, because the idea signified by them has not more than one appellation; nor by paraphrase, because simple ideas cannot be described. When the nature of things is unknown, or the notion unsettled and indefinite, and various in various minds, the words by which such notions are conveyed, or such things denoted, will be ambiguous and perplexed. And such is the fate of hapless lexicography, that not only darkness, but light, impedes and distresses it; things may be not only too little, but too much known, to be happily illustrated. To explain, requires the use of terms less abstruse than that which is to be explained, and such terms cannot always be found; for as nothing can be proved but by supposing something intuitively known, and evident without proof, so nothing can be defined but by the use of words too plain to admit a definition.

Other words there are, of which the sense is too subtle and evanescent to be fixed in a para-

phrase; such are all those which are by the grammarians termed expletives, and in dead languages are suffered to pass for empty sounds, of no other use than to fill a verse, or to round a period, but which are easily perceived in living tongues to have power and emphasis, though it be sometimes such as no other form of expression can convey.

My labour has likewise been much increased by a class of verbs too frequent in the English language, of which the signification is so loose and general, the use so vague and indeterminate, and the senses detorted so widely from the first idea, that it is hard to trace them through the maze of variation, to catch them on the brink of utter inanity, to circumscribe them by any limitations, or interpret them by any words of distinct and settled meaning; such are *bear, break, come, cast, fall, get, give, do, put, set, go, run, make, take, turn, throw.* If of these the whole power is not accurately delivered, it must be remembered, that while our language is yet living, and variable by the caprice of every one that speaks it, these words are hourly shifting their relations, and can no more be ascertained in a dictionary, than a grove, in the agitation of a storm, can be accurately delineated from its picture in the water.

The particles are among all nations applied with so great latitude, that they are not easily reducible under any regular scheme of explication; this difficulty is not less, nor perhaps greater in English, than in other languages. I have laboured them with diligence, I hope with success; such at least as can be expected in a task, which no man, however learned or sagacious, has yet been able to perform.

Some words there are which I cannot explain, because I do not understand them; these might have been omitted very often with little inconvenience, but I would not so far indulge my vanity as to decline this confession; for when Tully owns himself ignorant whether *lessus*, in the twelve tables, means a *funeral song* or *mourning garment;* and Aristotle doubts whether οὄρους in the Iliad signifies a *mule* or *muleteer*, I may surely, without shame, leave some obscurities to happier industry, or future information.

The rigour of interpretative lexicography requires that *the explanation* and *the word explained should be always reciprocal;* this I have always endeavoured, but could not always attain. Words are seldom exactly synonymous; a new term was not introduced but because the former was thought inadequate; names, therefore, have often many ideas, but few ideas have many names. It was then necessary to use the proximate word, for the deficiency of single terms can very seldom be supplied by circumlocution; nor is the inconvenience great of such mutilated interpretations, because the sense may easily be collected entire from the examples.

In every word of extensive use, it was requisite to mark the progress of its meaning, and show by what gradations of intermediate sense it has passed from its primitive to its remote and accidental signification; so that every foregoing explanation should tend to that which follows, and the series be regularly concatenated from the first notion to the last.

This is specious, but not always practicable; kindred senses may be so interwoven, that the perplexity cannot be disentangled, nor any reason be assigned why one should be ranged before the other. When the radical idea branches out into parallel ramifications, how can a consecutive series be formed of senses in their nature collateral? The shades of meaning sometimes pass imperceptibly into each other, so that though on one side they apparently differ, yet it is impossible to mark the point of contact. Ideas of the same race, though not exactly alike, are sometimes so little different, that no words can express the dissimilitude, though the mind easily perceives it when they are exhibited together; and sometimes there is such a confusion of acceptations, that discernment is wearied, and distinction puzzled, and perseverance herself hurries to an end, by crowding together what she cannot separate.

These complaints of difficulty will, by those that have never considered words beyond their popular use, be thought only the jargon of a man willing to magnify his labours, and procure veneration to his studies by involution and obscurity. But every art is obscure to those that have not learned it; this uncertainty of terms, and commixture of ideas, is well known to those who have joined philosophy with grammar; and if I have not expressed them very clearly, it must be remembered that I am speaking of that which words are insufficient to explain.

The original sense of words is often driven out of use by their metaphorical acceptations, yet must be inserted for the sake of a regular origination. Thus I know not whether *ardour* is used for *material heat*, or whether *flagrant*, in English, ever signifies the same with *burning;* yet such are the primitive ideas of these words, which are therefore set first, though without examples, that the figurative senses may be commodiously deduced.

Such is the exuberance of signification which many words have obtained, that it was scarcely possible to collect all their senses; sometimes the meaning of derivatives must be sought in the mother term, and sometimes deficient explanations of the primitive may be supplied in the train of derivation. In any case of doubt or difficulty, it will be always proper to examine all the words of the same race; for some words are slightly passed over to avoid repetition, some admitted easier and clearer explanation than others, and all will be better understood, as they are considered in greater variety of structures and relations.

All the interpretations of words are not written with the same skill, or the same happiness: things equally easy in themselves, are not all equally easy to any single mind. Every writer of a long work commits errors, where there appears neither ambiguity to mislead, nor obscurity to confound him; and in a search like this, many felicities of expression will be casually overlooked, many convenient parallels will be forgotten, and many particulars will admit improvement from a mind utterly unequal to the whole performance.

But many seeming faults are to be imputed rather to the nature of the undertaking than the negligence of the performer. Thus some explanations are unavoidably reciprocal or circular, as *hind, the female of the stag; stag, the male of the hind:* sometimes easier words are changed

into harder, as, *burial* into *sepulture* or *interment*, *drier* into *desiccative*, *dryness* into *sicity* or *aridity*, *fit* into *paroxysm*; for the easiest word, whatever it be, can never be translated into one more easy. But easiness and difficulty are merely relative; and if the present prevalence of our language should invite foreigners to this Dictionary, many will be assisted by those words which now seem only to increase or produce obscurity. For this reason I have endeavoured frequently to join a Teutonic and Roman interpretation, as to *cheer*, to *gladden*, or *exhilarate*, that every learner of English may be assisted by his own tongue.

The solution of all difficulties, and the supply of all defects, must be sought in the examples, subjoined to the various senses of each word, and ranged according to the time of their authors.

When I first collected these authorities, I was desirous that every quotation should be useful to some other end than the illustration of a word; I therefore extracted from philosophers, principles of science; from historians, remarkable facts; from chemists, complete processes; from divines, striking exhortations; and from poets, beautiful descriptions. Such is design, while it is yet at a distance from execution. When the time called upon me to range this accumulation of elegance and wisdom into an alphabetical series, I soon discovered that the bulk of my volumes would fright away the student, and was forced to depart from my scheme of including all that was pleasing or useful in English literature, and reduce my transcripts very often to clusters of words, in which scarcely any meaning is retained; thus to the weariness of copying, I was condemned to add the vexation of expunging. Some passages I have yet spared, which may relieve the labour of verbal searches, and intersperse with verdure and flowers the dusty deserts of barren philology.

The examples, thus mutilated, are no longer to be considered as conveying the sentiments or doctrine of their authors; the word for the sake of which they are inserted, with all its appendant clauses, has been carefully preserved; but it may sometimes happen, by hasty detruncation, that the general tendency of the sentence may be changed; the divine may desert his tenets, or the philosopher his system.

Some of the examples have been taken from writers who were never mentioned as masters of elegance, or models of style; but words must be sought where they are used; and in what pages, eminent for purity, can terms of manufacture or agriculture be found? Many quotations serve no other purpose than that of proving the bare existence of words, and are therefore selected with less scrupulousness than those which are to teach their structures and relations.

My purpose was to admit no testimony of living authors, that I might not be misled by partiality, and that none of my contemporaries might have reason to complain; nor have I departed from this resolution, but when some performance of uncommon excellence excited my veneration, when my memory supplied me, from late books, with an example that was wanting, or when my heart, in the tenderness of friendship, solicited admission for a favourite name.

So far have I been from any care to grace my pages with modern decorations, that I have studiously endeavoured to collect examples and authorities from the writers before the Restoration, whose works I regard as "the wells of English undefiled," as the pure sources of genuine diction. Our language, for almost a century, has, by the concurrence of many causes, been gradually departing from its original Teutonic character, and deviating towards a Gallic structure and phraseology, from which it ought to be our endeavour to recall it, by making our ancient volumes the groundwork of style, admitting among the additions of later times, only such as may supply real deficiencies, such as are readily adopted by the genius of our tongue, and incorporate easily with our native idioms.

But as every language has a time of rudeness antecedent to perfection, as well as of false refinement and declension, I have been cautious lest my zeal for antiquity might drive me into times too remote, and crowd my book with words now no longer understood. I have fixed Sidney's work for the boundary, beyond which I make few excursions. From the authors which rose in the time of Elizabeth, a speech might be formed adequate to all the purposes of use and elegance. If the language of theology were extracted from Hooker and the translation of the Bible; the terms of natural knowledge from Bacon; the phrases of policy, war, and navigation from Raleigh; the dialect of poetry and fiction from Spenser and Sidney; and the diction of common life from Shakspeare, few ideas would be lost to mankind, for want of English words in which they might be expressed.

It is not sufficient that a word is found, unless it be so combined as that its meaning is apparently determined by the tract and tenor of the sentence; such passages I have therefore chosen; and when it happened that any author gave a definition of a term, or such an explanation as is equivalent to a definition, I have placed his authority as a supplement to my own, without regard to the chronological order that is otherwise observed.

Some words, indeed, stand unsupported by any authority, but they are commonly derivative nouns or adverbs, formed from their primitives by regular and constant analogy, or names of things seldom occurring in books, or words of which I have reason to doubt the existence.

There is more danger of censure from the multiplicity than paucity of examples; authorities will sometimes seem to have been accumulated without necessity or use, and perhaps some will be found, which might, without loss, have been omitted. But a work of this kind is not hastily to be charged with superfluities; those quotations, which to careless or unskilful perusers appear only to repeat the same sense, will often exhibit, to a more accurate examiner, diversities of signification, or, at least, afford different shades of the same meaning: one will show the word applied to persons, another to things; one will express an ill, another a good, and a third a neutral sense; one will prove the expression genuine from an ancient author; another will show it elegant from a modern: a doubtful authority is corroborated by another of more credit; an ambiguous sentence is ascertained by a passage clear and determinate; the word, how often soever repeated, appears with

new associates and in different combinations, and every quotation contributes something to the stability or enlargement of the language.

When words are used equivocally, I receive them in either sense; when they are metaphorical, I adopt them in their primitive acceptation.

I have sometimes, though rarely, yielded to the temptation of exhibiting a genealogy of sentiments, by showing how one author copied the thoughts and diction of another; such quotations are indeed little more than repetitions, which might justly be censured, did they not gratify the mind, by affording a kind of intellectual history.

The various syntactical structures occurring in the examples have been carefully noted; the license or negligence with which many words have been hitherto used, has made our style capricious and indeterminate; when the different combinations of the same word are exhibited together, the preference is readily given to propriety, and I have often endeavoured to direct the choice.

Thus have I laboured by settling the orthography, displaying the analogy, regulating the structures, and ascertaining the signification of English words, to perform all the parts of a faithful lexicographer; but I have not always executed my own scheme, or satisfied my own expectations. The work, whatever proofs of diligence and attention it may exhibit, is yet capable of many improvements: the orthography which I recommend is still controvertible; the etymology which I adopt is uncertain, and perhaps frequently erroneous; the explanations are sometimes too much contracted, and sometimes too much diffused; the significations are distinguished rather with subtilty than skill, and the attention is harassed with unnecessary minuteness.

The examples are too often injudiciously truncated, and perhaps sometimes, I hope very rarely, alleged in a mistaken sense; for in making this collection I trusted more to memory, than, in a state of disquiet and embarrassment, memory can contain, and purposed to supply at the review what was left incomplete in the first transcription.

Many terms appropriated to particular occupations, though necessary and significant, are undoubtedly omitted; and of the words most studiously considered and exemplified, many senses have escaped observation.

Yet these failures, however frequent, may admit extenuation and apology. To have attempted much is always laudable, even when the enterprise is above the strength that undertakes it. To rest below his own aim, is incident to every one whose fancy is active, and whose views are comprehensive; nor is any man satisfied with himself because he has done much, but because he can conceive little. When first I engaged in this work, I resolved to leave neither words nor things unexamined, and pleased myself with a prospect of the hours which I should revel away in the feasts of literature, the obscure recesses of northern learning which I should enter and ransack, the treasures with which I expected every search into those neglected mines to reward my labour, and the triumph with which I should display my acquisitions to mankind. When I had thus inquired into the original of words, I resolved to show likewise my attention to things; to pierce deep into every science, to inquire the nature of every substance of which I inserted the name, to limit every idea by a definition strictly logical, and exhibit every production of art or nature in an accurate description, that my book might be in place of all other dictionaries, whether appellative or technical. But these were the dreams of a poet doomed at last to wake a lexicographer. I soon found that it is too late to look for instruments, when the work calls for execution, and that whatever abilities I had brought to my task, with those I must finally perform it. To deliberate whenever I doubted, to inquire whenever I was ignorant, would have protracted the undertaking without end, and, perhaps, without much improvement; for I did not find by my first experiments, that what I had not of my own was easily to be obtained; I saw that one inquiry only gave occasion to another, that book referred to book, that to search was not always to find, and to find was not always to be informed; and that thus to pursue perfection, was, like the first inhabitants of Arcadia, to chase the sun, which, when they had reached the hill where he seemed to rest, was still beheld at the same distance from them.

I then contracted my design, determining to confide in myself, and no longer to solicit auxiliaries, which produced more incumbrance than assistance; by this I obtained at least one advantage, that I set limits to my work, which would in time be ended, though not completed.

Despondency has never so far prevailed as to depress me to negligence; some faults will at last appear to be the effects of anxious diligence and persevering activity. The nice and subtle ramifications of meaning were not easily avoided by a mind intent upon accuracy, and convinced of the necessity of disentangling combinations, and separating similitudes. Many of the distinctions which to common readers appear useless and idle, will be found real and important by men versed in the school of philosophy, without which no dictionary can ever be accurately compiled, or skilfully examined.

Some senses however there are, which, though not the same, are yet so nearly allied, that they are often confounded. Most men think indistinctly, and therefore cannot speak with exactness; and consequently some examples might be indifferently put to either signification: this uncertainty is not to be imputed to me, who do not form, but register the language; who do not teach men how they should think, but relate how they have hitherto expressed their thoughts.

The imperfect sense of some examples I lamented, but could not remedy, and hope they will be compensated by innumerable passages selected with propriety, and preserved with exactness; some shining with sparks of imagination, and some replete with treasures of wisdom.

The orthography and etymology, though imperfect, are not imperfect for want of care, but because care will not always be successful, and recollection or information come too late for use.

That many terms of art and manufacture are omitted, must be frankly acknowledged; but for this defect I may boldly allege that it was unavoidable; I could not visit caverns to learn

the miner's language, nor take a voyage to perfect my skill in the dialect of navigation, nor visit the warehouses of merchants, and shops of artificers, to gain the names of wares, tools and operations, of which no mention is found in books; what favourable accident or easy inquiry brought within my reach, has not been neglected; but it had been a hopeless labour to glean up words, by courting living information, and contesting with the sullenness of one, and the roughness of another.

To furnish the Academicians *della Crusca* with words of this kind, a series of comedies called *La Fiera*, or the Fair, was professedly written by Buonaroti; but I had no such assistant, and therefore was content to want what they must have wanted likewise, had they not luckily been so supplied.

Nor are all words which are not found in the vocabulary, to be lamented as omissions. Of the laborious and mercantile part of the people, the diction is in a great measure casual and mutable; many of their terms are formed for some temporary or local convenience, and though current at certain times and places, are in others utterly unknown. This fugitive cant, which is always in a state of increase or decay, cannot be regarded as any part of the durable materials of a language, and therefore must be suffered to perish with other things unworthy of preservation.

Care will sometimes betray to the appearance of negligence. He that is catching opportunities which seldom occur, will suffer those to pass by unregarded, which he expects hourly to return; he that is searching for rare and remote things, will neglect those that are obvious and familiar: thus many of the most common and cursory words have been inserted with little illustration, because in gathering the authorities, I forbore to copy those which I thought likely to occur whenever they were wanted. It is remarkable that, in reviewing my collection, I found the word *sea* unexemplified.

Thus it happens, that in things difficult there is danger from ignorance, and in things easy, from confidence; the mind, afraid of greatness, and disdainful of littleness, hastily withdraws herself from painful searches, and passes with scornful rapidity over tasks not adequate to her powers, sometimes too secure for caution, and again too anxious for vigorous effort; sometimes idle in a plain path, and sometimes distracted in labyrinths, and dissipated by different intentions.

A large work is difficult because it is large, even though all its parts might singly be performed with facility; where there are many things to be done, each must be allowed its share of time and labour, in the proportion only which it bears to the whole; nor can it be expected, that the stones which form the dome of a temple, should be squared and polished like the diamond of a ring.

Of the event of this work, for which, having laboured it with so much application, I cannot but have some degree of parental fondness, it is natural to form conjectures. Those who have been persuaded to think well of my design, will require that it should fix our language, and put a stop to those alterations which time and chance have hitherto been suffered to make in it without opposition. With this consequence I will confess that I flattered myself for awhile; but now begin to fear that I have indulged expectation which neither reason nor experience can justify. When we seen men grow old and die at a certain time one after another, from century to century, we laugh at the elixir that promises to prolong life to a thousand years; and with equal justice may the lexicographer be derided, who being able to produce no example of a nation that has preserved their words and phrases from mutability, shall imagine that his dictionary can embalm his language, and secure it from corruption and decay, that it is in his power to change sublunary nature, and clear the world at once from folly, vanity, and affectation.

With this hope, however, academies have been instituted, to guard the avenues of their languages, to retain fugitives, and repulse intruders; but their vigilance and activity have hitherto been vain; sounds are too volatile and subtile for legal restraints; to enchain syllables, and to lash the wind, are equally the undertakings of pride, unwilling to measure its desires by its strength. The French language has visibly changed under the inspection of the Academy; the style of Amelot's translation of Father Paul, is observed by Le Courayer to be *un peu passe;* and no Italian will maintain, that the diction of any modern writer is not perceptibly different from that of Boccace, Machiavel, or Caro.

Total and sudden transformations of a language seldom happen; conquests and migrations are now very rare; but there are other causes of change, which, though slow in their operation, and invisible in their progress, are perhaps as much superior to human resistance, as the revolutions of the sky, or intumescence of the tide. Commerce, however necessary, however lucrative, as it depraves the manners, corrupts the language; they that have frequent intercourse with strangers, to whom they endeavour to accommodate themselves, must in time learn a mingled dialect, like the jargon which serves the traffickers on the Mediterranean and Indian coasts. This will not always be confined to the exchange, the warehouse, or the port, but will be communicated by degrees to other ranks of the people, and be at last incorporated with the current speech.

There are likewise internal causes equally forcible. The language most likely to continue long without alteration, would be that of a nation raised a little, and but a little, above barbarity, secluded from strangers, and totally employed in procuring the conveniences of life; either without books, or, like some of the Mahometan countries, with very few: men thus busied and unlearned, having only such words as common use requires, would perhaps long continue to express the same notions by the same signs. But no such constancy can be expected in a people polished by arts, and classed by subordination, where one part of the community is sustained and accommodated by the labour of the other. Those who have much leisure to think, will always be enlarging the stock of ideas; and every increase of knowledge, whether real or fancied, will produce new words, or combination of words. When the mind is unchanged from necessity, it will range after convenience; when it is left at large in the fields of speculation, it will shift opinions; as any custom is disused,

the words that expressed it must perish with it: as any opinion grows popular, it will innovate speech in the same proportion as it alters practice.

As by the cultivation of various sciences a language is amplified, it will be more furnished with words deflected from their original sense; the geometrician will talk of a courtier's zenith, or the eccentric virtue of a wild hero, and the physician of sanguine expectations and phlegmatic delays. Copiousness of speech will give opportunities to capricious choice, by which some words will be preferred, and others degraded; vicissitudes of fashion will enforce the use of new, or extend the signification of known terms. The tropes of poetry will make hourly encroachments, and the metaphorical will become the current sense; pronunciation will be varied by levity or ignorance, and the pen must at length comply with the tongue; illiterate writers will, at one time or other, by public infatuation, rise into renown, who not knowing the original import of words, will use them with colloquial licentiousness, confound distinction, and forget propriety. As politeness increases, some expressions will be considered as too gross and vulgar for the delicate, others as too formal and ceremonious for the gay and airy; new phrases are therefore adopted, which must, for the same reasons, be in time dismissed. Swift, in his petty treatise on the English language, allows that new words must sometimes be introduced, but proposes that none should be suffered to become obsolete. But what makes a word obsolete, more than general agreement to forbear it? and how shall it be continued, when it conveys an offensive idea, or recalled again into the mouths of mankind, when it has once become unfamiliar by disuse, and unpleasing by unfamiliarity?

There is another cause of alteration more prevalent than any other, which yet in the present state of the world cannot be obviated. A mixture of two languages will produce a third distinct from both, and they will always be mixed, where the chief parts of education, and the most conspicuous accomplishment, is skill in ancient or in foreign tongues. He that has long cultivated another language, will find its words and combinations crowd upon his memory; and haste and negligence, refinement and affectation, will obtrude borrowed terms and exotic expressions.

The great pest of speech is frequency of translation. No book was ever turned from one language into another, without imparting something of its native idiom; this is the most mischievous and comprehensive innovation; single words may enter by thousands, and the fabric of the tongue continue the same; but new phraseology changes much at once; it alters not the single stones of the building, but the order of the columns. If an academy should be established for the cultivation of our style; which I, who can never wish to see dependence multiplied, hope the spirit of English liberty will hinder or destroy, let them, instead of compiling grammars and dictionaries, endeavour, with all their influence, to stop the license of translators, whose idleness and ignorance, if it be suffered to proceed, will reduce us to babble the dialect of France.

If the changes that we fear be thus irresistible, what remains but to acquiesce with silence, as in the other insurmountable distresses of humanity? It remains that we retard what we cannot repel, that we palliate what we cannot cure. Life may be lengthened by care, though death cannot be ultimately defeated: tongues, like governments, have a natural tendency to degeneration; we have long preserved our constitution, let us make some struggles for our language.

In hope of giving longevity to that which its own nature forbids to be immortal, I have devoted this book, the labour of years, to the honour of my country, that we may no longer yield the palm of philology, without a contest, to the nations of the continent. The chief glory of every people arises from its authors: whether I shall add any thing by my own writings to the reputation of English literature, must be left to time: much of my life has been lost under the pressures of disease; much has been trifled away; and much has always been spent in provision for the day that was passing over me; but I shall not think my employment useless or ignoble, if by my assistance foreign nations and distant ages gain access to the propagators of knowledge, and understand the teachers of truth; if my labours afford light to the repositories of science, and add celebrity to Bacon, to Hooker, to Milton, and to Boyle.

When I am animated by this wish, I look with pleasure on my book, however defective, and deliver it to the world with the spirit of a man that has endeavoured well. That it will immediately become popular, I have not promised to myself: a few wild blunders, and risible absurdities, from which no work of such multiplicity was ever free, may for a time furnish folly with laughter, and harden ignorance into contempt; but useful diligence will at last prevail, and there never can be wanting some who distinguish desert; who will consider that no dictionary of a living tongue ever can be perfect, since, while it is hastening to publication, some words are budding, and some falling away; that a whole life cannot be spent upon syntax and etymology, and that even a whole life would not be sufficient: that he, whose design includes whatever language can express, must often speak of what he does not understand; that a writer will sometimes be hurried by eagerness to the end, and sometimes faint with weariness under a task, which Scaliger compares to the labours of the anvil and the mine; that what is obvious is not always known, and what is known is not always present; that sudden fits of inadvertency will surprise vigilance, slight avocations will seduce attention, and casual eclipses of the mind will darken learning; and that the writer shall often in vain trace his memory at the moment of need, for that which yesterday he knew with intuitive readiness, and which will come uncalled into his thoughts to-morrow.

In this work, when it shall be found that much is omitted, let it not be forgotten that much likewise is performed; and though no book was ever spared out of tenderness to the author, and the world is little solicitous to know whence proceed the faults of that which it condemns; yet it may gratify curiosity to inform it, that the "English Dictionary" was written with little assistance of the learned, and without any patronage of the great; not in the soft obscuri

ties of retirement, or under the shelter of academic bowers, but amidst inconvenience and distraction, in sickness and in sorrow. It may repress the triumph of malignant criticism to observe, that if our language is not here fully displayed, I have only failed in an attempt which no human powers have hitherto completed. If the lexicons of ancient tongues, now immutably fixed, and comprised in a few volumes, be yet, after the toil of successive ages, inadequate and delusive if the aggregated knowledge and co-operating diligence of the Italian academicians, did not secure them from the censure of Beni; if the embodied critics of France, when fifty years had been spent upon their work, were obliged to change its economy, and give their second edition another form, I may surely be contented without the praise of perfection, which, if I could obtain, in this gloom of solitude, what would it avail me? I have protracted my work till most of those whom I wished to please have sunk into the grave, and success and miscarriage are empty sounds: I therefore dismiss it with frigid tranquillity, having little to fear or hope from censure or from praise.

ADVERTISEMENT

TO THE FOURTH EDITION OF THE ENGLISH DICTIONARY.

Many are the works of human industry, which to begin and finish are hardly granted to the same man. He that undertakes to compile a dictionary, undertakes that, which, if it comprehends the full extent of his design, he knows himself unable to perform. Yet his labours, though deficient, may be useful, and with the hope of this inferior praise, he must incite his activity, and solace his weariness.

Perfection is unattainable, but nearer and nearer approaches may be made; and finding my dictionary about to be reprinted, I have endeavoured, by a revisal, to make it less reprehensible. I will not deny that I found many parts requiring emendation, and many more capable of improvement. Many faults I have corrected, some superfluities I have taken away, and some deficiencies I have supplied. I have methodised some parts that were disordered, and illuminated some that were obscure. Yet the changes or additions bear a very small proportion to the whole. The critic will now have less to object, but the student who has bought any of the former copies needs not repent; he will not, without nice collation, perceive how they differ; and usefulness seldom depends upon little things.

For negligence or deficience, I have perhaps not need of more apology than the nature of the work will furnish: I have left that inaccurate which never was made exact, and that imperfect which never was completed.

PREFACE

TO THE OCTAVO EDITION OF THE ENGLISH DICTIONARY.

Having been long employed in the study and cultivation of the English language, I lately published a Dictionary like those compiled by the academies of Italy and France, for the use of such as aspire to exactness of criticism, or elegance of style.

But it has been since considered that works of that kind are by no means necessary to the greater number of readers, who, seldom intending to write or presuming to judge, turn over books only to amuse their leisure, and to gain degrees of knowledge suitable to lower characters, or necessary to the common business of life: these know not any other use of a dictionary than that of adjusting orthography, and explaining terms of science, or words of infrequent occurrence, or remote derivation.

For these purposes many dictionaries have been written by different authors, and with different degrees of skill; but none of them have yet fallen into my hands by which even the lowest expectations could be satisfied. Some of their authors wanted industry, and others literature; some knew not their own defects, and others were too idle to supply them.

For this reason a small dictionary appeared yet to be wanting to common readers; and, as I may without arrogance claim to myself a longer acquaintance with the lexicography of our language than any other writer has had, I shall hope to be considered as having more experience at least than most of my predecessors, and as more likely to accommodate the nation with a vocabulary of daily use. I therefore offer to the public an Abstract or Epitome of my former Work.

In comparing this with other dictionaries of the same kind, it will be found to have several advantages.

I. It contains many words not to be found in any other.

II. Many barbarous terms and phrases by which other dictionaries may vitiate the style, are rejected from this.

III. The words are more correctly spelled, partly by attention to their etymology, and partly by observation of the practice of the best authors.

IV. The etymologies and derivations, whether from foreign languages or from native roots, are more diligently traced, and more distinctly noted.

V. The senses of each word are more copiously enumerated, and more clearly explained.

VI. Many words occurring in the elder authors, such as Spenser, Shakspeare, and Milton, which had been hitherto omitted, are here carefully inserted; so that this book may serve as a glossary or expository index to the poetical writers.

VII. To the words, and to the different senses of each word, are subjoined from the large dictionary the names of those writers by whom they have been used; so that the reader who knows the different periods of the language, and the time of its authors, may judge of the elegance or prevalence of any word, or meaning of a word; and without recurring to other books, may know what are antiquated, what are unusual, and what are recommended by the best authority.

The words of this Dictionary, as opposed to others, are more diligently collected, more accurately spelled, more faithfully explained, and more authentically ascertained. Of an Abstract it is not necessary to say more; and I hope it will not be found that truth requires me to say less.

MISCELLANEOUS OBSERVATIONS

ON THE

TRAGEDY OF MACBETH:

WITH REMARKS ON SIR T. HANMER'S EDITION OF SHAKSPEARE.

FIRST PRINTED IN THE YEAR 1745.

NOTE I.

ACT I. SCENE I.—*Enter three Witches.*

IN order to make a true estimate of the abilities and merit of a writer, it is always necessary to examine the genius of his age, and the opinions of his contemporaries. A poet who should now make the whole action of his tragedy depend upon enchantment, and produce the chief events by the assistance of supernatural agents, would be censured as transgressing the bounds of probability, he would be banished from the theatre to the nursery, and condemned to write Fairy Tales instead of Tragedies; but a survey of the notions that prevailed at the time when this play was written, will prove that Shakspeare was in no danger of such censures, since he only turned the system that was then universally admitted to his advantage, and was far from overburdening the credulity of his audience.

The reality of witchcraft or enchantment, which though not strictly the same, are confounded in this play, has in all ages and countries been credited by the common people, and in most by the learned themselves. These phantoms have indeed appeared more frequently, in proportion as the darkness of ignorance has been more gross; but it cannot be shown, that the brightest gleams of knowledge have at any time been sufficient to drive them out of the world. The time in which this kind of credulity was at its height, seems to have been that of the holy war, in which the Christians imputed all their defeats to enchantment or diabolical opposition, as they ascribe their success to the assistance of their military saints; and the learned Mr. Warburton appears to believe ("Sup. to the Introduction to Don Quixote") that the first accounts of enchantments were brought into this part of the world by those who returned from their eastern expeditions. But there is always some distance between the birth and maturity of folly as of wickedness: this opinion had long existed, though perhaps the application of it had in no foregoing age been so frequent, nor the reception so general. Olympiodorus, in Photius's Extracts, tells us of one Libanius, who practised this kind of military magic, and having promised χώρις ὁπλιτῶν κατὰ Βαρβάρων ἐνεργεῖν, *to perform great things against the Barbarians, without soldiers*, was, at the instance of the Empress Placidia, put to death, when he was about to have given proofs of his abilities. The empress showed some kindness in her anger by cutting him off at a time so convenient for his reputation.

But a more remarkable proof of the antiquity of this notion may be found in St. Chrysostom's book *de Sacerdotio*, which exhibits a scene of enchantments not exceeded by any romance of the middle age; he supposes a spectator, overlooking a field of battle, attended by one that points out all the various objects of horror, the engines of destruction, and the arts of slaughter. Δεικνύτω δὲ ἔτι παρὰ τοῖς ἐναντίοις καὶ πετομένους ἵππους διά τινος μαγγανείας, καὶ ὁπλίτας δι' ἀέρος φερομένους, καὶ πάσην γοητείας δύναμιν καὶ ἰδέαν. *Let him then proceed to show him in the opposite armies horses flying by enchantment, armed men transported through the air, and every power and form of magic.* Whether St. Chrysostom believed that such performances were really to be seen in a day of battle, or only endeavoured to enliven his description, by adopting the notions of the vulgar, it is equally certain, that such notions were in his time received, and that therefore they were not imported from the Saracens in a later age; the wars with the Saracens, however, gave occasion to their propagation, not only as bigotry naturally discovers prodigies, but as the scene of action was removed to a greater distance, and distance either of time or place is sufficient to reconcile weak minds to wonderful relations.

The reformation did not immediately arrive at its meridian, and though day was gradually increasing upon us, the goblins of witchcraft still continued to hover in the twilight. In the time of Queen Elizabeth was the remarkable trial of the witches of Warbois, whose conviction is still commemorated in an annual sermon at Huntingdon. But in the reign of King James, in which this tragedy was written, many circumstances concurred to propagate and confirm this opinion. The king who was much celebrated for his knowledge, had, before his arrival in England, not only examined in person a woman accused of witchcraft, but had given a very formal account of the practices and illusions of evil spirits, the compacts of witches, the ceremonies used by them, the manner of detecting them, and the justice of punishing them, in his

dialogues of Dæmonologie, written in the Scottish dialect, and published at Edinburgh. This book was, soon after his accession, reprinted at London; and as the ready way to gain King James's favour was to flatter his speculations, the system of Dæmonologie was immediately adopted by all who desired either to gain preferment or not to lose it. Thus the doctrine of witchcraft was very powerfully inculcated; and as the greatest part of mankind have no other reason for their opinions than that they are in fashion, it cannot be doubted but this persuasion made a rapid progress, since vanity and credulity co-operated in its favour, and it had a tendency to free cowardice from reproach. The infection soon reached the parliament, who, in the first year of King James, made a law, by which it was enacted, ch. xii. that, "If any person shall use any invocation or conjuration of any evil or wicked spirit; 2. Or shall consult, covenant with, entertain, employ, feed, or reward any evil or cursed spirit to or for any intent or purpose; 3. Or take up any dead man, woman, or child out of the grave,—or the skin, bone, or any part of the dead person, to be employed or used in any manner of witchcraft, sorcery, charm, or enchantment; 4. Or shall use, practise, or exercise any sort of witchcraft, sorcery, charm, or enchantment; 5. Whereby any person shall be destroyed, killed, wasted, consumed, pined, or lamed in any part of the body; 6. That every such person, being convicted, shall suffer death."

Thus, in the time of Shakspeare, was the doctrine of witchcraft at once established by law and by the fashion, and it became not only unpolite, but criminal, to doubt it; and as prodigies are always seen in proportion as they are expected, witches were every day discovered, and multiplied so fast in some places, that Bishop Hall mentions a village in Lancashire, where their number was greater than that of the houses. The Jesuits and Sectaries took advantage of this universal error, and endeavoured to promote the interest of their parties by pretended cures of persons afflicted by evil spirits, but they were detected and exposed by the clergy of the established church.

Upon this general infatuation Shakspeare might be easily allowed to found a play, especially since he has followed with great exactness such histories as were then thought true; nor can it be doubted that the scenes of enchantment, however they may now be ridiculed, were both by himself and his audience thought awful and affecting.

NOTE II.—Scene II.

—The merciless Macdonel,— from the Western Isles
Of *Kerns and Gallow-glasses* was supply'd;
And fortune on his damned *quarry* smiling,
Show'd like a rebel's whore.

Kerns are light-armed, and *Gallow-glasses* heavy-armed soldiers. The word *quarry* has no sense that is properly applicable in this place, and therefore it is necessary to read,

And fortune on his damned *quarrel* smiling.

Quarrel was formerly used for *cause* or for *the occasion of a quarrel*, and is to be found in that sense in Hollingshead's account of the story of Macbeth, who, upon the creation of the Prince of Cumberland, thought, says the historian, that he had *a just quarrel* to endeavour after the crown. The sense therefore is, *fortune smiling in his execrable cause, &c.*

NOTE III.

If I say sooth, I must report they were
As cannons overcharg'd with double cracks,
So they redoubled strokes upon the foe.

Mr. Theobald has endeavoured to improve the sense of this passage by altering the punctuation thus:—

——They were
As cannons overcharg'd, with double cracks
So they redoubled strokes——

He declares with some degree of exultation, that he has no idea of *a cannon charged with double cracks;* but surely the great author will not gain much by an alteration which makes him say of a hero, that he *redoubles strokes with double cracks*, an expression not more loudly to be applauded, or more easily pardoned, than that which is rejected in its favour. *That a cannon is charged with thunder* or *with double thunders*, may be written not only without nonsense, but with elegance; and nothing else is here meant by *cracks*, which in the time of this writer was a word of such emphasis and dignity, that in this play he terms the general dissolution of nature the *crack of doom.*

There are among Mr. Theobald's alterations others which I do not approve, though I do not always censure them; for some of his amendments are so excellent, that, even when he has failed, he ought to be treated with indulgence and respect.

NOTE IV.

King. But who comes here?
Mal. The worthy Thane of Rosse.
Lenox. What haste looks through his eyes?
So should he look that *seems* to speak things strange.

The meaning of this passage as it now stands is, *so should he look, that looks as if he told things strange.* But Rosse neither yet told strange things, nor could look as if he told them; Lenox only conjectured from his air that he had strange things to tell, and therefore undoubtedly said,

——What haste looks through his eyes?
So should he look, that *seems* to speak things strange.

He looks like one that is big with something of importance, a metaphor so natural, that it is every day used in common discourse.

NOTE V.—Scene III.

Thunder. Enter the three Witches.

1*st Witch.* Where hast thou been, sister?
2*d Witch.* Killing swine.
3*d Witch.* Sister, where thou?
1*st Witch.* A sailor's wife had chesnuts in her lap,
And mouncht, and mouncht, and mouncht. Give me, quoth I.
(1) Aroint thee, witch, the rump-fed ronyon cries.
Her husband 's to Aleppo gone, master o' th' Tiger
But in a sieve I'll thither sail,
And like a rat without a tail,
I'll do—I'll do—and I'll do.
2*d Witch.* I'll give thee wind.
1*st Witch.* Thou art kind.
3*d Witch.* And I another.
1*st Witch.* I myself have all the other,
And the (2) very points they blow,
All the quarters that they know,
I' th' Ship-man's card——
I will drain him dry as hay
Sleep shall neither night nor day

Hang upon his pent-house lid;
He shall live a man (3) forbid;
Weary seven-nights nine times nine,
Shall he dwindle, peak, and pine;
Though his bark cannot be lost,
Yet it shall be tempest-tost,
Look what I have.
2d Witch. Show me, show me.

(1) Aroint thee, witch,—

In one of the folio editions the reading is *anoint thee*, in a sense very consistent with the common accounts of witches, who are related to perform many supernatural acts by the means of unguents, and particularly to fly through the air to the place where they meet at their hellish festivals. In this sense, *anoint thee, witch*, will mean, *away, witch, to your infernal assembly*. This reading I was inclined to favour, because I had met with the word *aroint* in no other place; till looking into Hearne's Collections, I found it in a very old drawing that he has published, in which St. Patrick is represented visiting hell, and putting the devils into great confusion by his presence, of whom one that is driving the damned before him with a prong, has a label issuing out from his mouth with these words, out out arount, of which the last is evidently the same with *aroint*, and used in the same sense as in this passage.

(2) And the *very* points they blow.

As the word *very* is here of no other use than to fill up the verse, it is likely that Shakspeare wrote *various*, which might be easily mistaken for *very*, being either negligently read, hastily pronounced, or imperfectly heard.

(3) He shall live a man *forbid*.

Mr. Theobald has very justly explained *forbid* by *accursed*, but without giving any reason of his interpretation. To *bid*, is originally to *pray*, as in this Saxon fragment:

He is wis thaet bit & bote, &c.

He is wise that prays and improves.

As to *forbid* therefore implies to *prohibit*, in opposition to the word *bid* in its present sense, it signifies by the same kind of opposition to *curse*, when it is derived from the same word in its primitive meaning.

NOTE VI.—Scene V.

The incongruity of all the passages in which the *Thane of Cawdor* is mentioned, is very remarkable; in the second scene the Thanes of Rosse and Angus bring the king an account of the battle, and inform him that Norway,

Assisted by that most disloyal traitor
The *Thane of Cawdor*, 'gan a dismal conflict.

It appears that Cawdor was taken prisoner, for the king says in the same scene,

——Go, pronounce his death,
And with his former title greet Macbeth.

Yet though Cawdor was thus taken by Macbeth in arms against his king, when Macbeth is saluted, in the fourth scene, Thane of Cawdor, by the Weird Sisters, he asks,

How of *Cawdor? the Thane of Cawdor lives*,
A prosperous gentleman.——

And in the next line considers the promises, that he should be Cawdor and King, as equally unlikely to be accomplished. How can Macbeth be ignorant of the state of the Thane of Cawdor, whom he has just defeated and taken prisoner, or call him a *prosperous gentleman*, who has forfeited his title and life by open rebellion? Or why should he wonder that the title of the rebel whom he has overthrown should be conferred upon him? He cannot be supposed to dissemble his knowledge of the condition of Cawdor, because he inquires with all the ardour of curiosity, and the vehemence of sudden astonishment; and because nobody is present but Banquo, who had an equal part in the battle, and was equally acquainted with Cawdor's treason. However, in the next scene, his ignorance still continues; and when Rosse and Angus present him from the king with his new title, he cries out,

——The *Thane of Cawdor* lives.
Why do you dress me in his borrowed robes?

Rosse and Angus, who were the messengers that in the second scene informed the king of the assistance given by Cawdor to the invader, having lost, as well as Macbeth, all memory of what they had so lately seen and related, make this answer,

——Whether he was
Combin'd with Norway, or did line the rebels
With hidden help and vantage, or with both
He labour'd in his country's wreck, I know not

Neither Rosse knew what he had just reported, nor Macbeth what he had just done. This seems not to be one of the faults that are to be imputed to the transcribers, since, though the inconsistency of Rosse and Angus might be removed, by supposing that their names are erroneously inserted, and that only Rosse brought the account of the battle, and only Angus was sent to compliment Macbeth, yet the forgetfulness of Macbeth cannot be palliated, since what he says could not have been spoken by any other.

NOTE VII.

The thought, whose murder yet is but fantastica,
Shakes so my single state of man,——

The *single state of man* seems to be used by Shakspeare for an *individual*, in opposition to a *commonwealth*, or *conjunct body* of men.

NOTE VIII.

Macbeth.—Come what come may,
Time and the hour runs through the roughest day.

I suppose every reader is disgusted at the tautology in this passage, *time and the hour*, and will therefore willingly believe that Shakspeare wrote it thus,

——Come what come may,
Time! on!—the hour runs through the roughest day.

Macbeth is deliberating upon the events which are to befall him; but finding no satisfaction from his own thoughts, he grows impatient of reflection, and resolves to wait the close without harassing himself with conjectures,

——Come what come may.

But to shorten the pain of suspense, he calls upon time in the usual style of ardent desire, to quicken his motion,

Time! on!——

He then comforts himself with the reflection that all his perplexity must have an end,

——The hour runs through the roughest day.

This conjecture is supported by the passage in the letter to his lady, in which he says, *They referred me to the* coming on of time, *with Hail King that shall be*

NOTE IX.—Scene VI.

Malcolm.——Nothing in his life
Became him like the leaving it. He died,
As one that had been studied in his death,
To throw away the dearest thing he *ow'd*,
As 't were a careless trifle.

As the word *ow'd* affords here no sense but such as is forced and unnatural, it cannot be doubted that it was originally written, *The dearest thing he own'd;* a reading which needs neither defence nor explication.

NOTE X.

King.——There 's no art,
To find the mind's construction in the face.

The *construction of the mind* is, I believe, a phrase peculiar to Shakspeare; it implies the *frame or disposition* of the mind, by which it is determined to good or ill.

NOTE XI.

Macbeth. The service and the loyalty I owe,
In doing it, pays itself. Your highness' part
Is to receive our duties, and our duties
Are to your throne and state, children and servants,
Which do but what they should, in doing *every thing*
Save tow'rds your love and honour.

Of the last line of this speech, which is certainly, as it is now read, unintelligible, an emendation has been attempted, which Mr. Warburton and Mr. Theobald have admitted as the true reading.

——Our duties
Are to your throne and state, children and servants,
Which do but what they should, in doing every thing
Fiefs to your love and honour.

My esteem of these critics inclines me to believe, that they cannot be much pleased with the expression *Fiefs to love*, or *Fiefs to honour;* and that they have proposed this alteration rather because no other occurred to them, than because they approved it. I shall therefore propose a bolder change, perhaps with no better success, but *sua cuique placent.* I read thus,

Our duties
Are to your throne and state, children and servants,
Which do but what they should, in doing *nothing*
Save tow'rds *your love and honour.*

We do but perform our duty when we contract all our views to your service, when we act with *no other* principle than regard to *your love and honour.*

It is probable that this passage was first corrupted by writing *safe* for *save*, and the lines then stood thus,

——Doing nothing
Safe tow'rd your love and honour.

Which the next transcriber observing to be wrong, and yet not being able to discover the real fault, altered to the present reading.

NOTE XII.—Scene VII.

——Thou 'dst have, great Glamis,
That which cries, "thus thou must do if thou have *it*,
And that," &c.

As the object of Macbeth's desire is here introduced speaking of itself, it is necessary to read,

——Thou 'dst have, great Glamis,
That which cries. "thus thou must do if thou have *me* "

NOTE XIII.

——Hie thee hither,
That I may pour my spirits in thine ear,
And chastise with the valour of my tongue
All that impedes thee from the golden round,
That fate and metaphysical aid do *seem*
To have thee crown'd withal.

For *seem*, the sense evidently directs us to read *seek.* The crown to which fate destines thee, and which preternatural agents *endeavour* to bestow upon thee. The *golden round* is the *diadem.*

NOTE XIV.

Lady Macbeth.——Come, all you spirits
That tend on *mortal thoughts*, unsex me here,
And fill me from the crown to th' toe, top-full
Of direst cruelty; make thick my blood,
Stop up th' access and passage to remorse,
That no compunctious visitings of nature
Shake my full purpose, nor *keep peace* between
Th' effect and it.

Mortal thoughts.

This expression signifies not *the thoughts of mortals*, but *murtherous, deadly*, or *destructive designs.* So in Act 5th.

Hold fast the *mortal* sword.

And in another place,

With twenty *mortal* murthers.
——Nor keep pace between
Th' effect and it.

The intent of Lady Macbeth, evidently, is to wish that no womanish tenderness, or conscientious remorse, may hinder her purpose from proceeding to effect; but neither this, nor indeed any other sense, is expressed by the present reading, and therefore it cannot be doubted that Shakspeare wrote differently, perhaps thus:

That no compunctious visitings of nature
Shake my fell purpose, nor *keep pace* between
Th' effect and it.

To *keep pace between*, may signify to *pass between*, to *intervene.* *Pace* is on many occasions a favourite of Shakspeare. This phrase is indeed not usual in this sense, but was it not its novelty that gave occasion to the present corruption?

NOTE XV.—Scene VIII.

King. This castle hath a pleasant *seat;* the air
Nimbly and sweetly recommends itself
Unto our gentle senses.
Banquo. This guest of summer,
The temple-haunting Martlet, does approve,
By his lov'd mansionary, that heav'n's breath
Smells woolingly here. No jutting frieze,
Buttrice, nor coigne of vantage, but this bird
Hath made his pendent bed, and procreant cradle:
Where they most breed and haunt, I have observ'd
The air is delicate.

In this short scene, I propose a slight alteration to be made, by substituting *site* for *seat*, as the ancient word for *situation;* and *sense* for *senses*, as more agreeable to the measure; for which reason likewise I have endeavoured to adjust this passage,

——Heav'n's breath
Smells woolingly here. No jutting frieze,

by changing the punctuation, and adding a syllable—thus:

——Heav'n's breath
Smells woolingly. Here is no jutting frieze.

Those who have perused books printed at the time of the first editions of Shakspeare, know that greater alterations than these are necessary

almost in every page, even where it is not to be doubted that the copy was correct.

NOTE XVI.—Scene X.

The arguments by which Lady Macbeth persuades her husband to commit the murder, afford a proof of Shakspeare's knowledge of human nature. She urges the excellence and dignity of courage, a glittering idea which has dazzled mankind from age to age, and animated sometimes the housebreaker, and sometimes the conqueror: but this sophism Macbeth has for ever destroyed by distinguishing true from false fortitude, in a line and a half; of which it may almost be said, that they ought to bestow immortality on the author, though all his other productions had been lost.

> I dare do all that may become a man,
> Who dares do more is none.

This topic, which has been always employed with too much success, is used in this scene with peculiar propriety to a soldier by a woman. Courage is the distinguishing virtue of a soldier, and the reproach of cowardice cannot be borne by any man from a woman, without great impatience.

She then urges the oaths by which he had bound himself to murder Duncan, another art of sophistry by which men have sometimes deluded their consciences, and persuaded themselves that what would be criminal in others, is virtuous in them; this argument Shakspeare, whose plan obliged him to make Macbeth yield, has not confuted, though he might easily have shown that a former obligation could not be vacated by a latter.

NOTE XVII.

> Letting *I dare not*, wait upon *I would*;
> Like the poor cat i' th' adage.

The adage alluded to is, *The cat loves fish but dares not wet her foot*,

> *Catus amat pisces, sed non vult tingere plantas.*

NOTE XVIII.

> Will I with wine and wassel so convince.

To convince, is in Shakspeare to *overpower* or *subdue*, as in this play,

> ——Their malady *convinces*
> The great assay of art.

NOTE XIX.

> ——Who shall bear the guilt
> Of our great *quell*.

Quell is *murder*, *manquellers* being in the old language the term for which *murderers* is now used.

NOTE XX.—Act II.—Scene II.

> Now o'er one half the world
> (1) *Nature seems dead*, and wicked dreams abuse
> The curtain'd sleep; now witchcraft celebrates
> Pale Hecat's offerings: and wither'd murder
> (Alarum'd by his sentinel, the wolf,
> Whose howl 's his watch) thus with his stealthy pace,
> *With* (2) *Tarquin's ravishing sides* tow'rds his design
> Moves like a ghost—Thou sound and firm-set earth
> Hear not my steps which way they walk, for fear
> Thy very stones prate of my where-about,
> *And* (3) *take the present horror from the time*
> *That now suits with it*——

> (1) ——Now o'er one half the world
> Nature seems dead.

That is, *over our hemisphere all action and motion seem to have ceased.* This image, which is, perhaps, the most striking that poetry can produce, has been adopted by Dryden in his "Conquest of Mexico."

> All things are hush'd as nature's self lay dead,
> The mountains seem to nod their drowsy head,
> The little birds in dreams their songs repeat,
> And sleeping flowers beneath the night-dews sweat
> Even lust and envy sleep!

These lines, though so well known, I have transcribed, that the contrast between them and this passage of Shakspeare may be more accurately observed.

Night is described by two great poets, but one describes a night of quiet, the other of perturbation. In the night of Dryden, all the disturbers of the world are laid asleep; in that of Shakspeare, nothing but sorcery, lust, and murder is awake. He that reads Dryden, finds himself lulled with serenity, and disposed to solitude and contemplation. He that peruses Shakspeare, looks round alarmed, and starts to find himself alone. One is the night of a lover, the other that of a murderer.

> (2) ——*Wither'd murder*,
> ——*Thus with his stealthy pace*,
> *With* Tarquin's *ravishing sides tow'rd his design*
> *Moves like a ghost.*——

This was the reading of this passage in all the editions before that of Mr. Pope, who for *sides* inserted in the text *strides*, which Mr. Theobald has tacitly copied from him, though a more proper alteration might perhaps have been made. A *ravishing stride* is an action of violence, impetuosity, and tumult, like that of a savage rushing on his prey; whereas the poet is here attempting to exhibit an image of secrecy and caution, of anxious circumspection and guilty timidity, the *stealthy pace* of a *ravisher* creeping into the chamber of a virgin, and of an assassin approaching the bed of him whom he proposes to murder, without awaking him; these he describes as *moving like ghosts*, whose progression is so different from *strides*, that it has been in all ages represented to be, as Milton expresses it,

> Smooth sliding without step.

This hemistic will afford the true reading of this place, which is, I think, to be corrected thus:

> ——And wither'd murder
> ——Thus wkh his stealthy pace,
> With Tarquin ravishing, slides tow'rd his design,
> Moves like a ghost.

Tarquin is in this place the general name of a ravisher, and the sense is, Now is the time in which every one is asleep, but those who are employed in wickedness, the witch who is sacrificing to Hecate, and the ravisher and the murderer, who, like me, are stealing upon their prey.

When the reading is thus adjusted, he wishes with great propriety, in the following lines, that the earth may not *hear his steps*.

> (3) And take the present horror from the time
> That now suits with it.

I believe every one that has attentively read this dreadful soliloquy is disappointed at the conclusion, which, if not wholly unintelligible, is at least obscure, nor can be explained into any sense worthy of the author. I shall therefore propose a slight alteration.

——Thou sound and firm-set earth,
Hear not my steps: which way they walk, for fear
Thy very stones prate of my where-about,
And *talk*—the present horror of the time!——
That now suits with it——

Macbeth has, in the foregoing lines, disturbed his imagination by enumerating all the terrors of the night; at length he is wrought up to a degree of frenzy, that makes him afraid of some supernatural discovery of his design, and calls out to the stones not to betray him, not to declare where he walks, nor *to talk*.—As he is going to say of what, he discovers the absurdity of his suspicion, and pauses, but is again overwhelmed by his guilt, and concludes that such are the horrors of the present night, that the stones may be expected to cry out against him.

That now suits with it.

He observes in a subsequent passage, that on such occasions *stones have been known to move*. It is now a very just and strong picture of a man about to commit a deliberate murder, under the strongest convictions of the wickedness of his design.

NOTE XXI.——Scene IV.

Lenox. The night has been unruly; where we lay
Our chimneys were blown down. And, as they say,
Lamentings heard i' th' air, strange screams of death,
And prophesying with accents terrible
Of dire combustions, and confused events,
New-hatch'd to the woful time.
The obscure bird clamour'd the live-long night,
Some say the earth was fev'rous and did shake.

These lines I think should be rather regulated thus:

—Prophesying with accents terrible,
Of dire combustions and confused events,
New-hatch'd to the woful time, the obscure bird
Clamour'd the live-long night. Some say the earth
Was fev'rous and did shake.

A *prophecy* of an *event new-hatch'd*, seems to be a *prophecy* of an *event past*. The term *new-hatch'd* is properly applicable to a *bird*, and that birds of ill omen should be *new-hatch'd to the woful time*, is very consistent with the rest of the prodigies here mentioned, and with the universal disorder into which nature is described as thrown by the perpetration of this horrid murder.

NOTE XXII.

——Up! up! and see
The great doom's image, Malcolm, Banquo,
As from your graves rise up.——

The second line might have been so easily completed, that it cannot be supposed to have been left imperfect by the author, who probably wrote,

——Malcolm! Banquo! rise!
As from your graves rise up.——

Many other emendations of the same kind might be made, without any greater deviation from the printed copies than is found in each of them from the rest.

NOTE XXIII.

Macbeth.——Here lay Duncan,
His silver skin laced with his golden blood,
And his gash'd stabs look'd like a breach in nature,
For ruin's wasteful entrance: there the murtherers
Steep'd in the colours of their trade, their daggers
Unmannerly breech'd with gore.——

An *unmannerly dagger*, and a *dagger breech'd*, or as in some editions, *breach'd with gore*, are expressions not easily to be understood, nor can it be imagined that Shakspeare would reproach the murderer of his king only with *want of manners*. There are undoubtedly two faults in this passage, which I have endavoured to take away by reading

——*Daggers*
Unmanly drench'd with gore.——

I saw drench'd *with the king's blood the fatal daggers, not only instruments of murder, but evidences of cowardice.*

Each of these words might easily be confounded with that which I have substituted for it by a hand not exact, a casual blot, or a negligent inspection.

Mr. Pope has endeavoured to improve one of these lines by substituting *goary blood* for *golden blood*, but it may easily be admitted, that he who could on such an occasion talk of *lacing the silver skin*, would *lace it* with *golden blood*. No amendment can be made to this line, of which every word is equally faulty, but by a general blot.

It is not improbable, that Shakspeake put these forced and unnatural metaphors into the mouth of Macbeth, as a mark of artifice and dissimulation, to show the difference between the studied language of hypocrisy, and the natural outcries of sudden passion. This whole speech, considered in this light, is a remarkable instance of judgment, as it consists entirely of antitheses and metaphors.

NOTE XXIV.——Act III. Scene II.

Macbeth.——Our fears in Banquo
Stick deep, and in his royalty of nature
Reigns that which would be fear'd. 'Tis much he dares,
And to that dauntless temper of his mind,
He hath a wisdom that doth guide his valour
To act in safety. There is none but he,
Whose being I do fear; and under him
My genius is rebuk'd; (1) *as it is said,*
Anthony's was by Cæsar. He chid the sisters,
When first they put the name of king upon me,
And bade them speak to him; then prophet-like,
They hail'd him father to a line of kings;
Upon my head they plac'd a fruitless crown,
And put a barren sceptre in my gripe
Thence to be wrench'd with an unlineal hand,
No son of mine succeeding. If 'tis so,
For Banquo's issue have I 'fil'd my mind,
For them the gracious Duncan have I murder'd,
Put rancours in the vessel of my peace
Only for them, and mine eternal jewel
Given to the (2) common enemy of man,
To make them kings,—the seed of Banquo kings.
Rather than so, come fate into the list,
(3) And champion me to th' utterance——

(1)——As it is said,
Anthony's was by Cæsar.

Though I would not often assume the critic's privilege, of being confident where certainty cannot be obtained, nor indulge myself too far in departing from the established reading; yet I cannot but propose the rejection of this passage, which I believe was an insertion of some player, that, having so much learning as to discover to what Shakspeare alluded, was not willing that his audience should be less knowing than himself, and has therefore weakened the author's sense by the intrusion of a remote and useless image into a speech bursting from a man wholly possessed with his own present condition, and therefore not at leisure to explain his own allusions to himself. If these words are taken away, by which not only the thought but the numbers are injured, the lines of Shakspeare close together without any traces of a breach.

My genius is rebuk'd. He chid the sisters.

(2)——The common enemy of man.

It is always an entertainment to an inquisitive reader, to trace a sentiment to its original source, and therefore, though the term *enemy of man* applied to the devil is in itself natural and obvious, yet some may be pleased with being informed, that Shakspeare probably borrowed it from the first lines of the "Destruction of Troy," a book which he is known to have read.

That this remark may not appear too trivial, I shall take occasion from it to point out a beautiful passage of Milton, evidently copied from a book of no greater authority: in describing the gates of hell, book ii. v. 879, he says

——On a sudden open fly
With impetuous recoil and jarring sound,
Th' infernal doors, and on their hinges grate
Harsh thunder.

In the history of "Don Bellianis," when one of the knights approaches, as I remember, the castle of Brandezar, the gates are said to open *grating harsh thunder upon their brazen hinges.*

(3) Come fate into the list,
And champion me to th' utterance.

This passage will be best explained by translating it into the language from whence the only word of difficulty in it is borrowed. *Que la destin e se rende en lice, et qu'elle me donne un defi* a l'outrance. A challenge or a combat *a l'outrance, to extremity*, was a fixed term in the law of arms, used when the combatants engaged with an *odium internecinum, an intention to destroy each other*, in opposition to trials of skill at festivals, or on other occasions, where the contest was only for reputation or a prize. The sense therefore is, *Let fate that has fore-doomed the exaltation of the sons of Banquo, enter the lists against me, with the utmost animosity, in defence of its own decrees, which I will endeavour to invalidate, whatever be the danger.*

NOTE XXV.

Macbeth. Ay, in the catalogue, ye go for men,
As hounds and greyhounds, mongrels, spaniels, curs,
Shoughs, water-rugs, and demi-wolves are clept
All by the name of dogs.

Though this is not the most sparkling passage in the play, and though the name of a dog is of no great importance, yet it may not be improper to remark, that there is no such species of dogs as *shoughs* mentioned by Caius *de Canibus Britannicis*, or any other writer that has fallen into my hands, nor is the word to be found in any dictionary which I have examined. I therefore imagined that it is falsely printed for *slouths*, a kind of slow hound bred in the southern parts of England, but was informed by a lady, that it is more probably used, either by mistake, or according to the orthography of that time, for *shocks.*

NOTE XXVI.

Macbeth.——In this hour at most,
I will advise you where to plant yourselves,
Acquaint you with the perfect spy o' th' time,
The moment on 't, for 't must be done to night,
And something from the palace:——

What is meant by *the spy of the time*, it will be found difficult to explain; and therefore sense will be cheaply gained by a slight alteration.—Macbeth is assuring the assassins that they shall not want directions to find Banquo, and therefore says,

I will——
Acquaint you with a perfect spy o' *th' time*

Accordingly a third murderer joins them afterwards at the place of action.

Perfect is *well instructed*, or *well informed*, as in this play.

Though in your state of honour I am *perfect.*

Though I am well acquainted *with your quality and rank.*

NOTE XXVII.——Scene IV.

2d Murderer. He needs not to mistrust, since he delivers
Our offices and what we have to do,
To the direction just.

Mr. Theobald has endeavoured unsuccessfully to amend this passage, in which nothing is faulty but the punctuation. The meaning of this abrupt dialogue is this: The *perfect spy*, mentioned by Macbeth in the foregoing scene, has, before they enter upon the stage, given them the directions which were promised at the time of their agreement; and therefore one of the murderers observes that since *he has given them such exact information, he needs not doubt of their performance.* Then, by way of exhortation to his associates, he cries out,

—— To the direction just.

Now nothing remains but that we conform exactly to Macbeth's directions.

NOTE XXVIII.——Scene V.

Macbeth. You know your own degree, sit down:
At first and last the hearty welcome.

As this passage stands, not only the numbers are very imperfect, but the sense, if any can be found, weak and contemptible. The numbers will be improved by reading.

——— Sit down at first,
And last a hearty welcome

But for *last*, should then be written *next.* I believe the true reading is,

You know your own degree, sit down——To first
And last the hearty welcome.

All of whatever degree, from the highest to the lowest, may be assured that their visit is well received.

NOTE XXIX.

Macbeth. There's blood upon thy face.
[*To the murderer aside at the door.*
Murderer. 'Tis Banquo's then.
Macbeth. 'Tis better *thee without, than he within.*

The sense apparently requires that this passage should be read thus:

'Tis better *thee* without, than *him* within.

That is, *I am more pleased that the blood of Banquo should be on thy face, than in his body.*

NOTE XXX.

Lady Macbeth. Proper stuff!
This is the very painting of your fear:
[*Aside to Macbeth*
This is the air-drawn dagger which you said
Led you to Duncan. Oh, these flaws and starts
Impostures to true fear, would well become
A woman's story at a winter's fire,
Authorised by her grandam. Shame itself!
Why do you make such faces? When all's done
You look but on a stool.

As *starts* can neither with propriety nor sense be called *impostures to true fear*, something else was undoubtedly intended by the author, who perhaps wrote,

——These flaws and starts,
Impostures true to fear, would well become
A woman's story——

These symptoms of terror and amazement might better become *impostures true* only *to fear, might become a coward at the recital of such falsehoods as no man could credit, whose understanding was not weakened by his terrors; tales, told by a woman over a fire on the authority of her grandam*.

NOTE XXXI.

Macbeth.——Love and health to all!
Then I 'll sit down: give me some wine, fill full
I drink to the general joy of the whole table,
And to our dear friend Banquo whom we miss,
Would he were here! to all, and him, we thirst,
And all to all.——

Though this passage is, as it now stands, capable of more meanings than one, none of them are very satisfactory; and therefore I am inclined to read it thus:

——To all, and him, we thirst,
And hail to all.

Macbeth, being about to salute his company with a bumper, declares that he includes Banquo, though absent, in this act of kindness, and wishes *health* to all. *Hail* or *heil* for *health* was in such continual use among the good-fellows of ancient times, that a drinker was called a *was-heiler*, or a *wisher of health*, and the liquor was termed *was-heil*, because *health* was so often *wished* over it. Thus in the lines of Hanvil the Monk,

Jamque vagante scypho, discincto gutture was-heil
Ingeminant was-heil; *labor est plus perdere vini*
Quum sitis.—

These words were afterwards corrupted into *wassail* and *wassailer*.

NOTE XXXII.

Macbeth.——Can such things be
And overcome us like a summer's cloud
Without our special wonder? You make me strange
Even to the disposition that I *owe*,
When now I think you can behold such sights,
And keep the natural ruby of your cheek,
When mine is blanched with fear.

This passage, as it now stands, is unintelligible, but may be restored to sense by a very slight alteration.

——You make me strange
Even to the disposition that I *know*.

Though I had before seen many instances of your courage, yet it now appears in a degree altogether new. *So that my long acquaintance with your* disposition *does not hinder me from that astonishment which* novelty *produces.*

NOTE XXXIII.

It will have blood, they say blood will have blood,
Stones have been known to move, and trees to speak,
Augurs, that understood relations, have
By magpies, and by choughs, and rooks brought forth
The secret'st man of blood.——

In this passage the first line loses much of its force by the present punctuation. Macbeth having considered the prodigy which has just appeared, infers justly from it, that the death of Duncan cannot pass unpunished,

It will have blood.——

Then after a short pause, declares it as the general observation of mankind, that murderers cannot escape.

——*They say, blood will have blood.*

Murderers when they have practised all human means of security, are detected by supernatural directions.

Augurs, that understand relations, &c.

By the word *relation*, is understood the *connexion* of effects with causes; to *understand relations* as *an augur*, is to know how those things *relate to* each other which have no visible combination or dependence.

NOTE XXXIV.—Scene VII.

Enter Lenox and another Lord.

As this tragedy, like the rest of Shakspeare's, is perhaps overstocked with personages, it is not easy to assign a reason why a nameless character should be introduced here, since nothing is said that might not with equal propriety have been put into the mouth of any other disaffected man. I believe, therefore, that in the original copy, it was written with a very common form of contraction, *Lenox and An.* for which the transcriber, instead of *Lenox and Angus*, set down *Lenox and another Lord*. The author had indeed been more indebted to the transcriber's fidelity and diligence had he committed no errors of greater importance.

NOTE XXXV.—Act IV. Scene I.

As this is the chief scene of enchantment in the play, it is proper in this place to observe, with how much judgment Shakspeare has selected all the circumstances of his infernal ceremonies, and how exactly he has conformed to common opinions and traditions.

Thrice the brinded cat hath mew'd.

The usual form in which familiar spirits are reported to converse with witches, is that of a cat. A witch who was tried about half a century before the time of Shakspeare, had a cat named *Rutterkin*, as the spirit of one of those witches was *Grimalkin;* and when any mischief was to be done, she used to bid *Rutterkin go and fly;* but once when she would have sent *Rutterkin* to torment a daughter of the Countess of Rutland, instead of *going* or *flying*, he only cried *mew*, from which she discovered that the lady was out of his power, the power of witches being not universal, but limited, as Shakspeare has taken care to inculcate.

Though his bark cannot be lost,
Yet it shall be tempest tost.

The common afflictions which the malice of witches produced were melancholy, fits, and loss of flesh, which are threatened by one of Shakspeare's witches.

Weary sev'n nights nine times nine
Shall he dwindle, peak, and pine.

It was likewise their practice to destroy the cattle of their neighbours, and the farmers have to this day many ceremonies to secure their cows and other cattle from witchcraft; but they seem to have been most suspected of malice against swine. Shakspeare has accordingly made one of his witches declare that she has been *killing*

swine; and Dr. Harsenet observes, that about that time "a sow could not be ill of the measles, nor a girl of the sullens, but some old woman was charged with witchcraft."

Toad, that under the cold stone
Days and nights has forty-one
Swelter'd venom sleeping got,
Boil thou first i' the charmed pot

Toads have likewise long lain under the reproach of being by some means necessary to witchcraft, for which reason Shakspeare, in the first scene of this play, calls one of the spirits *padocke* or *toad*, and now takes care to put a toad first into the pot. When Vaninus was seized at Thoulouse, there was found at his lodgings *ingens bufo vitro inclusus, a great toad shut in a vial*, upon which those that prosecuted him *veneficium exprobrabant, charged him*, I suppose, *with witchcraft*.

Fillet of a fenny snake
In the cauldron boil and bake;
Eye of newt, and toe of frog;—
For a charm, &c.

The propriety of these ingredients may be known by consulting the books *de Viribus Animalium* and *de Mirabilibus Mundi*, ascribed to Albertus Magnus, in which the reader, who has time and credulity, may discover very wonderful secrets.

Finger of birth-strangled babe,
Ditch-deliver'd by a drab;—

It has been already mentioned in the law against witches, that they are supposed to take up dead bodies to use in enchantments, which was confessed by the woman whom King James examined, and who had of a dead body, that was divided in one of their assemblies, two fingers for her share. It is observable, that Shakspeare, on this great occasion, which involves the fate of a king, multiplies all the circumstances of horror. The babe whose finger is used, must be strangled in its birth; the grease must not only be human, but must have dropped from a gibbet, the gibbet of a murderer: and even the sow whose blood is used, must have offended nature by devouring her own farrow. These are touches of judgment and genius.

And now about the cauldron sing—

Blue spirits and white,
Black spirits and grey,
Mingle, mingle, mingle,
You that mingle may.

And in a former part,

Weird sisters hand in hand——
Thus do go about, about,
Thrice to mine, and thrice to thine,
And thrice again to make up nine.

These two passages I have brought together, because they both seem subject to the objection of too much levity for the solemnity of enchantment, and may both be shown, by one quotation from Camden's account of Ireland, to be founded upon a practice really observed by the uncivilized natives of that country. "When any one gets a fall," says the informer of Camden, "he starts up, and *turning three times to the right*, digs a hole in the earth; for they imagine that there is a spirit in the ground; and if he falls sick in two or three days, they send one of their women that is skilled in that way to the place, where she says, I call thee from the east, west, north, and south, from the groves, the woods, the rivers, and the fens, from the *fairies, red, black, white*." There was likewise a book written before the time of Shakspeare, describing, amongst other properties, the *colours* of spirits.

Many other circumstances might be particularized, in which Shakspeare has shown his judgment and his knowledge.

NOTE XXXVI.—Scene II.

Macbeth. Thou art too like the spirit of Banquo. down,
Thy crown does (1) sear my eye-balls, and thy (2) *hair*,
Thou other gold-bound brow, is like the first,
A third is like the former.——

(1) The expression of Macbeth, that the *crown sears his* eye-balls, is taken from the method formerly practised of destroying the sight of captives or competitors, by holding a burning bason before the eye, which dried up its humidity.

(2) As Macbeth expected to see a train of kings, and was only inquiring from what race they would proceed, he could not be surprised that the *hair* of the second was *bound with gold* like that of the first; he was offended only that the second resembled the first, as the first resembled Banquo, and therefore said,

——And thy *air*,
The other gold-bound brow, is like the first.

NOTE XXXVII.

I will—give to the edge o' th' sword
His wife, his babes, and all unfortunate souls
That *trace him in his line*—no boasting like a fool
This deed I'll do before my purpose cool.

Both the sense and measure of the third line, which as it rhymes, ought, according to the practice of this author, to be regular, are at present injured by two superfluous syllables, which may easily be removed by reading,

——souls
That trace his line—no boasting like a fool.

NOTE XXXVIII.

Rosse. Dearest cousin,
I pray you school yourself; but for your husband,
He 's noble, wise, judicious, and best knows
The fits o' th' time, I dare not speak much farther,
But cruel are the times when we are traitors,
And do not know 't ourselves: when we (1) *hold rumour*
From what we fear, yet know not what we fear,
But float upon a wild and violent sea
Each way, and (2) *move*. I'll take my leave of you;
Shall not be long but I'll be here again:
Things at the worst will cease, or else climb upwards
To what they were before: my pretty cousin,
Blessing upon you.

(1)——When we hold rumour
From what we fear, yet know not what we fear.

The present reading seems to afford no sense; and therefore some critical experiments may be properly tried upon it, though, the verses being without any connexion, there is room for suspicion, that some intermediate lines are lost, and that the passage is therefore irretrievable. If it be supposed that the fault arises only from the corruption of some words, and that the traces of the true reading are still to be found, the passage may be changed thus:

——When we *bode ruin*
From what we fear, yet know not what we fear.

Or in a sense very applicable to the occasion of the conference,

——When the *bold running*
From what they fear, yet know not what they fear.

(2) But float upon a wild and violent sea
Each way, and move.

That he who *floats* upon a *rough sea* must move, is evident, too evident for Shakspeare so emphatically to assert. The line therefore is to be written thus:

Each way, and move—I'll take my leave of you.

Rosse is about to proceed, but finding himself overpowered by his tenderness, breaks off abruptly, for which he makes a short apology and retires.

NOTE XXXIX.—Scene IV.

Malcolm. Let us seek out some desolate shade, and there
Weep our sad bosoms empty.
Macduff. Let us rather
Hold fast the mortal sword: and like good men,
Bestride our *downfal birthdoom:* each new morn,
New widows howl, new orphans cry, new sorrows
Strike heaven on the face, that it resounds
As if it felt with Scotland, and yell'd out
Like syllables of dolour.

He who can discover what is meant by him that earnestly exhorts him to *bestride* his *downfal birthdoom*, is at liberty to adhere to the present text; but those who are willing to confess that such counsel would to them be unintelligible, must endeavour to discover some reading less obscure. It is probable that Shakspeare wrote,

—— Like good men
Bestride our *downfaln birthdom.*——

The allusion is to a man from whom something valuable is about to be taken by violence, and who, that he may defend it without encumbrance, lays it on the ground and stands over it with his weapon in his hand. Our birthdom, or birthright, says he, lies on the ground, let us, like men who are to fight for what is dearest to them, not abandon it, but stand over it and defend it. This is a strong picture of obstinate resolution.

Birthdom for *birthright*, is formed by the same analogy with *masterdom* in this play, signifying the *privileges* or *rights* of a *master*.

Perhaps it might be *birth-dame* for *mother;* let us stand over our mother that lies bleeding on the ground.

NOTE XL.

Malcolm. Now we'll together, and the *chance of goodness*
Be like our warranted quarrel.

The *chance of goodness*, as it is commonly read, conveys no sense. If there be not some more important error in the passage, it should at least be pointed thus:

—— And the chance, of goodness,
Be like our warranted quarrel.

That is, May the event be, of the goodness of heaven, [*pro justicia divina,*] answerable to the cause.

But I am inclined to believe that Shakspeare wrote,

—— And the chance, O goodness,
Be like our warranted quarrel.

This some of his transcribers wrote with a small *o*, which another imagined to mean *of*.—If we adopt this reading, the sense will be, *and O thou sovereign goodness to whom we now appeal, may our fortune answer to our cause.*

NOTE XLI.—Act V. Scene III.

Macbeth. Bring me no more reports, let them fly all,
'Till Birnam wood remove to Dunsinane,
I cannot taint with fear. What 's the boy Malcolm?
Was he not born of woman?
—— Fly false Thanes,
And mingle with the English epicures.

In the first line of this speech, the proper pauses are not observed in the present editions.

Bring me no more reports—let them fly all

Tell me not any more of desertions—Let all my subjects leave me—I am safe till, &c.

The reproach of epicurism, on which Mr. Theobald has bestowed a note, is nothing more than a natural invective uttered by an inhabitant of a barren country, against those who have more opportunities of luxury.

NOTE XLII.

Macbeth. I have lived long enough: my *way* of life
Is fallen into the sear, the yellow leaf.

As there is no relation between the *way of life*, and *fallen into the sear*, I am inclined to think, that the *W* is only an *M* inverted, and that it was originally written, My *May* of life.

I am now passed from the spring to the autumn of my days, but I am without those comforts that should succeed the sprightliness of bloom, and support me in this melancholy season.

NOTE XLIII.—Scene IV.

Malcolm. 'Tis his main hope:
For where there is *advantage to be given*,
Both more or less have given him the revolt,
And none serve with him but constrained things,
Whose hearts are absent too.

The impropriety of the expression *advantage to be given*, instead of *advantage given*, and the disagreeable repetition of the word *given* in the next line incline me to read,

—— Where there is *a vantage* to be *gone*,
Both more and less have given him the revolt.

Advantage or *vantage* in the time of Shakspeare, signified *opportunity*.

More and less is the same with *greater and less*. So in the interpolated Mandeville, a book of that age, there is a chapter of *India the more and the less*.

NOTE XLIV.—Scene V.

Macbeth.——Wherefore was that cry?
Seyton. The queen is dead.
Macbeth. She should (1) have died hereafter;
There would have been a time for such a *word*.
To-morrow, and to-morrow, and to-morrow,
Creeps in this petty pace from day to day,
To the last syllable of (2) recorded time;
And all our yesterdays have lighted fools
The way to dusty death. Out, out, brief candle!
Life 's but a walking shadow.——

(1) She should have died hereafter,
There would have been a time for such a *word*.

This passage has very justly been suspected of being corrupt. It is not apparent for what *word* there would have been a *time;* and that there would or would not be a *time* for any *word*, seems not a consideration of importance sufficient to transport Macbeth into the following exclamation. I read therefore,

She should have died hereafter,
There would have been a time for—such a *world* —
To-morrow, &c.

It is a broken speech, in which only part of the thought is expressed, and may be para

phrased thus: *The queen is dead.* Macbeth. *Her death should have been deferred to some more peaceful hour; had she lived longer,* there would at length have been a time for *the honours due to her as a queen, and that respect which I owe her for her fidelity and love. Such is the* world—*such is the condition of human life, that we always think* to-morrow *will be happier than to-day; but to-morrow and to-morrow steals over us unenjoyed and unregarded, and we still linger in the same expectation to the moment appointed for our end. All these days, which have thus passed away, have sent multitudes of fools to the grave who were engrossed by the same dream of future felicity, and, when life was departing from them, were like me reckoning on to-morrow.*

(2) To the last syllable of recorded time.

Recorded time seems to signify the time fixed in the decrees of heaven for the period of life.—The *records* of *futurity* is indeed no accurate expression, but as we only know transactions past or present, the language of men affords no term for the volumes of prescience, in which future events may be supposed to be written.

NOTE XLV.

Macbeth. If thou speak'st false,
Upon the next tree shalt thou hang alive,
Till famine cling thee: if thy speech be sooth,
I care not if thou dost for me as much——
I *pull* in resolution, and begin
To doubt th' equivocation of the fiend,
That lies like truth. "Fear not till Birnam wood
Do come to Dunsinane," and now a wood
Comes tow'rd Dunsinane.
I *pull* in resolution——

Though this is the reading of all the editions, yet as it is a phrase without either example, elegance, or propriety, it is surely better to read,

I *pall* in resolution——

I languish in my constancy, my confidence begins to forsake me. It is scarcely necessary to observe how easily *pall* might be changed into *pull* by a negligent writer, or mistaken for it by an unskilful printer.

NOTE XLVI.—Scene VIII.

Seyward. Had I as many sons as I have hairs,
I would not wish them to a fairer death:
And so his knell is knoll'd.

This incident is thus related from Henry of Huntingdon by Camden in his "Remains," from which our author probably copied it.

When Seyward, the martial Earl of Northumberland, understood that his son, whom he had sent in service against the Scotchmen, was slain, he demanded whether his wound were in the fore part or hinder part of his body. When it was answered in the fore part, he replied, "I am right glad; neither wish I any other death to me or mine."

After the foregoing pages were printed, the late edition of Shakspeare, ascribed to Sir Thomas Hanmer, fell into my hands; and it was therefore convenient for me to delay the publication of my remarks till I had examined whether they were not anticipated by similar observations, or precluded by better. I therefore read over this tragedy, but found that the editor's apprehension is of a cast so different from mine, that he appears to find no difficulty in most of those passages which I have represented as unintelligible, and has therefore passed smoothly over them, without any attempt to alter or explain them.

Some of the lines with which I had been perplexed, have been indeed so fortunate as to attract his regard; and it is not without all the satisfaction which it is usual to express on such occasions, that I find an entire agreement between us in substituting [see Note II.] *quarrel* for *quarry*, and in explaining the adage of the cat, [Note XVII.] But this pleasure is, like most others, known only to be regretted; for I have the unhappiness to find no such conformity with regard to any other passage.

The line which I have endeavoured to amend, Note XI. is likewise attempted by the new editor, and is perhaps the only passage in the play in which he has not submissively admitted the emendations of foregoing critics. Instead of the common reading,

—— Doing every thing
Safe towards your love and honour,

he has published,

—— Doing every thing
Shap'd towards your love and honour

This alteration, which like all the rest attempted by him, the reader is expected to admit, without any reason alleged in its defence, is, in my opinion, more plausible than that of Mr. Theobald: whether it is right, I am not to determine.

In the passage which I have altered in Note XL. an emendation is likewise attempted in the late edition, where, for

——And the chance *of* goodness
Be like our warranted quarrel,

is substituted—And the chance *in* goodness—whether with more or less elegance, dignity, and propriety, than the reading which I have offered, I must again decline the province of deciding.

Most of the other emendations which he has endeavoured, whether with good or bad fortune, are too trivial to deserve mention. For surely the weapons of criticism ought not to be blunted against an editor, who can imagine that he is restoring poetry, while he is amusing himself with alterations like these:

For——*This is the serjeant*
Who like a good and hardy soldier fought,

——This is the serjeant, who
Like a *right* good and hardy soldier fought.

For——Dismay'd not this
Our captains Macbeth and Banquo?—Yes.

——Dismay'd not this
Our captains *brave* Macbeth and Banquo?—Yes.

Such harmless industry may, surely, be forgiven, if it cannot be praised: may he therefore never want a monosyllable, who can use it with such wonderful dexterity.

Rumpatur quisquis rumpitur invidia!

The rest of this edition I have not read, but, from the little that I have seen, think it not dangerous to declare that, in my opinion, its pomp recommends it more than its accuracy. There is no distinction made between the ancient reading, and the innovations of the editor; there is no reason given for any of the alterations which are made; the emendations of former

critics are adopted without any acknowledgment, and few of the difficulties are removed which have hitherto embarrassed the readers of Shakspeare.

I would not however be thought to insult the editor, nor to censure him with too much petulance, for having failed in little things, of whom I have been told, that he excels in greater. But I may without indecency observe, that no man should attempt to teach others what he has never learned himself; and that those who, like Themistocles, have studied the arts of policy, and can teach a small state how to grow great, should, like him, disdain to labour in trifles, and consider petty accomplishments as below their ambition.

PROPOSALS

FOR

PRINTING THE DRAMATIC WORKS OF WILLIAM SHAKSPEARE.

PRINTED IN THE YEAR 1756.

When the works of Shakspeare are, after so many editions, again offered to the public, it will doubtless be inquired, why Shakspeare stands in more need of critical assistance than any other of the English writers, and what are the deficiencies of the late attempts, which another editor may hope to supply.

The business of him that republishes an ancient book is to correct what is corrupt, and to explain what is obscure. To have a text corrupt in many places, and in many doubtful, is, among the authors that have written since the use of types, almost peculiar to Shakspeare. Most writers, by publishing their own works, prevent all various readings, and preclude all conjectural criticism. Books indeed are sometimes published after the death of him who produced them; but they are better secured from corruption than these unfortunate compositions. They subsist in a single copy written or revised by the author; and the faults of the printed volume can be only faults of one descent.

But of the works of Shakspeare the condition has been far different: he sold them, not to be printed, but to be played. They were immediately copied for the actors, and multiplied by transcript after transcript, vitiated by the blunders of the penman, or changed by the affectation of the player; perhaps enlarged to introduce a jest, or mutilated to shorten the representation; and printed at last without the concurrence of the author, without the consent of the proprietor, from compilations made by chance or by stealth out of the separate parts written for the theatre; and thus thrust into the world surreptitiously and hastily, they suffered another deprivation from the ignorance and negligence of the printers, as every man who knows the state of the press in that age will readily conceive.

It is not easy for invention to bring together so many causes concurring to vitiate the text. No other author ever gave up his works to fortune and time with so little care; no books could be left in hands so likely to injure them, as plays frequently acted, yet continued in manuscript: no other transcribers were likely to be so little qualified for their task as those who copied for the stage, at a time when the lower ranks of the people were universally illiterate: no other editions were made from fragments so minutely broken, and so fortuitously re-united; and in no other age was the art of printing in such unskilful hands.

With the causes of corruption that make the revisal of Shakspeare's dramatic pieces necessary, may be enumerated the causes of obscurity, which may be partly imputed to his age, and partly to himself.

When a writer outlives his contemporaries, and remains almost the only unforgotten name of a distant time, he is necessarily obscure. Every age has its modes of speech, and its cast of thought; which, though easily explained when there are many books to be compared with each other, becomes sometimes unintelligible, and always difficult, when there are no parallel passages that may conduce to their illustration. Shakspeare is the first considerable author of sublime or familiar dialogue in our language. Of the books which he read, and from which he formed his style, some perhaps have perished, and the rest are neglected. His imitations are therefore unnoted, his allusions are undiscovered, and many beauties, both of pleasantry and greatness, are lost with the objects to which they were united, as the figures vanish when the canvass has decayed.

It is the great excellence of Shakspeare, that he drew his scenes from nature, and from life. He copied the manners of the world then passing before him, and has more allusions than other poets to the traditions and superstition of the vulgar; which must therefore be traced before he can be understood.

He wrote at a time when our poetical language was yet unformed, when the meaning of

our phrases was yet in fluctuation, when words were adopted at pleasure from the neighbouring languages, and while the Saxon was still visibly mingled in our diction. The reader is therefore embarrassed at once with dead and with foreign languages, with obsoleteness and innovation. In that age, as in all others, fashion produced phraseology, which succeeding fashion swept away before its meaning was generally known, or sufficiently authorized: and in that age, above all others, experiments were made upon our language, which distorted its combinations, and disturbed its uniformity.

If Shakspeare has difficulties above other writers, it is to be imputed to the nature of his work, which required the use of the common colloquial language, and consequently admitted many phrases allusive, elliptical, and proverbial, such as we speak and hear every hour without observing them: and of which, being now familiar, we do not suspect that they can ever grow uncouth, or that, being now obvious, they can ever seem remote.

These are the principal causes of the obscurity of Shakspeare; to which might be added the fulness of idea, which might sometimes load his words with more sentiment than they could conveniently convey, and that rapidity of imagination which might hurry him to a second thought before he had fully explained the first. But my opinion is, that very few of his lines were difficult to his audience, and that he used such expressions as were then common, though the paucity of contemporary writers makes them now seem peculiar.

Authors are often praised for improvement, or blamed for innovation, with very little justice, by those who read few other books of the same age. Addison himself has been so unsuccessful in enumerating the words with which Milton has enriched our language, as perhaps not to have named one of which Milton was the author; and Bentley has yet more unhappily praised him as the introducer of those elisions into English poetry, which had been used from the first essays of versification among us, and which Milton was indeed the last that practised.

Another impediment, not the least vexatious to the commentator, is the exactness with which Shakspeare followed his authors. Instead of dilating his thoughts into generalities, and expressing incidents with poetical latitude, he often combines circumstances unnecessary to his main design, only because he happened to find them together. Such passages can be illustrated only by him who has read the same story in the very book which Shakspeare consulted.

He that undertakes an edition of Shakspeare, has all these difficulties to encounter, and all these obstructions to remove.

The corruptions of the text will be corrected by a careful collation of the oldest copies, by which it is hoped that many restorations may yet be made: at least it will be necessary to collect and note the variation as materials for future critics; for it very often happens that a wrong reading has affinity to the right.

In this part all the present editions are apparently and intentionally defective. The critics did not so much as wish to facilitate the labour of those that followed them. The same books are still to be compared; the work that has been done, is to be done again; and no single edition will supply the reader with a text on which he can rely as the best copy of the works of Shakspeare.

The edition now proposed will at least have this advantage over others. It will exhibit all the observable varieties of all the copies that can be found; that if the reader is not satisfied with the editor's determination, he may have the means of choosing better for himself.

Where all the books are evidently vitiated, and collation can give no assistance, then begins the task of critical sagacity: and some changes may well be admitted in a text never settled by the author, and so long exposed to caprice and ignorance. But nothing shall be imposed, as in the Oxford edition, without notice of the alteration; nor shall conjecture be wantonly or unnecessarily indulged.

It has been long found, that very specious emendations do not equally strike all minds with conviction, nor even the same mind at different times; and therefore, though perhaps many alterations may be proposed as eligible, very few will be obtruded as certain. In a language so ungrammatical as the English, and so licentious as that of Shakspeare, emendatory criticism is always hazardous; nor can it be allowed to any man who is not particularly versed in the writings of that age, and particularly studious of his author's diction. There is danger lest peculiarities should be mistaken for corruptions, and passages rejected as unintelligible, which a narrow mind happens not to understand.

All the former critics have been so much employed on the correction of the text, that they have not sufficiently attended to the elucidation of passages obscured by accident or time. The editor will endeavour to read the books which the author read, to trace his knowledge to its source, and compare his copies with their originals. If in this part of his design he hopes to attain any degree of superiority to his predecessors, it must be considered that he has the advantage of their labours; that part of the work being already done, more care is naturally bestowed on the other part; and that to declare the truth, Mr. Rowe and Mr. Pope were very ignorant of the ancient English literature; Dr. Warburton was detained by more important studies; and Mr. Theobald, if fame be just to his memory, considered learning only as an instrument of gain, and made no farther inquiry after his author's meaning, when once he had notes sufficient to embellish his page with the expected decorations.

With regard to obsolete or peculiar diction, the editor may perhaps claim some degree of confidence, having had more motives to consider the whole extent of our language than any other man from its first formation. He hopes that, by comparing the works of Shakspeare with those of writers who lived at the same time, immediately preceded, or immediately followed him, he shall be able to ascertain his ambiguities, disentangle his intricacies, and recover the meaning of words now lost in the darkness of antiquity.

When therefore any obscurity arises from an allusion to some other book, the passage will be quoted. When the diction is entangled, it will

be cleared by a paraphrase or interpretation. When the sense is broken by the suppression of part of the sentiment in pleasantry or passion, the connexion will be supplied. When any forgotten custom is hinted, care will be taken to retrieve and explain it. The meaning assigned to doubtful words will be supported by the authorities of other writers, or by parrallel passages of Shakspeare himself.

The observation of faults and beauties is one of the duties of an annotator, which some of Shakspeare's editors have attempted, and some have neglected. For this part of his task, and for this only, was Mr. Pope eminently and indisputably qualified; nor has Dr. Warburton followed him with less diligence or less success. But I have never observed that mankind was much delighted or improved by their asterisks, commas, or double commas; of which the only effect is, that they preclude the pleasure of judging for ourselves, teach the young and ignorant to decide without principles; defeat curiosity and discernment, by leaving them less to discover; and at last show the opinion of the critic, without the reasons on which it was founded, and without affording any light by which it may be examined.

The editor, though he may less delight his own vanity, will probably please his reader more, by supposing him equally able with himself to judge of beauties and faults, which require no previous acquisition of remote knowledge. A description of the obvious scenes of nature, a representation of general life, a sentiment of reflection or experience, a deduction of conclusive arguments, a forcible eruption of effervescent passion, are to be considered as proportionate to common apprehension, unassisted by critical officiousness; since to convince them, nothing more is requisite than acquaintance with the general state of the world, and those faculties which he must almost bring with him who would read Shakspeare.

But when the beauty arises from some adaptation of the sentiment to customs worn out of use, to opinions not universally prevalent, or to any accidental or minute particularity, which cannot be supplied by common understanding, or common observation, it is the duty of a commentator to lend his assistance.

The notice of beauties and faults thus limited, will make no distinct part of the design, being reducible to the explanation of obscure passages.

The editor does not however intend to preclude himself from the comparison of Shakspeare's sentiments or expression with those of ancient or modern authors, or from the display of any beauty not obvious to the students of poetry; for as he hopes to leave his author better understood, he wishes likewise to procure him more rational approbation.

The former editors have affected to slight their predecessors: but in this edition all that is valuable will be adopted from every commentator, that posterity may consider it as including all the rest, and exhibiting whatever is hitherto known of the great father of the English drama.

PREFACE TO SHAKSPEARE.

PUBLISHED IN THE YEAR 1768.

THAT praises are without reason lavished on the dead, and that the honours due only to excellence are paid to antiquity, is a complaint likely to be always continued by those, who, being able to add nothing to truth, hope for eminence from the heresies of paradox; or those, who, being forced by disappointment upon consolatory expedients, are willing to hope from posterity what the present age refuses, and flatter themselves that the regard, which is yet denied by envy, will be at last bestowed by time.

Antiquity, like every other quality that attracts the notice of mankind, has undoubtedly votaries that reverence it, not from reason, but from prejudice. Some seem to admire indiscriminately, whatever has been long preserved, without considering that time has sometimes cooperated with chance; all perhaps are more willing to honour past than present excellence; and the mind contemplates genius through the shades of age, as the eye surveys the sun through artificial opacity. The great contention of criticism is to find the faults of the moderns, and the beauties of the ancients. While an author is yet living we estimate his powers by his worst performance, and when he is dead, we rate them by his best.

To works, however, of which the excellence is not absolute and definite, but gradual and comparative; to works not raised upon principles demonstrative and scientific, but appealing wholly to observation and experience, no other test can be applied than length of duration and continuance of esteem. What mankind have long possessed, they have often examined and compared; and if they persist to value the possession, it is because frequent comparisons have confirmed opinion in its favour. As among the works of nature no man can properly call a river deep, or a mountain high, without the knowledge of many mountains, and many rivers; so, in the productions of genius, nothing can be styled excellent till it has been compared with other works of the same kind. Demonstration

immediately displays its power, and has nothing to hope or fear from the flux of years; but works tentative and experimental must be estimated by their proportion to the general and collective ability of man, as it is discovered in a long succession of endeavours. Of the first building that was raised, it might be with certainty determined that it was round or square; but whether it was spacious or lofty must have been referred to time. The Pythagorean scale of numbers was at once discovered to be perfect; but the poems of Homer we yet know not to transcend the common limits of human intelligence, but by remarking that nation after nation, and century after century, has been able to do little more than transpose his incidents, new-name his characters, and paraphrase his sentiments.

The reverence due to writings that have long subsisted, arises therefore not from any credulous confidence in the superior wisdom of past ages, or gloomy persuasion of the degeneracy of mankind, but is the consequence of acknowledged and indubitable positions, that what has been longest known has been most considered, and what is most considered is best understood.

The poet, of whose works I have undertaken the revision, may now begin to assume the dignity of an ancient, and claim the privilege of establishing fame and prescriptive veneration. He has long outlived his century, the term commonly fixed as the test of literary merit. Whatever advantages he might once derive from personal allusions, local customs, or temporary opinions, have for many years been lost; and every topic of merriment, or motive of sorrow, which the modes of artificial life afforded him, now only obscure the scenes which they once illuminated. The effects of favour and competition are at an end; the tradition of his friendships and his enmities has perished; his works support no opinion with arguments, nor supply any faction with invectives; they can neither indulge vanity, nor gratify malignity; but are read without any other reason than the desire of pleasure, and are therefore praised only as pleasure is obtained; yet, thus unassisted by interest or passion, they have passed through variations of taste, and changes of manners, and as they devolved from one generation to another, have received new honours at every transmission.

But because human judgment, though it be gradually gaining upon certainty, never becomes infallible; and approbation, though long continued, may yet be only the approbation of prejudice or fashion; it is proper to inquire, by what peculiarities of excellence Shakspeare has gained and kept the favour of his countrymen.

Nothing can please many, and please long, but just representations of general nature. Particular manners can be known to few, and therefore few only can judge how nearly they are copied. The irregular combinations of fanciful invention may delight awhile, by that novelty of which the common satiety of life sends us all in quest; but the pleasures of sudden wonder are soon exhausted, and the mind can only repose on the stability of truth.

Shakspeare is, above all writers, at least above all modern writers, the poet of nature; the poet that holds up to his readers a faithful mirror of manners and of life. His characters are not modified by the customs of particular places, unpractised by the rest of the world; by the peculiarities of studies or professions, which can operate but upon small numbers; or by the accidents of transient fashions or temporary opinions: they are the genuine progeny of common humanity, such as the world will always supply, and observation will always find. His persons act and speak by the influence of those general passions and principles by which all minds are agitated, and the whole system of life is continued in motion. In the writings of other poets a character is too often an individual: in those of Shakspeare it is commonly a species.

It is from this wide extension of design that so much instruction is derived. It is this which fills the plays of Shakspeare with practical axioms and domestic wisdom. It was said of Euripides, that every verse was a precept; and it may be said of Shakspeare, that from his works may be collected a system of civil and economical prudence. Yet his real power is not shown in the splendour of particular passages, but by the progress of his fable, and the tenor of his dialogue; and he that tries to recommend him by select quotations, will succeed like the pedant in Hierocles, who when he offered his house to sale, carried a brick in his pocket as a specimen.

It will not easily be imagined how much Shakspeare excels in accommodating his sentiments to real life, but by comparing him with other authors. It was observed of the ancient schools of declamation, that the more diligently they were frequented, the more was the student disqualified for the world, because he found nothing there which he should ever meet in any other place. The same remark may be applied to every stage but that of Shakspeare. The theatre, when it is under any other direction, is peopled by such characters as were never seen, conversing in a language which was never heard, upon topics which will never arise in the commerce of mankind. But the dialogue of this author is often so evidently determined by the incident which produces it, and is pursued with so much ease and simplicity, that it seems scarcely to claim the merit of fiction, but to have been gleaned by diligent selection out of common conversation, and common occurrences.

Upon every other stage the universal agent is love, by whose power all good and evil is distributed, and every action quickened or retarded. To bring a lover, a lady, and a rival into the fable; to entangle them in contradictory obligations, perplex them with oppositions of interest, and harass them with violence of desires inconsistent with each other; to make them meet in rapture, and part in agony; to fill their mouths with hyperbolical joy and outrageous sorrow; to distress them as nothing human ever was distressed; to deliver them as nothing human ever was delivered; is the business of a modern dramatist. For this, probability is violated, life is misrepresented, and language is depraved. But love is only one of many passions; and as it has no great influence upon the sum of life, it has little operation in the dramas of a poet, who caught his ideas from the living world, and exhibited only what he saw before him. He knew that any other passion, as it was regular or exorbitant, was a cause of happiness or calamity.

Characters thus ample and general were not easily discriminated and preserved, yet perhaps no poet ever kept his personages more distinct from each other. I will not say with Pope, that every speech may be assigned to the proper speaker, because many speeches there are which have nothing characteristical; but, perhaps, though some may be equally adapted to every person, it will be difficult to find that any can be properly transferred from the present possessor to another claimant. The choice is right, when there is reason for choice.

Other dramatists can only gain attention by hyperbolical or aggravated characters, by fabulous and unexampled excellence or depravity, as the writers of barbarous romances invigorated the reader by a giant and a dwarf; and he that should form his expectations of human affairs from the play or from the tale, would be equally deceived. Shakspeare has no heroes; his scenes are occupied only by men, who act and speak as the reader thinks that he should himself have spoken or acted on the same occasion; even where the agency is supernatural, the dialogue is level with life. Other writers disguise the most natural passions and most frequent incidents; so that he who contemplates them in the book, will not know them in the world; Shakspeare approximates the remote, and familiarizes the wonderful; the event which he represents will not happen, but, if it were possible, its effects would probably be such as he has assigned;* and it may be said, that he has not only shown human nature as it acts in real exigencies, but as it would be found in trials to which it cannot be exposed.

This therefore is the praise of Shakspeare, that his drama is the mirror of life; that he who has mazed his imagination, in following the phantoms which other writers raise up before him, may here be cured of his delirious ecstacies, by reading human sentiments in human language, by scenes from which a hermit may estimate the transactions of the world, and a confessor predict the progress of the passions.

His adherence to general nature has exposed him to the censure of critics, who form their judgments upon narrower principles. Dennis and Rymer think his *Romans* not sufficiently *Roman:* and Voltaire censures his kings as not completely royal. Dennis is offended, that Menenius, a senator of Rome, should play the buffoon: and Voltaire perhaps thinks decency violated when the Danish usurper is represented as a drunkard. But Shakspeare always makes nature predominate over accident; and, if he preserves the essential character, is not very careful of distinctions superinduced and adventitious. His story requires Romans or kings, but he thinks only on men. He knew that Rome, like every other city, had men of all dispositions; and wanting a buffoon, he went into the senate-house for that which the senate-house would certainly have afforded him. He was inclined to show an usurper and a murderer not only odious, but despicable; he therefore added drunkenness to his other qualities, knowing that kings love wine like other men, and that wine exerts its natural power upon kings. These are the petty cavils of petty minds; a poet overlooks the casual distinction of country and condition, as a painter, satisfied with the figure, neglects the drapery.

The censure which he has incurred by mixing comic and tragic scenes, as it extends to all his works, deserves more consideration. Let the fact be first stated, and then examined.

Shakspeare's plays are not in the rigorous and critical sense either tragedies or comedies, but compositions of a distinct kind; exhibiting the real state of sublunary nature, which partakes of good and evil, joy and sorrow, mingled with endless variety of proportion and innumerable modes of combination; and expressing the course of the world, in which the loss of one is the gain of another; in which, at the same time, the reveller is hasting to his wine, and the mourner burying his friend; in which the malignity of one is sometimes defeated by the frolic of another; and many mischiefs and many benefits are done and hindered without design.

Out of this chaos of mingled purposes and casualties the ancient poets, according to the laws which custom had prescribed, selected some the crimes of men, and some their absurdities; some the momentous vicissitudes of life, and some the lighter occurrences; some the terrors of distress, and some the gayeties of prosperity. Thus rose the two modes of imitation, known by the names of *tragedy* and *comedy*, compositions intended to promote different ends by contrary means, and considered as so little allied, that I do not recollect among the Greeks or Romans a single writer who attempted both.

Shakspeare has united the powers of exciting laughter and sorrow not only in one mind, but in one composition. Almost all his plays are divided between serious and ludicrous characters, and, in the successive evolutions of the design, sometimes produce seriousness and sorrow, and sometimes levity and laughter.

That this is a practice contrary to the rules of criticism will be readily allowed; but there is always an appeal open from criticism to nature. The end of writing is to instruct; the end of poetry is to instruct by pleasing. That the mingled drama may convey all the instruction of tragedy or comedy cannot be denied, because it includes both in its alterations of exhibition, and approaches nearer than either to the appearance of life, by showing how great machinations and slender designs may promote or obviate one another, and the high and the low co-operate in the general system by unavoidable concatenation.

It is objected, that by this change of scenes the passions are interrupted in their progression, and that the principal event, being not advanced by a due gradation of preparatory incidents, wants at last the power to move, which constitutes the perfection of dramatic poetry. This reasoning is so specious, that it is received as true even by those who in daily experience feel it to be false. The interchanges of mingled scenes seldom fail to produce the intended vicissitudes of passion. Fiction cannot move so much, but that the attention may be easily transferred; and though it must be allowed that pleasing melancholy be sometimes interrupted

* "Quærit quod nusquam est gentium, reperit tamen,
Facit illud verisimile quod mendacium est."
Plauti Pseudolus, Act. I. Sc. iv. *Steevens.*

by unwelcome levity, yet let it be considered likewise, that melancholy is often not pleasing, and that the disturbance of one man may be the relief of another; that different auditors have different habitudes; and that, upon the whole, all pleasure consists in variety.

The players, who in their edition divided our author's works into comedies, histories, and tragedies, seem not to have distinguished the three kinds by any very exact or definite ideas.

An action which ended happily to the principal persons, however serious or distressful through its intermediate incidents, in their opinion, constituted a comedy. This idea of a comedy continued long among us; and plays were written, which, by changing the catastrophe, were tragedies to-day and comedies to-morrow.

Tragedy was not in those times a poem of more general dignity or elevation than comedy; it required only a calamitous conclusion, with which the common criticism of that age was satisfied, whatever light pleasure it afforded in its progress.

History was a series of actions, with no other than chronological succession, independent on each other, and without any tendency to introduce or regulate the conclusion. It is not always very nicely distinguished from tragedy. There is not much nearer approach to unity of action in the tragedy of "Antony and Cleopatra," than in the history of "Richard the Second." But a history might be continued through many plays; as it had no plan, it had no limits.

Through all these denominations of the drama Shakspeare's mode of composition is the same; an interchange of seriousness and merriment, by which the mind is softened at one time, and exhilarated at another. But whatever be his purpose, whether to gladden or depress, or to conduct the story, without vehemence or emotion, through tracts of easy and familiar dialogues, he never fails to attain his purpose; as he commands us, we laugh or mourn, or sit silent with quiet expectation, in tranquillity without indifference.

When Shakspeare's plan is understood, most of the criticisms of Rymer and Voltaire vanish away. The play of "Hamlet" is opened, without impropriety, by two sentinels; Iago bellows at Brabantio's window, without injury to the scheme of the play, though in terms which a modern audience would not easily endure; the character of Polonius is seasonable and useful; and the grave-diggers themselves may be heard with applause.

Shakspeare engaged in dramatic poetry with the world open before him; the rules of the ancients were yet known to few; the public judgment was unformed; he had no example of such fame as might force him upon imitation, nor critics of such authority as might restrain his extravagance; he therefore indulged his natural disposition; and his disposition, as Rymer has remarked, led him to comedy. In tragedy he often writes, with great appearance of toil and study, what is written at last with little felicity; but, in his comic scenes, he seems to produce, without labour, what no labour can improve. In tragedy he is always struggling after some occasion to be comic; but in comedy he seems to repose, or to luxuriate, as in a mode of thinking congenial to his nature. In his tragic scenes there is always something wanting, but his comedy often surpasses expectation or desire. His comedy pleases by the thoughts and the language, and his tragedy for the greater part by incident and action. His tragedy seems to be skill, his comedy to be instinct.

The force of his comic scenes has suffered little diminution from the changes made by a century and a half, in manners or in words. As his personages act upon principles arising from genuine passion, very little modified by particular forms, their pleasures and vexations are communicable to all times and to all places; they are natural, and therefore durable: the adventitious peculiarities of personal habits are only superficial dyes, bright and pleasing for a little while, yet soon fading to a dim tinct, without any remains of former lustre; but the discriminations of true passion are the colours of nature: they pervade the whole mass, and can only perish with the body that exhibits them. The accidental compositions of heterogeneous modes are dissolved by the chance which combined them; but the uniform simplicity of primitive qualities neither admits increase, nor suffers decay. The sand heaped by one flood is scattered by another, but the rock always continues in its place. The stream of time, which is continually washing the dissoluble fabrics of other poets, passes without injury by the adamant of Shakspeare.

If there be, what I believe there is, in every nation, a style which never becomes obsolete, a certain mode of phraseology so consonant and congenial to the analogy and principles of its respective language, as to remain settled and unaltered; this style is probably to be sought in the common intercourse of life, among those who speak only to be understood, without ambition of elegance. The polite are always catching modish innovations, and the learned depart from established forms of speech, in hope of finding or making better; those who wish for distinction forsake the vulgar, when the vulgar is right; but there is a conversation above grossness, and below refinement, where propriety resides, and where this poet seems to have gathered his comic dialogue. He is therefore more agreeable to the ears of the present age than any other author equally remote, and among his other excellencies deserves to be studied as one of the original masters of our language.

These observations are to be considered not as unexceptionably constant, but as containing general and predominant truth. Shakspeare's familiar dialogue is affirmed to be smooth and clear, yet not wholly without ruggedness or difficulty; as a country may be eminently fruitful, though it has spots unfit for cultivation: his characters are praised as natural, though their sentiments are sometimes forced, and their actions improbable; as the earth upon the whole is spherical, though its surface is varied with protuberances and cavities.

Shakspeare with his excellencies has likewise faults, and faults sufficient to obscure and overwhelm any other merit. I shall show them in the proportion in which they appear to me, without envious malignity or superstitious veneration. No question can be more innocently discussed than a dead poet's pretensions to re

nown; and little regard is due to that bigotry which sets candour higher than truth.

His first defect is that to which may be imputed most of the evil in books or in men. He sacrifices virtue to convenience, and is so much more careful to please than instruct, that he seems to write without any moral purpose. From his writings indeed a system of social duty may be selected, for he that thinks reasonably must think morally; but his precepts and axioms drop casually from him; he makes no just distribution of good or evil, nor is always careful to show in the virtuous a disapprobation of the wicked; he carries his persons indifferently through right and wrong, and at the close dismisses them without further care, and leaves their examples to operate by chance. This fault the barbarity of his age cannot extenuate; for it is always a writer's duty to make the world better, and justice is a virtue independent on time or place.

The plots are often so loosely formed, that a very slight consideration may improve them, and so carelessly pursued, that he seems not always fully to comprehend his own design. He omits opportunities of instructing or delighting, which the train of his story seems to force upon him, and apparently rejects those exhibitions which would be more affecting, for the sake of those which are more easy.

It may be observed, that in many of his plays the latter part is evidently neglected. When he found himself near the end of his work, and in view of his reward, he shortened the labour to snatch the profit. He therefore remits his efforts where he should most vigorously exert them, and his catastrophe is improbably produced or imperfectly represented.

He had no regard to distinction of time or place, but gives to one age or nation, without scruple, the customs, institutions, and opinions of another, at the expense not only of likelihood, but of possibility. These faults Pope has endeavoured, with more zeal than judgment, to transfer to his imagined interpolators. We need not wonder to find Hector quoting Aristotle, when we see the loves of Theseus and Hippolyta combined with the gothic mythology of fairies. Shakspeare, indeed, was not the only violator of chronology, for in the same age Sidney, who wanted not the advantages of learning, has, in his "Arcadia," confounded the pastoral with the feudal times, the days of innocence, quiet, and security, with those of turbulence, violence, and adventure.

In his comic scenes he is seldom very successful, when he engages his characters in reciprocations of smartness and contests of sarcasm; their jests are commonly gross, and their pleasantry licentious; neither his gentlemen nor his ladies have much delicacy, nor are sufficiently distinguished from his clowns by any appearance of refined manners. Whether he represented the real conversation of his time is not easy to determine: the reign of Elizabeth is commonly supposed to have been a time of stateliness, formality and reserve; yet perhaps the relaxations of that severity were not very elegant. There must, however, have been always some modes of gayety preferable to others, and a writer ought to choose the best.

In tragedy his performance seems constantly to be worse as his labour is more. The effusions of passion, which exigence forces out, are for the most part striking and energetic; but whenever he solicits his invention, or strains his faculties, the offspring of his throne is tumor, meanness, tediousness, and obscurity.

In narration he affects a disproportionate pomp of diction, and a wearisome train of circumlocution, and tells the incident imperfectly in many words, which might have been more plainly delivered in few. Narration in dramatic poetry is naturally tedious, as it is unanimated and inactive, and obstructs the progress of the action; it should therefore always be rapid, and enlivened by frequent interruption. Shakspeare found it an incumbrance, and instead of lightening it by brevity, endeavoured to recommend it by dignity and splendour.

His declamations or set speeches are commonly cold and weak, for his power was the power of nature; when he endeavoured, like other tragic writers, to catch opportunities of amplification, and instead of inquiring what the occasion demanded, to show how much his stores of knowledge could supply, he seldom escapes without the pity or resentment of his reader.

It is incident to him to be now and then entangled with an unwieldy sentiment, which he cannot well express, and will not reject; he struggles with it awhile, and, if it continues stubborn, comprises it in words such as occur, and leaves it to be disentangled and evolved by those who have more leisure to bestow upon it.

Not that always where the language is intricate the thought is subtle, or the image always great where the line was bulky; the equality of words to things is very often neglected, and trivial sentiments and vulgar ideas disappoint the attention, to which they are recommended by sonorous epithets and swelling figures.

But the admirers of this great poet have most reason to complain when he approaches nearest to his highest excellence, and seems fully resolved to sink them in dejection, and mollify them with tender emotions, by the fall of greatness, the danger of innocence, or the crosses of love.—What he does best, he soon ceases to do. He is not soft and pathetic without some idle conceit, or contemptible equivocation. He no sooner begins to move, than he counteracts himself; and terror and pity, as they are rising up the mind, are checked and blasted by sudden frigidity.

A quibble is to Shakspeare, what luminous vapours are to the traveller; he follows it at all adventures: it is sure to lead him out of his way, and sure to engulf him in the mire. It has some malignant power over his mind, and its fascinations are irresistible. Whatever be the dignity or profundity of his disquisition, whether he be enlarging knowledge or exalting affection, whether he be amusing attention with incidents, or enchaining it in suspense, let but a quibble spring up before him, and he leaves his work unfinished. A quibble is the golden apple for which he will always turn aside from his career, or stoop from his elevation. A quibble, poor and barren as it is, gave him such delight, that he was content to purchase it, by the sacrifice of reason, propriety, and truth. A quibble was

to him the fatal *Cleopatra* for which he lost the world, and was content to lose it.

It will be thought strange, that, in enumerating the defects of this writer, I have not yet mentioned his neglect of the unities; his violation of those laws which have been instituted and established by the joint authority of poets and critics.

For his other deviations from the art of writing, I resign him to critical justice, without making any other demand in his favour, than that which must be indulged to all human excellence: that his virtues be rated with his failings; but from the censure which this irregularity may bring upon him, I shall, with due reverence to that learning which I must oppose, adventure to try how I can defend him.

His histories, being neither tragedies nor comedies, are not subject to any of their laws; nothing more is necessary to all the praise which they expect, than that the changes of action be so prepared as to be understood; that the incidents be various and affecting, and the characters consistent, natural, and distinct. No other unity is intended, and therefore none is to be sought.

In his other works he has well enough preserved the unity of action. He has not, indeed, an intrigue regularly perplexed and regularly unravelled: he does not endeavour to hide his design only to discover it, for this is seldom the order of real events, and Shakspeare is the poet of nature; but his plan has commonly, what Aristotle requires, a beginning, a middle, and an end; one event is concatenated with another, and the conclusion follows by easy consequence. There are perhaps some incidents that might be spared, as in other poets there is much talk that only fills up time upon the stage; but the general system makes gradual advances, and the end of the play is the end of expectation.

To the unities of time and place he has shown no regard; and perhaps a nearer view of the principles on which they stand will diminish their value, and withdraw from them the veneration which, from the time of Corneille, they have very generally received, by discovering that they have given more trouble to the poet, than pleasure to the auditor.

The necessity of observing the unities of time and place arises from the supposed necessity of making the drama creditable. The critics hold it impossible that an action of months or years can be possibly believed to pass in three hours; or that the spectator can suppose himself to sit in the theatre, while ambassadors go and return between distant kings, while armies are levied and towns besieged, while an exile wanders and returns, or till he whom they saw courting his mistress, shall lament the untimely fall of his son. The mind revolts from evident falsehood, and fiction loses its force when it departs from the resemblance of reality.

From the narrow limitation of time, necessarily arises the contraction of place. The spectator, who knows that he saw the first act at Alexandria, cannot suppose that he sees the next at Rome, at a distance to which not the dragons of Medea could, in so short a time, have transported him; he knows with certainty that he has not changed his place; and he knows that place cannot change itself; that what was a house cannot become a plain; that what was Thebes can never be Persepolis.

Such is the triumphant language with which a critic exults over the misery of an irregular poet, and exults commonly without resistance or reply. It is time, therefore, to tell him by the authority of Shakspeare, that he assumes, as an unquestionable principle, a position, which, while his breath is forming it into words, his understanding pronounces to be false. It is false, that any representation is mistaken for reality; that any dramatic fable in its materiality was ever credible, or, for a single moment, was ever credited.

The objection arising from the impossibility of passing the first hour at Alexandria, and the next at Rome, supposes, that when the play opens, the spectator really imagines himself at Alexandria, and believes that his walk to the theatre has been a voyage to Egypt, and that he lives in the days of Antony and Cleopatra.—Surely he that imagines this, may imagine more. He that can take the stage at one time for the palace of the Ptolemies, may take it in half an hour for the promontory of Actium. Delusion, if delusion be admitted, has no certain limitation; if the spectator can be once persuaded, that his old acquaintance are Alexander and Cæsar, that a room illuminated with candles is the plain of Pharsalia, or the bank of Granicus, he is in a state of elevation above the reach of reason or of truth, and from the heights of empyrean poetry, may despise the circumscriptions of terrestrial nature. There is no reason why a mind thus wandering in ecstacy, should count the clock, or why an hour should not be a century in that calenture of the brain that can make the stage a field.

The truth is, that the spectators are always in their senses, and know, from the first act to the last, that the stage is only a stage, and that the players are only players. They came to hear a certain number of lines recited with just gesture and elegant modulation. The lines relate to some action, and an action must be in some place; but the different actions that complete the story may be in places very remote from each other; and where is the absurdity of allowing that space to represent first Athens, and then Sicily, which was always known to be neither Sicily nor Athens, but a modern theatre?

By supposition, as place is introduced, time may be extended; the time required by the fable elapses for the most part between the acts; for, of so much of the action as is represented, the real and poetical duration is the same. If, in the first act, preparations for war against Mithridates are represented to be made in Rome, the event of the war may, without absurdity, be represented, in the catastrophe, as happening in Pontus; we know that there is neither war, nor preparation for war; we know that we are neither in Rome nor Pontus; that neither Mithridates nor Lucullus are before us. The drama exhibits successive imitations of successive actions; and why may not the second imitation represent an action that happened years after the first, if it be so connected with it, that nothing but time can be supposed to intervene? Time is, of all modes of existence, most obsequious to the imagination; a lapse of years is as easily conceived as a passage of hours. In

contemplation we easily contract the time of real actions, and therefore willingly permit it to be contracted when we only see their imitation.

It will be asked, how the drama moves, if it is not credited. It is credited with all the credit due to a drama. It is credited whenever it moves, as a just picture of a real original; as representing to the auditor what he would himself feel, if he were to do or suffer what is there feigned to be suffered or to be done. The reflection that strikes the heart is not, that the evils before us are real evils, but that they are evils to which we ourselves may be exposed. If there be any fallacy, it is not that we fancy the players, but that we fancy ourselves unhappy for a moment; but we rather lament the possibility than suppose the presence of misery, as a mother weeps over her babe, when she remembers that death may take it from her. The delight of tragedy proceeds from our consciousness of fiction; if we thought murders and treasons real, they would please no more.

Imitations produce pain or pleasure, not because they are mistaken for realities, but because they bring realities to mind. When the imagination is recreated by a painted landscape, the trees are not supposed capable to give us shade, or the fountains coolness; but we consider how we should be pleased with such fountains playing beside us, and such woods waving over us. We are agitated in reading the history of Henry the Fifth, yet no man takes his book for the field of Agincourt. A dramatic exhibition is a book recited with concomitants that increase or diminish its effect. Familiar comedy is often more powerful on the theatre than in the page; imperial tragedy is always less. The humour of Petruchio may be heightened by grimace; but what voice or what gesture can hope to add dignity or force to the soliloquy of Cato?

A play read affects the mind like a play acted. It is therefore evident, that the action is not supposed to be real; and it follows, that between the acts a longer or shorter time may be allowed to pass, and that no more account of space or duration is to be taken by the auditor of a drama, than by the reader of a narrative, before whom may pass in an hour the life of a hero, or the revolutions of an empire.

Whether Shakspeare knew the unities, and rejected them by design, or deviated from them by happy ignorance, it is, I think, impossible to decide, and useless to inquire. We may reasonably suppose, that, when he rose to notice, he did not want the counsels and admonitions of scholars and critics, and that he at last deliberately persisted in a practice, which he might have begun by chance. As nothing is essential to the fable but unity of action, and as the unities of time and place arise evidently from false assumptions, and, by circumscribing the extent of the drama, lessen its variety, I cannot think it much to be lamented, that they were not known by him, or not observed: nor if such another poet could arise, should I very vehemently reproach him, that his first act passed at Venice, and his next in Cyprus. Such violations of rules merely positive, become the comprehensive genius of Shakspeare, and such censures are suitable to the minute and slender criticisms of Voltaire.

> Non usque adeo permiscuit imis
> Longus summa dies, ut non, si voce Metelli
> Serventur leges, malint à Cæsare tolli.

Yet when I speak thus slightly of dramatic rules, I cannot but recollect how much wit and learning may be produced against me; before such authorities I am afraid to stand, not that I think the present question one of those that are to be decided by mere authority, but because it is to be suspected, that these precepts have not been so easily received, but for better reasons than I have yet been able to find. The result of my inquiries, in which it would be ludicrous to boast of impartiality, is, that the unities of time and place are not essential to a just drama; that though they may sometimes conduce to pleasure, they are always to be sacrificed to the nobler beauties of variety and instruction; and that a play written with nice observation of critical rules, is to be contemplated as an elaborate curiosity, as the product of superfluous and ostentatious art, by which is shown, rather what is possible, than what is necessary.

He that, without diminution of any other excellence, shall preserve all the unities unbroken, deserves the like applause with the architect, who shall display all the orders of architecture in a citadel, without any deduction from its strength: but the principal beauty of a citadel is to exclude the enemy; and the greatest graces of a play are to copy nature, and instruct life.

Perhaps, what I have here not dogmatically but deliberately written, may recall the principles of the drama to a new examination. I am almost frighted at my own temerity; and when I estimate the fame and the strength of those that maintain the contrary opinion, am ready to sink down in reverential silence; as Æneas withdrew from the defence of Troy, when he saw Neptune shaking the wall, and Juno heading the besiegers.

Those whom my arguments cannot persuade to give their approbation to the judgment of Shakspeare, will easily, if they consider the condition of his life, make some allowance for his ignorance.

Every man's performances, to be rightly estimated, must be compared with the state of the age in which he lived, and with his own particular opportunities; and though to the reader a book be not worse or better for the circumstances of the author, yet as there is always a silent reference of human works to human abilities, and as the inquiry how far man may extend his designs, or how high he may rate his native force, is of far greater dignity than in what rank we shall place any particular performance, curiosity is always busy to discover the instruments, as well as to survey the workmanship, to know how much is to be ascribed to original powers, and how much to casual and adventitious help. The palaces of Peru or Mexico were certainly mean and incommodious habitations, if compared to the houses of European monarchs; yet who could forbear to view them with astonishment, who remembered that they were built without the use of iron?

The English nation in the time of Shakspeare, was yet struggling to emerge from barbarity. The philology of Italy had been transplanted hither in the reign of Henry the Eighth; and the learned languages had been successfully cul-

tivated by Lilly, Linacre, and More; by Pole, Cheke, and Gardiner; and afterwards by Smith, Clerk, Haddon, and Ascham. Greek was now taught to boys in the principal schools; and those who united elegance with learning, read, with great diligence, the Italian and Spanish poets. But literature was yet confined to professed scholars, or to men and women of high rank. The public was gross and dark; and to be able to read and write, was an accomplishment still valued for its rarity.

Nations, like individuals, have their infancy. A people newly awakened to literary curiosity, being yet unacquainted with the true state of things, knows not how to judge of that which is proposed as its resemblance. Whatever is remote from common appearances, is always welcome to vulgar, as to childish credulity; and of a country unenlightened by learning, the whole people is the vulgar. The study of those who then aspired to plebeian learning was laid out upon adventures, giants, dragons, and enchantments. "The Death of Arthur" was the favourite volume.

The mind which has feasted on the luxurious wonders of fiction, has no taste of the insipidity of truth. A play which imitated only the common occurrences of the world, would upon the admirers of "Palmerin" and "Guy of Warwick" have made little impression; he that wrote for such an audience, was under the necessity of looking round for strange events and fabulous transactions; and that incredibility, by which maturer knowledge is offended, was the chief recommendation of writings to unskilful curiosity.

Our author's plots are generally borrowed from novels; and it is reasonable to suppose, that he chose the most popular, such as were read by many, and related by more; for his audience could not have followed him through the intricacies of the drama, had they not held the thread of the story in their hands.

The stories which we now find only in remoter authors, were in his time accessible and familiar. The fable of "As you like it," which is supposed to be copied from Chaucer's "Gamelyn," was a little pamphlet of those times; and old Mr. Cibber remembered the tale of "Hamlet" in plain English prose, which the critics have now to seek in Saxo Grammaticus.

His English histories he took from English chronicles and English ballads; and as the ancient writers were made known to his countrymen by versions, they supplied him with new subjects; he dilated some of Plutarch's lives into plays, when they had been translated by North.

His plots, whether historical or fabulous, are always crowded with incidents, by which the attention of a rude people was more easily caught than by sentiment or argumentation; and such is the power of the marvellous, even over those who despise it, that every man finds his mind more strongly seized by the tragedies of Shakspeare than of any other writer: others please us by particular speeches; but he always makes us anxious for the event, and has perhaps excelled all but Homer in securing the first purpose of a writer, by exciting restless and unquenchable curiosity, and compelling him that reads his work to read it through.

The shows and bustle with which his plays abound have the same original. As knowledge advances, pleasure passes from the eye to the ear, but returns as it declines, from the ear to the eye. Those to whom our author's labours were exhibited, had more skill in pomps or processions than in poetical language, and perhaps wanted some visible and discriminated events, as comments on the dialogue. He knew how he should most please; and whether his practice is more agreeable to nature, or whether his example has prejudiced the nation, we still find that on our stage something must be done as well as said, and inactive declamation is very coldly heard, however musical or elegant, passionate or sublime.

Voltaire expressed his wonder, that our author's extravagances are endured by a nation which has seen the tragedy of "Cato." Let him be answered that Addison speaks the language of poets; and Shakspeare of men. We find in "Cato" innumerable beauties which enamour us of its author, but we see nothing that acquaints us with human sentiments or human actions; we place it with the fairest and the noblest progeny which judgment propagates by conjunction with learning; but "Othello" is the vigorous and vivacious offspring of observation impregnated by genius. "Cato" affords a splendid exhibition of artificial and fictitious manners, and delivers just and noble sentiments, in diction easy, elevated, and harmonious, but its hopes and fears communicate no vibration to the heart; the composition refers us only to the writer: we pronounce the name of Cato, but we think on Addison.

The work of a correct and regular writer is a garden accurately formed and diligently planted, varied with shades, and scented with flowers; the composition of Shakspeare is a forest, in which oaks extend their branches, and pines tower in the air, interspersed sometimes with weeds and brambles, and sometimes giving shelter to myrtles and to roses; filling the eye with awful pomp, and gratifying the mind with endless diversity. Other poets display cabinets of precious rarities, minutely finished, wrought into shape, and polished into brightness. Shakspeare opens a mine which contains gold and diamonds in unexhaustible plenty, though clouded by incrustations, debased by impurities, and mingled with a mass of meaner minerals.

It has been much disputed, whether Shakspeare owed his excellence to his own native force, or whether he had the common helps of scholastic education, the precepts of critical science, and the examples of ancient authors.

There has always prevailed a tradition, that Shakspeare wanted learning, that he had no regular education, nor much skill in the dead languages. Jonson, his friend, affirms, that "he had small Latin, and less Greek;" who, besides that he had no imaginable temptation to falsehood, wrote at a time when the character and acquisitions of Shakspeare were known to multitudes. His evidence ought therefore to decide the controversy, unless some testimony of equal force could be opposed.

Some have imagined, that they have discovered deep learning in many imitations of old writers; but the examples which I have known urged were drawn from books translated in his

time; or were such easy coincidences of thought, as will happen to all who consider the same subjects; or such remarks on life or axioms of morality as float in conversation, and are transmitted through the world in proverbial sentences.

I have found it remarked, that in this important sentence, *Go before, I'll follow*, we read a translation of *I præ, sequar*. I have been told, that when Caliban, after a pleasing dream, says, *I cry'd to sleep again*, the author imitates Anacreon, who had, like every other man, the same wish on the same occasion.

There are a few passages which may pass for imitations, but so few that the exception only confirms the rule; he obtained them from accidental quotations, or by oral communications, and as he used what he had, would have used more if he had obtained it.

The "Comedy of Errors" is confessedly taken from the *Menæchmi* of Plautus; from the only play of Plautus which was then in English. What can be more probable, than that he who copied that, would have copied more; but that those which were not translated were inaccessible?

Whether he knew the modern languages, is uncertain. That his plays have some French scenes, proves but little; he might easily procure them to be written, and probably, even though he had known the language in the common degree, he could not have written it without assistance. In the story of "Romeo and Juliet," he is observed to have followed the English translation, where it deviates from the Italian: but this on the other part proves nothing against his knowledge of the original. He was to copy, not what he knew himself, but what was known to his audience.

It is most likely that he had learned Latin sufficiently to make him acquainted with construction, but that he never advanced to an easy perusal of the Roman authors. Concerning his skill in modern languages, I can find no sufficient ground of determination: but as no imitations of French or Italian authors have been discovered, though the Italian poetry was then high in esteem, I am inclined to believe, that he read little more than English, and chose for his fables only such tales as he found translated.

That much knowledge is scattered over his works, is very justly observed by Pope; but it is often such knowledge as books did not supply. He that will understand Shakspeare, must not be content to study him in the closet; he must look for his meaning sometimes among the sports of the field, and sometimes among the manufactures of the shop.

There is, however, proof enough that he was a very diligent reader; nor was our language then so indigent of books, but that he might very liberally indulge his curiosity without excursion into foreign literature. Many of the Roman authors were translated, and some of the Greek; the Reformation had filled the kingdom with theological learning; most of the topics of human disquisition had found English writers; and poetry had been cultivated, not only with diligence, but success. This was a stock of knowledge sufficient for a mind capable of appropriating and improving it.

But the greater part of his excellence was the product of his own genius. He found the English stage in a state of the utmost rudeness; no essays, either in tragedy or comedy, had appeared, from which it could be discovered to what degree of delight either one or the other might be carried. Neither character nor dialogue were yet understood. Shakspeare may be truly said to have introduced them both amongst us, and in some of his happier scenes to have carried them both to the utmost height.

By what gradations of improvement he proceeded is not easily known; for the chronology of his works is yet unsettled. Rowe is of opinion, that "perhaps we are not to look for his beginning like those of other writers, in his least perfect works; art had so little, and nature so large, a share in what he did, that for aught I know," says he, "the performances of his youth, as they were the most vigorous, were the best." But the power of nature is only the power of using to any certain purpose the materials which diligence procures, or opportunity supplies. Nature gives no man knowledge, and when images are collected by study and experience, can only assist in combining or applying them. Shakspeare, however favoured by nature, could impart only what he had learned; and as he must increase his ideas, like other mortals, by gradual acquisition, he, like them, grew wiser as he grew older, could display life better as he knew it more, and instruct with more efficacy as he was himself more amply instructed.

There is a vigilance of observation and accuracy of distinction which books and precepts cannot confer; from this almost all original and native excellence proceeds. Shakspeare must have looked upon mankind with perspicacity, in the highest degree curious and attentive. Other writers borrow their characters from preceding writers, and diversify them only by the accidental appendages of present manners; the dress is a little varied, but the body is the same. Our author has both matter and form to provide; for, except the characters of Chaucer, to whom I think he is not much indebted, there were no writers in English, and perhaps not many in other modern languages, which showed life in its native colours.

The contest about the original benevolence or malignity of man had not yet commenced. Speculation had not yet attempted to analyze the mind, to trace the passions to their sources, to unfold the seminal principles of vice and virtue, or sound the depths of the heart for the motives of action. All those inquiries, which from the time that human nature became the fashionable study, have been made sometimes with nice discernment, but often with idle subtilty, were yet unattempted. The tales, with which the infancy of learning was satisfied, exhibited only the superficial appearances of action, related the events, but omitted the causes, and were formed for such as delighted in wonders rather than in truth. Mankind was not then to be studied in the closet; he that would know the world was under the necessity of gleaning his own remarks, by mingling as he could in its business and amusements.

Boyle congratulated himself upon his high birth, because it favoured his curiosity, by facilitating his access. Shakspeare had no such

advantage; he came to London a needy adventurer, and lived for a time by very mean employments. Many works of genius and learning have been performed in states of life that appear very little favourable to thought or to inquiry; so many, that he who considers them, is inclined to think that he sees enterprize and perseverance predominating over all external agency, and bidding help and hindrance vanish before them. The genius of Shakspeare was not to be depressed by the weight of poverty, nor limited by the narrow conversation to which men in want are inevitably condemned; the incumbrances of his fortune were shaken from his mind, *as dewdrops from a lion's mane.*

Though he had so many difficulties to encounter, and so little assistance to surmount them, he has been able to obtain an exact knowledge of many modes of life, and many casts of native dispositions; to vary them with great multiplicity; to mark them by nice distinctions; and to show them in full view by proper combinations. In this part of his performances he had none to imitate, but has been himself imitated by all succeeding writers; and it may be doubted, whether from all his successors more maxims of theoretical knowledge, or more rules of practical prudence, can be collected, than he alone has given to his country.

Nor was his attention confined to the actions of men; he was an exact surveyor of the inanimate world; his descriptions have always some peculiarities, gathered by contemplating things as they really exist. It may be observed that the oldest poets of many nations preserve their reputation, and that the following generations of wit, after a short celebrity, sink into oblivion. The first, whoever they be, must take their sentiments and descriptions immediately from knowledge; the resemblance is therefore just, their descriptions are verified by every eye, and their sentiments acknowledged by every breast. Those whom their fame invites to the same studies, copy partly them, and partly nature, till the books of one age gain such authority, as to stand in the place of nature to another, and imitation, always deviating a little, becomes at last capricious and casual. Shakspeare, whether life or nature be his subject, shows plainly that he has seen with his own eyes; he gives the image which he receives, not weakened or distorted by the intervention of any other mind; the ignorant feel his representations to be just, and the learned see that they are complete.

Perhaps it would not be easy to find any author, except Homer, who invented so much as Shakspeare, who so much advanced the studies which he cultivated, or effused so much novelty upon his age or country. The form, the characters, the language, and the shows of the English drama, are his. "He seems," says Dennis, "to have been the very original of our English tragical harmony, that is, the harmony of blank verse, diversified often by dissyllable and trissyllable terminations. For the diversity distinguishes it from heroic harmony, and by bringing it nearer to common use makes it more proper to gain attention, and more fit for action and dialogue. Such verse we make when we are writing prose; we make such verse in common conversation."

I know not whether this praise is rigorously just. The dissyllable termination, which the critic rightly appropriates to the drama, is to be found, though, I think, not in "Gorboduc," which is confessedly before our author; yet in "Hieronymo,"* of which the date is not certain, but which there is reason to believe at least as old as his earliest plays. This however is certain, that he is the first who taught either tragedy or comedy to please, there being no theatrical piece of any older writer, of which the name is known, except to antiquaries and collectors of books, which are sought because they are scarce, and would not have been scarce, had they been much esteemed.

To him we must ascribe the praise, unless Spenser may divide it with him, of having first discovered to how much smoothness and harmony the English language could be softened. He has speeches, perhaps sometimes scenes, which have all the delicacy of Rowe, without his effeminacy. He endeavours indeed commonly to strike by the force and vigour of his dialogue, but he never executes his purpose better, than when he tries to sooth by softness.

Yet it must be at last confessed, that as we owe every thing to him, he owes something to us; that if much of his praise is paid by perception and judgment, much is likewise given by custom and veneration. We fix our eyes upon his graces, and turn them from his deformities, and endure in him what we should in another loathe or despise. If we endured without praising, respect for the father of our drama might excuse us; but I have seen, in the book of some modern critic, a collection of anomalies which show that he has corrupted language by every mode of depravation, but which his admirer has accumulated as a monument of honour.

He has scenes of undoubted and perpetual excellence; but perhaps not one play, which, if it were now exhibited as the work of a contemporary writer, would be heard to the conclusion. I am indeed far from thinking, that his works were wrought to his own ideas of perfection; when they were such as would satisfy the audience, they satisfied the writer. It is seldom that authors, though more studious of fame than Shakspeare, rise much above the standard of their own age; to add a little to what is best, will always be sufficient for present praise, and those who find themselves exalted into fame, are willing to credit their encomiasts, and to spare the labour of contending with themselves.

It does not appear that Shakspeare thought his works worthy of posterity, that he levied any ideal tribute upon future times, or had any further prospect, than of present popularity and profit. When his plays had been acted, his hope was at an end; he solicited no addition of honour from the reader. He therefore made no scruple to repeat the same jests in many dialogues, or to entangle different plots by the same knot of perplexity; which may be at least forgiven him, by those who recollect, that of Congreve's four comedies, two are concluded by a marriage in a mask, by a deception, which perhaps never happened, and which, whether likely or not, he did not invent.

* It appears, from the induction of Ben Jonson's "Bartholomew Fair," to have been acted before the year 1590.—*Steevens.*

So careless was this great poet of future fame, that, though he retired to ease and plenty, while he was yet little *declined into the vale of years*, before he could be disgusted with fatigue, or disabled by infirmity, he made no collection of his works, nor desired to rescue those that had been already published from the depravations that obscured them, or secure to the rest a better destiny, by giving them to the world in their genuine state.

Of the plays which bear the name of Shakspeare in the late editions, the greater part were not published till about seven years after his death; and the few which appeared in his life are apparently thrust into the world without the care of the author, and therefore probably without his knowledge.

Of all the publishers, clandestine or professed, the negligence and unskilfulness has by the late revisers been sufficiently shown. The faults of all are indeed numerous and gross, and have not only corrupted many passages perhaps beyond recovery, but have brought others into suspicion which are only obscured by obsolete phraseology, or by the writer's unskilfulness and affectation. To alter is more easy than to explain, and temerity is a more common quality than diligence. Those who saw that they must employ conjecture to a certain degree, were willing to indulge it a little further. Had the author published his own works, we should have sat quietly down to disentangle his intricacies, and clear his obscurities; but now we tear what we cannot loose, and eject what we happen not to understand.

The faults are more than could have happened without the concurrence of many causes. The style of Shakspeare was in itself ungrammatical, perplexed, and obscure; his works were transcribed for the players by those who may be supposed to have seldom understood them; they were transmitted by copiers equally unskilful who still multiplied errors; they were perhaps sometimes mutilated by the actors, for the sake of shortening the speeches; and were at last printed without correction of the press.

In this state they remained, not as Dr. Warburton supposes, because they were unregarded, but because the editor's art was not yet applied to modern languages, and our ancestors were accustomed to so much negligence of English printers, that they could very patiently endure it. At last an edition was undertaken by Rowe; not because a poet was to be published by a poet, for Rowe seems to have thought very little on correction or explanation; but that our author's works might appear like those of his fraternity, with the appendages of a life and recommendatory preface. Rowe has been clamorously blamed for not performing what he did not undertake; and it is time that justice be done him, by confessing that though he seems to have had no thought of corruption beyond the printer's errors, yet he has made many emendations, if they were not made before, which his successors have received without acknowledgment, and which, if they had produced them, would have filled pages and pages with censures of the stupidity by which the faults were committed, with displays of the absurdities which they involved, with ostentatious exposition of the new reading, and self-congratulations on the happiness of discovering.

As of the other editors I have preserved the prefaces, I have likewise borrowed the author's life from Rowe, though not written with much elegance or spirit; it relates, however, what is now to be known, and therefore deserves to pass through all succeeding publications.

The nation had been for many years content enough with Mr. Rowe's performance, when Mr. Pope made them acquainted with the true state of Shakspeare's text, showed that it was extremely corrupt, and gave reason to hope that there were means of reforming it. He collated the old copies, which none had thought to examine before, and restored many lines to their integrity; but, by a very compendious criticism, he rejected whatever he disliked, and thought more of amputation than of cure.

I know not why he is commended by Dr. Warburton for distinguishing the genuine from the spurious plays. In this choice he exerted no judgment of his own; the plays which he received, were given by Hemings and Condel, the first editors; and those which he rejected, though, according to the licentiousness of the press in those times, they were printed during Shakspeare's life, with his name, had been omitted by his friends, and were never added to his works before the edition of 1664, from which they were copied by the later printers.

This is a work which Pope seems to have thought unworthy of his abilities, being not able to suppress his contempt of *the dull duty of an editor*. He understood but half his undertaking. The duty of a collator is indeed dull, yet, like other tedious tasks, is very necessary; but an emendatory critic would ill discharge his duty, without qualities very different from dulness. In perusing a corrupted piece, he must have before him all possibilities of meaning, with all possibilities of expression. Such must be his comprehension of thought, and such his copiousness of language. Out of many readings possible, he must be able to select that which best suits with the taste, opinions, and modes of language prevailing in every age, and with his author's particular cast of thought, and turn of expression. Such must be his knowledge, and such his taste. Conjectural criticism demands more than humanity possesses, and he that exercises it with most praise, has very frequent need of indulgence. Let us now be told no more of the dull duty of an editor.

Confidence is the common consequence of success. They whose excellence of any kind has been loudly celebrated, are ready to conclude that their powers are universal. Pope's edition fell below his own expectations, and he was so much offended when he was found to have left any thing for others to do, that he passed the latter part of his life in a state of hostility with verbal criticism.

I have retained all his notes, that no fragment of so great a writer may be lost; his preface, valuable alike for elegance of composition and justness of remark, and containing a general criticism on his author, so extensive that little can be added, and so exact that little can be disputed, every editor has an interest to suppress, but that every reader would demand its insertion.

Pope was succeeded by Theobald, a man of narrow comprehension, and small acquisitions, with no native and intrinsic splendour of genius, with little of the artificial light of learning, but zealous for minute accuracy, and not negligent in pursuing it. He collated the ancient copies, and rectified many errors. A man so anxiously scrupulous might have been expected to do more, but what little he did was commonly right.

In his reports of copies and editions he is not to be trusted without examination. He speaks sometimes indefinitely of copies, when he has only one. In his enumeration of editions, he mentions the two first folios as of high, and the third folio as of middle authority; but the truth is, that the first is equivalent to all others, and that the rest only deviate from it by the printer's negligence. Whoever has any of the folios, has all, excepting those diversities which mere reiteration of editions will produce. I collated them all at the beginning, but afterwards used only the first.

Of his notes I have generally retained those which he retained himself in his second edition, except when they were confuted by subsequent annotators, or were too minute to merit preservation. I have sometimes adapted his restoration of a comma, without inserting the panegyric in which he celebrated himself for his achievement. The exuberant excrescence of his diction I have often lopped, his triumphant exultations over Pope and Rowe I have sometimes suppressed, and his contemptible ostentation I have frequently concealed; but I have in some places shown him, as he would have shown himself, for the reader's diversion, that the inflated emptiness of some notes, may justify or excuse the contraction of the rest.

Theobald, thus weak and ignorant, thus mean and faithless, thus petulant and ostentatious, by the good luck of having Pope for his enemy, has escaped, and escaped alone, with reputation, from this undertaking. So willingly does the world support those who solicit favour, against those who command reverence; and so easily is he praised whom no man can envy.

Our author fell then into the hands of Sir Thomas Hanmer, the Oxford editor, a man, in my opinion, eminently qualified by nature for such studies. He had, what is the first requisite to emendatory criticism, that intuition by which the poet's intention is immediately discovered, and that dexterity of intellect which despatches its work by the easiest means. He had undoubtedly read much; his acquaintance with customs, opinions, and traditions, seems to have been large; and he is often learned without show. He seldom passes what he does not understand, without an attempt to find or to make a meaning, and sometimes hastily makes what a little more attention would have found. He is solicitous to reduce to grammar what he could not be sure that his author intended to be grammatical. Shakspeare regarded more the series of ideas, than of words; and his language, not being designed for the reader's desk, was all that he desired it to be, if it conveyed his meaning to the audience.

Hanmer's care of the metre has been too violently censured. He found the measure reformed in so many passages by the silent labours of some editors, with the silent acquiescence of the rest, that he thought himself allowed to extend a little further the licence, which had already been carried so far without reprehension; and of his corrections in general, it must be confessed, that they are often just, and made commonly with the least possible violation of the text.

But, by inserting his emendations, whether invented or borrowed, into the page, without any notice of varying copies, he has appropriated the labour of his predecessors, and made his own edition of little authority. His confidence indeed, both in himself and others, was too great; he supposes all to be right that was done by Pope and Theobald; he seems not to suspect a critic of fallibility; and it was but reasonable that he should claim what he so liberally granted.

As he never writes without careful inquiry, and diligent consideration, I have received all his notes, and believe that every reader will wish for more.

Of the last editor it is more difficult to speak. Respect is due to high place, tenderness to living reputation, and veneration to genius and learning; but he cannot be justly offended at that liberty of which he has himself so frequently given an example, nor very solicitous what is thought of notes, which he ought never to have considered as part of his serious employments, and which, I suppose, since the ardour of composition is remitted, he no longer numbers among his happy effusions.

The original and predominant error of his commentary, is acquiescence in his first thoughts; that precipitation which is produced by consciousness of quick discernment; and that confidence which presumes to do, by surveying the surface, what labour only can perform, by penetrating the bottom. His notes exhibit sometimes perverse interpretations, and sometimes improbable conjectures; he at one time gives the author more profundity of meaning than the sentence admits, and at another discovers absurdities, where the sense is plain to every other reader. But his emendations are likewise often happy and just; and his interpretation of obscure passages learned and sagacious.

Of his notes, I have commonly rejected those against which the general voice of the public has exclaimed, or which their own incongruity immediately condemns, and which, I suppose, the author himself would desire to be forgotten. Of the rest, to part I have given the highest approbation, by inserting the offered reading in the text; part I have left to the judgment of the reader, as doubtful, though specious; and part I have censured without reserve, but I am sure without bitterness of malice, and, I hope, without wantonness of insult.

It is no pleasure to me, in revising my volumes to observe how much paper is wasted in confutation. Whoever considers the revolutions of learning, and the various questions of greater or less importance, upon which wit and reason have exercised their powers, must lament the unsuccessfulness of inquiry, and the slow advances of truth, when he reflects that great part of the labour of every writer is only the destruction of those that went before him. The first care of the builder of a new system, is to demolish the fabrics which are standing. The chief desire of him that comments an author is to show how

much other commentators have corrupted and obscured him. The opinions prevalent in one age, as truths above the reach of controversy, are confuted and rejected in another, and rise again to reception in remoter times. Thus the human mind is kept in motion without progress. Thus sometimes truth and error, and sometimes contrarieties of error, take each other's place by reciprocal invasion. The tide of seeming knowledge, which is poured over one generation, retires and leaves another naked and barren; the sudden meteors of intelligence, which for a while appear to shoot their beams into the regions of obscurity, on a sudden withdraw their lustre, and leave mortals again to grope their way.

These elevations and depressions of renown, and the contradictions to which all improvers of knowledge must for ever be exposed, since they are not escaped by the highest and brightest of mankind, may surely be endured with patience by critics and annotators, who can rank themselves but as the satellites of their authors. How canst thou beg for life, says Homer's hero to his captive, when thou knowest that thou art now to suffer only what must another day be suffered by Achilles?

Dr. Warburton had a name sufficient to confer celebrity to those who could exalt themselves into antagonists, and his notes have raised a clamour too loud to be distinct. His chief assailants are the authors of "The Canons of Criticism," and of "The Revisal of Shakspeare's Text;" of whom one ridicules his errors with airy petulance, suitable enough to the levity of the controversy; the other attacks them with gloomy malignity, as if he were dragging to justice an assassin or incendiary. The one stings like a fly, sucks a little blood, takes a gay flutter, and returns for more; the other bites like a viper, and would be glad to leave inflammations and gangrene behind him. When I think on one, with his confederates, I remember the danger of Coriolanus, who was afraid that *girls with spits, and boys with stones, should slay him in puny battle;* when the other crosses my imagination, I remember the prodigy in Macbeth:

> A falcon towering in his pride of place,
> Was by a mousing owl hawk'd at and kill'd.

Let me however do them justice. One is a wit, and one a scholar.* They have both shown acuteness sufficient in the discovery of faults, and have both advanced some probable interpretations of obscure passages; but when they aspire to conjecture and emendation, it appears how falsely we all estimate our own abilities, and the little which they have been able to perform might have taught them more candour to the endeavours of others.

Before Dr. Warburton's edition, "Critical Observations on Shakspeare" had been published by Mr. Upton,† a man skilled in languages, and acquainted with books, but who seems to have had no great vigour of genius, or nicety of taste. Many of his explanations are curious and useful, but he likewise, though he professed to oppose the licentious confidence of editors, and adhere to the old copies, is unable to restrain the rage of emendation, though his ardour is ill seconded by his skill. Every cold empiric, when his heart is expanded by a successful experiment, swells into a theorist, and the laborious collator at some unlucky moment frolics in conjecture.

"Critical, historical, and explanatory Notes" have been likewise published upon Shakspeare by Dr. Grey, whose diligent perusal of the old English writers has enabled him to make some useful observations. What he undertook he has well enough performed; but as he neither attempts judicial or emendatory criticism, he employs rather his memory than his sagacity. It were to be wished that all would endeavour to imitate his modesty, who have not been able to surpass his knowledge.

I can say with great sincerity of all my predecessors, what I hope will hereafter be said of me, that not one has left Shakspeare without improvement; nor is there one to whom I have not been indebted for assistance and information. Whatever I have taken from them, it was my intention to refer to its original author, and it is certain, that what I have not given to another, I believed when I wrote it to be my own. In some perhaps I have been anticipated; but if I am ever found to encroach upon the remarks of any other commentator, I am willing that the honour, be it more or less, should be transferred to the first claimant, for his right, and his alone, stands above dispute; the second can prove his pretensions only to himself, nor can himself always distinguish invention, with sufficient certainty, from recollection.

They have all been treated by me with candour, which they have not been careful of observing to one another. It is not easy to discover from what cause the acrimony of a scholiast can naturally proceed. The subjects to be discussed by him are of very small importance; they involve neither property nor liberty; nor favour the interest of sect or party. The various readings of copies, and different interpretations of a passage, seem to be questions that might exercise the wit, without engaging the passions. But whether it be that *small things make mean men proud*, and vanity catches small occasions; or that all contrariety of opinion, even in those that can defend it no longer, makes proud men angry; there is often found in commentators a spontaneous strain of invective and contempt, more eager and venomous than is vented by the most furious controvertist in politics against those whom he is hired to defame.

Perhaps the lightness of the matter may conduce to the vehemence of the agency; when the truth to be investigated is so near to inexistence, as to escape attention, its bulk is to be enlarged by rage and exclamation: that to which all would be indifferent in its original state, may attract notice when the fate of a name is appended to it. A commentator has indeed great temptations to supply by turbulence what he wants of dignity, to beat his little gold to a spacious surface, to work that to foam which no art or diligence can exalt to spirit.

The notes which I have borrowed or written

* It is extraordinary that this gentleman should attempt so voluminous a work as the Revisal of Shakspeare's Text, when he tells us in his preface, "he was not so fortunate as to be furnished with either of the folio editions, much less any of the ancient quartos: and even Sir Thomas Hanmer's performance was known to him only by Dr. Warburton's representation." *Farmer.*

† Republished by him in 1748, after Dr. Warburton's edition, with alterations, &c *Steevens.*

are either illustrative, by which difficulties are explained; or judicial, by which faults and beauties are remarked; or emendatory, by which depravations are corrected.

The explanations transcribed from others, if I do not subjoin any other interpretation, I suppose commonly to be right, at least I intend by acquiescence to confess, that I have nothing better to propose.

After the labours of all the editors, I found many passages which appeared to me likely to obstruct the greater number of readers, and thought it my duty to facilitate their passage. It is impossible for an expositor not to write too little for some, and too much for others. He can only judge what is necessary by his own experience; and how long soever he may deliberate, will at last explain many lines which the learned will think impossible to be mistaken, and omit many for which the ignorant will want his help. These are censures merely relative, and must be quietly endured. I have endeavoured to be neither superfluously copious, nor scrupulously reserved, and hope that I have made my author's meaning accessible to many, who before were frighted from perusing him, and contributed something to the public, by diffusing innocent and rational pleasure.

The complete explanation of an author not systematic and consequential, but desultory and vagrant, abounding in casual allusions and light hints, is not to be expected from any single scholiast. All personal reflections, when names are suppressed, must be in a few years irrecoverably obliterated; and customs, too minute to attract the notice of law, such as modes of dress, formalities of conversation, rules of visits, disposition of furniture, and practices of ceremony, which naturally find places in familiar dialogue, are so fugitive and unsubstantial, that they are not easily retained or recovered. What can be known will be collected by chance, from the recesses of obscure and obsolete papers, perused commonly with some other view. Of this knowledge every man has some, and none has much; but when an author has engaged the public attention, those who can add any thing to his illustration, communicate their discoveries, and time produces what had eluded diligence.

To time I have been obliged to resign many passages, which, though I did not understand them, will perhaps hereafter be explained: having, I hope, illustrated some, which others have neglected or mistaken, sometimes by short remarks, or marginal directions such as every editor has added at his will, and often by comments more laborious than the matter will seem to deserve; but that which is most difficult, is not always most important, and to an editor nothing is a trifle by which his author is obscured.

The poetical beauties or defects I have not been very diligent to observe. Some plays have more, and some fewer judicial observations, not in proportion to their difference of merit, but because I gave this part of my design to chance and to caprice. The reader, I believe, is seldom pleased to find his opinion anticipated; it is natural to delight more in what we find or make, than in what we receive. Judgment, like other faculties, is improved by practice, and its advancement is hindered by submission to dictatorial decisions, as the memory grows torpid by the use of a table-book. Some imitation is however necessary; of all skill, part is infused by precept, and part is obtained by habit; I have therefore shown so much as may enable the candidate for criticism to discover the rest.

To the end of most plays I have added short strictures, containing a general censure of faults, or praise of excellence; in which I know not how much I have concurred with the current opinion; but I have not, by any affectation of singularity, deviated from it. Nothing is minutely and particularly examined, and therefore it is to be supposed, that in the plays which are condemned there is much to be praised, and in those which are praised much to be condemned.

The part of criticism in which the whole succession of editors has laboured with the greatest diligence, which has occasioned the most arrogant ostentation, and excited the keenest acrimony, is the emendation of corrupted passages, to which the public attention having been first drawn by the violence of the contention between Pope and Theobald, has been continued by the persecution, which, with a kind of conspiracy, has been since raised against all the publishers of Shakspeare.

That many passages have passed in a state of depravation through all the editions, is indubitably certain; of these the restoration is only to be attempted by collation of copies, or sagacity of conjecture. The collator's province is safe and easy, the conjecturer's perilous and difficult. Yet as the greater part of the plays are extant only in one copy, the peril must not be avoided, nor the difficulty refused.

Of the readings which this emulation of amendment has hitherto produced, some from the labours of every publisher I have advanced into the text; those are to be considered as in my opinion sufficiently supported; some I have rejected without mention, as evidently erroneous; some I have left in the notes without censure or approbation, as resting in equipoise between objection and defence; and some, which seemed specious but not right, I have inserted with a subsequent animadversion.

Having classed the observations of others, I was at last to try what I could substitute for their mistakes, and how I could supply their omissions. I collated such copies as I could procure, and wished for more, but have not found the collectors of these rarities very communicative. Of the editions which chance or kindness put into my hands I have given an enumeration, that I may not be blamed for neglecting what I had not the power to do.

By examining the old copies, I soon found that the later publishers, with all their boasts of diligence, suffered many passages to stand unauthorised, and contented themselves with Rowe's regulation of the text, even where they knew it to be arbitrary, and with a little consideration might have found it to be wrong. Some of these alterations are only the ejections of a word for one that appeared to him more elegant or more intelligible. These corruptions I have often silently rectified; for the history of our language, and the true force of our words, can only be preserved, by keeping the text of authors free from adulteration. Others and those very

frequent, smoothed the cadence, or regulated the measure; on these I have not exercised the same rigour; if only a word was transposed, or a particle inserted or omitted, I have sometimes suffered the line to stand; for the inconstancy of the copies is such, as that some liberties may be easily permitted. But this practice I have not suffered to proceed far, having restored the primitive diction wherever it could for any reason be preferred.

The emendations, which comparison of copies supplied, I have inserted in the text; sometimes where the improvement was light, without notice, and sometimes with an account of the reasons of the change.

Conjecture, though it be sometimes unavoidable, I have not wantonly or licentiously indulged. It has been my settled principle, that the reading of the ancient books is probably true, and therefore is not to be disturbed for the sake of elegance, perspicuity, or mere improvement of the sense, for though much credit is not due to the fidelity, nor any to the judgment of the first publishers, yet they who had the copy before their eyes were more likely to read it right, than we who read it only by imagination. But it is evident that they have often made strange mistakes by ignorance or negligence, and that therefore something may be properly attempted by criticism, keeping the middle way between presumption and timidity.

Such criticism I have attempted to practise, and where any passage appeared inextricably perplexed, have endeavoured to discover how it may be recalled to sense, with least violence. But my first labour is, always to turn the old text on every side, and try if there be any interstice, through which the light can find its way; nor would Huetius himself condemn me, as refusing the trouble of research, for the ambition of alteration. In this modest industry I have not been unsuccessful. I have rescued many lines from the violations of temerity, and secured many scenes from the inroads of correction. I have adopted the Roman sentiment, that it is more honourable to save a citizen, than to kill an enemy, and have been more careful to protect than to attack.

I have preserved the common distribution of the plays into acts, though I believe it to be in almost all the plays void of authority. Some of those which are divided in the later editions have no division in the first folio, and some that are divided in the folio have no division in the preceding copies. The settled mode of the theatre requires four intervals in the play; but few, if any, of our author's compositions can be properly distributed in that manner. An act is so much of the drama as passes without intervention of time, or change of place. A pause makes a new act. In every real, and therefore in every imitative, action, the intervals may be more or fewer, the restriction of five acts being accidental and arbitrary. This Shakspeare knew, and this he practised; his plays were written, and at first printed in one unbroken continuity, and ought now to be exhibited with short pauses interposed as often as the scene is changed, or any considerable time is required to pass. This method would at once quell a thousand absurdities.

In restoring the author's works to their integrity, I have considered the punctuation as wholly in my power; for what could be their care of colons and commas, who corrupted words and sentences? Whatever could be done by adjusting points, is therefore silently performed, in some plays with much diligence, in others with less; it is hard to keep a busy eye steadily fixed upon evanescent atoms, or a discursive mind upon evanescent truth.

The same liberty has been taken with a few particles, or other words of slight effect. I have sometimes inserted or omitted them without notice. I have done that sometimes, which the other editors have done always, and which indeed the state of the text may sufficiently justify.

The greater part of readers, instead of blaming us for passing trifles, will wonder that on mere trifles so much labour is expended, with such importance of debate, and such solemnity of diction. To these I answer with confidence, that they are judging of an art which they do not understand; yet cannot much reproach them with their ignorance, nor promise that they would become in general, by learning criticism, more useful, happier, or wiser.

As I practised conjecture more, I learned to trust it less; and after I had printed a few plays, resolved to insert none of my own readings in the text. Upon this caution I now congratulate myself, for every day increases my doubt of my emendations.

Since I have confined my imagination to the margin, it must not be considered as very reprehensible, if I have suffered it to play some freaks in its own dominion. There is no danger in conjecture, if it be proposed as conjecture; and while the text remains uninjured, those changes may be safely offered, which are not considered even by him that offers them as necessary or safe.

If my readings are of little value they have not been ostentatiously displayed or importunately obtruded. I could have written longer notes, for the art of writing notes is not of difficult attainment. The work is performed, first by railing at the stupidity, negligence, ignorance, and asinine tastelessness of the former editors, and showing, from all that goes before and all that follows, the inelegance and absurdity of the old reading; then by proposing something, which to superficial readers would seem specious, but which the editor rejects with indignation; then by producing the true reading, with a long paraphrase, and concluding with loud acclamations on the discovery, and a sober wish for the advancement and prosperity of genuine criticism.

All this may be done, and perhaps done sometimes without impropriety. But I have always suspected that the reading is right, which requires many words to prove it wrong; and the emendation wrong, that cannot without so much labour appear to be right. The justness of a happy restoration strikes at once, and the moral precept may be well applied to criticism, *quod dubitas ne feceris.*

To dread the shore which he sees spread with wrecks, is natural to the sailor. I had before my eye so many critical adventures ended in miscarriage, that caution was forced upon me. I encountered in every page wit struggling with its own sophistry, and learning confused by the multiplicity of its views. I was forced to censure those whom I admired, and could not but reflect,

while I was dispossessing their emendations, how soon the same fate might happen to my own, and how many of the readings which I have corrected may be by some other editor defended and established.

> Critics I saw, that others' names efface,
> And fix their own, with labour, in the place;
> Their own, like others, soon their place resign'd,
> Or disappear'd, and left the first behind. *Pope.*

That a conjectural critic should often be mistaken, cannot be wonderful, either to others or himself, if it be considered, that in his art there is no system, no principal and axiomatical truth, that regulates subordinate positions. His chance of error is renewed at every attempt; an oblique view of the passage, a slight misapprehension of a phrase, a casual inattention to the parts connected, is sufficient to make him not only fail, but fail ridiculously; and when he succeeds best, he produces perhaps but one reading of many probable, and he that suggests another will always be able to dispute his claims.

It is an unhappy state, in which danger is hid under pleasure. The allurements of emendation are scarcely resistible. Conjecture has all the joy and all the pride of invention, and he that has once started a happy change, is too much delighted to consider what objections may rise against it.

Yet conjectural criticism has been of great use in the learned world; nor is it my intention to depreciate a study, that has exercised so many mighty minds, from the revival of learning to our own age, from the bishop of Aleria to English Bentley. The critics of ancient authors have, in the exercise of their sagacity, many assistances, which the editor of Shakspeare is condemned to want. They are employed upon grammatical and settled languages, whose construction contributes so much to perspicuity, that Homer has fewer passages unintelligible than Chaucer. The words have not only a known regimen, but invariable quantities, which direct and confine the choice. There are commonly more manuscripts than one; and they do not often conspire in the same mistakes. Yet Scaliger could confess to Salmasius how little satisfaction his emendations gave him. *Illudunt nobis conjecturæ nostræ, quarum nos pudet, posteaquam in meliores codices incidimus.* And Lipsius could complain, that critics were making faults by trying to remove them; *Ut olim vitiis, ita nunc remediis laboratur.* And, indeed, where mere conjecture is to be used, the emendations of Scaliger and Lipsius, notwithstanding their wonderful sagacity and erudition, are often vague and disputable, like mine or Theobald's.

Perhaps I may not be more censured for doing wrong, than for doing little; for raising in the public expectations which at last I have not answered. The expectation of ignorance is indefinite, and that of knowledge is often tyrannical. It is hard to satisfy those who knew not what to demand, or those who demand by design, what they think impossible to be done. I have indeed disappointed no opinion more than my own; yet I have endeavored to perform my task with no slight solicitude. Not a single passage in the whole work has appeared to me corrupt, which I have not attempted to restore; or obscure, which I have not endeavoured to illustrate. In many I have failed, like others; and from many, after all my efforts, I have retreated, and confessed the repulse. I have not passed over with affected superiority what is equally difficult to the reader and to myself, but, where I could not instruct him, have owned my ignorance. I might easily have accumulated a mass of seeming learning upon easy scenes; but it ought not to be imputed to negligence, that, where nothing was necessary, nothing has been done, or that, where others have said enough, I have said no more.

Notes are often necessary, but they are necessary evils. Let him that is yet unacquainted with the powers of Shakspeare, and who desires to feel the highest pleasure that the drama can give, read every play, from the first scene to the last, with utter negligence of all his commentators. When his fancy is once on the wing, let it not stoop at correction or explanation. When his attention is strongly engaged, let it disdain alike to turn aside to the name of Theobald and of Pope. Let him read on through brightness and obscurity, through integrity and corruption; let him preserve his comprehension of the dialogue and his interest in the fable. And when the pleasures of novelty have ceased, let him attempt exactness, and read the commentators.

Particular passages are cleared by notes, but the general effect of the work is weakened. The mind is refrigerated by interruption; the thoughts are diverted from the principal subject; the reader is weary, he suspects not why; and at last throws away the book which he has too diligently studied.

Parts are not to be examined till the whole has been surveyed; there is a kind of intellectual remoteness necessary for the comprehension of any great work in its full design and in its true proportions; a close approach shows the smaller niceties, but the beauty of the whole is discerned no longer.

It is not very grateful to consider how little the succession of editors has added to this author's power of pleasing. He was read, admired, studied, and imitated, while he was yet deformed with all the improprieties which ignorance and neglect could accumulate upon him; while the reading was yet not rectified, nor his allusions understood; yet then did Dryden pronounce, that Shakspeare was the "man, who, of all modern, and perhaps ancient, poets, had the largest and most comprehensive soul. All the images of nature were still present to him, and he drew them not laboriously, but luckily; when he describes any thing, you more than see it, you feel it too. Those who accuse him to have wanted learning, give him the greater commendation: he was naturally learned: he needed not the spectacles of books to read nature: he looked inwards, and found her there. I cannot say he is every where alike; were he so, I should do him injury to compare him with the greatest of mankind. He is many times flat and insipid; his comic wit degenerating into clenches, his serious swelling into bombast. But he is always great when some great occasion is presented to him; no man can say, he ever had a fit subject for his wit, and did not then raise himself as high above the rest of poets,

> 'Quantam lenta solent inter viburna cupressi.' "

It is to be lamented that such a writer should

want a commentary; that his language should become obsolete, or his sentiments obscure. But it is vain to carry wishes beyond the condition of human things; that which must happen to all, has happened to Shakspeare, by accident and time; and more than has been suffered by any other writer since the use of types, has been suffered by him, through his own negligence of fame, or perhaps by that superiority of mind, which despised its own performances, when it compared them with its powers, and judged those works unworthy to be preserved, which the critics of following ages were to contend for the fame of restoring and explaining.

Among these candidates of inferior fame, I am now to stand the judgment of the public; and wish that I could confidently produce my commentary as equal to the encouragement which I have had the honour of receiving. Every work of this kind is by its nature deficient, and I should feel little solicitude about the sentence, were it to be pronounced only by the skilful and the learned.

GENERAL OBSERVATIONS

ON THE

PLAYS OF SHAKSPEARE.

TEMPEST.

It is observed of "The Tempest," that its plan is regular; this the author of "The Revisal"* thinks, what I think too, an accidental effect of the story, not intended or regarded by our author. But whatever might be Shakspeare's intention in forming or adopting the plot, he has made it instrumental to the production of many characters diversified with boundless invention, and preserved with profound skill in nature, extensive knowledge of opinions, and accurate observation of life. In a single drama are here exhibited princes, courtiers, and sailors, all speaking in their real characters. There is the agency of airy spirits, and of an earthly goblin; the operations of magic, the tumults of a storm, the adventures of a desert island, the native effusion of untaught affection, the punishment of guilt, and the final happiness of the pair for whom our passions and reason are equally interested.

TWO GENTLEMEN OF VERONA.

In this play there is a strange mixture of knowledge and ignorance, of care and negligence. The versification is often excellent, the allusions are learned and just; but the author conveys his heroes by sea from one inland town to another in the same country; he places the emperor at Milan, and sends his young men to attend him, but never mentions him more; he makes Protheus, after an interview with Silvia, say he has only seen her picture; and, if we may credit the old copies, he has, by mistaking places, left his scenery inextricable. The reason of all this confusion seems to be, that he took his story from a novel, which he sometimes followed, and sometimes forsook, sometimes remembered, and sometimes forgot.

That this play is rightly attributed to Shakspeare, I have little doubt. If it be taken from him, to whom shall it be given? This question may be asked of all the disputed plays, except "Titus Andronicus:" and it will be found more credible, that Shakspeare might sometimes sink below his highest flights, than that any other should rise up to his lowest.

MERRY WIVES OF WINDSOR.

Of this play there is a tradition preserved by Mr. Rowe, that it was written at the command of queen Elizabeth, who was so delighted with the character of Falstaff, that she wished it to be diffused through more plays; but suspecting that it might pall by continued uniformity, directed the poet to diversify his manner by showing him in love. No task is harder than that of writing to the ideas of another. Shakspeare knew what the queen, if the story be true, seems not to have known, that by any real passion of tenderness, the selfish craft, the careless jollity, and the lazy luxury of Falstaff must have suffered so much abatement, that little of his former cast would have remained. Falstaff could not love, but by ceasing to be Falstaff. He could only counterfeit love, and his profession could be prompted, not by the hope of pleasure, but of money. Thus the poet approached as near as he could to the work enjoined him; yet having perhaps in the former plays completed his own idea, seems not to have been able to give Falstaff all his former power of entertainment.

This comedy is remarkable for the variety and number of the personages, who exhibit more characters appropriated and discriminated, than perhaps can be found in any other play.

Whether Shakspeare was the first that produced upon the English stage the effect of language distorted and depraved by provincial or foreign pronunciation, I cannot certainly decide. This mode of forming ridiculous characters can confer praise only on him, who originally discovered it, for it requires not much of either wit or judgment; its success must be derived almost wholly from the player, but its power in a skilful mouth, even he that despises it, is unable to resist.

The conduct of this drama is deficient: the action begins and ends often before the conclu

* Mr. Heath, who wrote a Revisal of Shakspeare's text, published in 8vo. circa 1760.

sion, and the different parts might change places without inconvenience; but its general power, that power by which all works of genius shall finally be tried, is such, that perhaps it never yet had reader or spectator, who did not think it too soon at an end.

MEASURE FOR MEASURE.

There is perhaps not one of Shakspeare's plays more darkened than this, by the peculiarities of its author, and the unskilfulness of its editors, by distortions of praise, or negligence of transcription.

The novel of "Giraldi Cynthio," from which Shakspeare is supposed to have borrowed this fable, may be read in "Shakspeare Illustrated," elegantly translated, with remarks, which will assist the inquirer to discover how much absurdity Shakspeare has admitted or avoided.

I cannot but suspect that some other had new-modelled this novel of Cynthio, or written a story which in some particulars resembled it, and that Cynthio was not the author whom Shakspeare immediately followed. The emperor, in Cynthio, is named Maximine; the duke, in Shakspeare's enumeration of the persons of the drama, is called Vincentio. This appears a very slight remark; but since the duke has no name in the play, nor is ever mentioned but by his title, why should he be called Vincentio among the *persons*, but because the name was copied from the story, and placed superfluously at the head of the list by the mere habit of transcription? It is therefore likely, that there was then a story of Vincentio, duke of Vienna, different from that of Maximine, emperor of the Romans.

Of this play, the light or comic part is very natural and pleasing, but the grave scenes, if a few passages be excepted, have more labour than elegance. The plot is rather intricate than artful. The time of the action is indefinite; some time, we know not how much, must have elapsed between the recess of the duke, and the imprisonment of Claudio; for he must have learned the story of Mariana in his disguise, or he delegated his power to a man already known to be corrupted. The unities of action and place are sufficiently preserved.

LOVE'S LABOUR'S LOST.

In this play, which all the editors have concurred to censure, and some have rejected as unworthy of our poet, it must be confessed that there are many passages mean, childish, and vulgar; and some which ought not to have been exhibited, as we are told they were, to a maiden queen. But there are scattered through the whole many sparks of genius; nor is there any play that has more evident marks of the hand of Shakspeare.

MIDSUMMER NIGHT'S DREAM.

Wild and fantastical as this play is, all the parts in their various modes are well written, and give the kind of pleasure which the author designed. Fairies in his time were much in fashion; common tradition had made them familiar, and Spenser's poem had made them great.

MERCHANT OF VENICE.

It has been lately discovered, that this fable is taken from a story in the "Pecorone" of Giovanni Fiorentino, a novelist, who wrote in 1378. The story has been published in English, and I have epitomized the translation. The translator is of opinion, that the choice of the caskets is borrowed from a tale of Boccace, which I have likewise abridged, though I believe that Shakspeare must have had some other novel in view.

Of "The Merchant of Venice," the style is even and easy, with few peculiarities of diction, or anomalies of construction. The comic part raises laughter, and the serious fixes expectation. The probability of either one or the other story cannot be maintained. The union of two actions in one event is in this drama eminently happy. Dryden was much pleased with his own address in connecting the two plots of his "Spanish Friar," which yet, I believe, the critic will find excelled by this play.

AS YOU LIKE IT.

Of this play the fable is wild and pleasing. I know not how the ladies will approve the facility with which both Rosalind and Celia give away their hearts. To Celia much may be forgiven for the heroism of her friendship. The character of Jaeques is natural and well preserved. The comic dialogue is very sprightly, with less mixture of low buffoonery than in some other plays: and the graver part is elegant and harmonious. By hastening to the end of his work, Shakspeare suppressed the dialogue between the usurper and the hermit, and lost an opportunity of exhibiting a moral lesson in which he might have found matter worthy of his highest powers.

TAMING OF THE SHREW.

Of this play the two plots are so well united, that they can hardly be called two without injury to the art with which they are interwoven. The attention is entertained with all the variety of a double plot, yet is not distracted by unconnected incidents.

The part between Katharine and Petruchio is eminently sprightly and diverting. At the marriage of Bianca, the arrival of the real father, perhaps, produces more perplexity than pleasure. The whole play is very popular and diverting.

ALL'S WELL THAT ENDS WELL.

This play has many delightful scenes, though not sufficiently probable, and some happy characters, though not new, nor produced by any deep knowledge of human nature. Parolles is a boaster and a coward, such as has always been the sport of the stage, but perhaps never raised more laughter or contempt than in the hands of Shakspeare.

I cannot reconcile my heart to Bertram; a man noble without generosity, and young without truth; who marries Helen as a coward, and leaves her as a profligate: when she is dead by his unkindness, sneaks home to a second marriage, is accused by a woman whom he has wronged, defends himself by falsehood, and is dismissed to happiness.

The story of Bertram and Diana had been told before of Mariana and Angelo, and, to confess the truth, scarcely merited to be heard a second time.

TWELFTH NIGHT.

This play is in the graver part elegant and easy, and in some of the lighter scenes exquisitely humorous. Ague-cheek is drawn with

great propriety, but his character is, in a great measure, that of natural fatuity, and is therefore not the proper prey of a satirist. The soliloquy of Malvolio is truly comic; he is betrayed to ridicule merely by his pride. The marriage of Olivia, and the succeeding perplexity, though well enough contrived to divert on the stage, wants credibility, and fails to produce the proper instruction required in the drama, as it exhibits no just picture of life.

WINTER'S TALE.

The story of this play is taken from "The pleasant History of Dorastus and Fawnia," written by Robert Greene.

This play, as Dr. Warburton justly observes, is, with all its absurdities, very entertaining. The character of Autolycus is very naturally conceived, and strongly represented.

MACBETH.

This play is deservedly celebrated for the propriety of its fictions, and solemnity, grandeur, and variety of its action, but it has no nice discriminations of character; the events are too great to admit the influence of particular dispositions, and the course of the action necessarily determines the conduct of the agents.

The danger of ambition is well described: and I know not whether it may not be said, in defence of some parts which now seem improbable, that in Shakspeare's time it was necessary to warn credulity against vain and illusive predictions.

The passions are directed to their true end. Lady Macbeth is merely detested; and though the courage of Macbeth preserves some esteem, yet every reader rejoices at his fall.

KING JOHN.

The tragedy of "King John," though not written with the utmost power of Shakspeare, is varied with a very pleasing interchange of incidents and characters. The lady's grief is very affecting; and the character of the bastard contains that mixture of greatness and levity which this author delighted to exhibit.

KING RICHARD II.

This play is extracted from the Chronicle of Hollinshed, in which many passages may be found which Shakspeare has, with very little alteration, transplanted into his scenes; particularly a speech of the bishop of Carlisle in defence of King Richard's unalienable right, and immunity from human jurisdiction.

Jonson, who, in his "Catiline and Sejanus," has inserted many speeches from the Roman historians, was perhaps induced to that practice by the example of Shakspeare, who had condescended sometimes to copy more ignoble writers. But Shakspeare had more of his own than Jonson, and if he sometimes was willing to spare his labour, showed by what he performed at other times, that his extracts were made by choice or idleness rather than necessity.

This play is one of those which Shakspeare has apparently revised; but as success in works of invention is not always proportionate to labour, it is not finished at last with the happy force of some other of his tragedies, nor can be said much to affect the passions, or enlarge the understanding.

KING HENRY IV. PART II.

I fancy every reader, when he ends this play, cries out with Desdemona, "O most lame and impotent conclusion!" As this play was not, to our knowledge, divided into acts by the author, I could be content to conclude it with the death of Henry the Fourth.

In that Jerusalem shall Harry die.

These scenes, which now make the fifth act of "Henry the Fourth," might then be the first of "Henry the Fifth:" but the truth is, that they do unite very commodiously to either play. When these plays were represented, I believe they ended as they are now ended in the books; but Shakspeare seems to have designed that the whole series of action, from the beginning of "Richard the Second," to the end of "Henry the Fifth," should be considered by the reader as one work, upon one plan, only broken into parts by the necessity of exhibition.

None of Shakspeare's plays are more read than the "First and Second Parts of Henry the Fourth." Perhaps no author has ever in two plays afforded so much delight. The great events are interesting, for the fate of kingdoms depend upon them; the slighter occurrences are diverting, and, except one or two, sufficiently probable; the incidents are multiplied with wonderful fertility of invention, and the characters diversified with the utmost nicety of discernment, and the profoundest skill in the nature of man.

The prince, who is the hero both of the comic and tragic part, is a young man of great abilities, and violent passions, whose sentiments are right, though his actions are wrong; whose virtues are obscured by negligence, and whose understanding is dissipated by levity. In his idle hours he is rather loose than wicked; and when the occasion forces out his latent qualities, he is great without effort, and brave without tumult. The trifler is roused into a hero, and the hero again reposes in the trifler. This character is great, original, and just.

Percy is a rugged soldier, choleric and quarrelsome, and has only the soldier's virtues, generosity and courage.

But Falstaff, unimitated, unimitable Falstaff, how shall I describe thee? Thou compound of sense and vice: of sense which may be admired, but not esteemed; of vice which may be despised, but hardly detested. Falstaff is a character loaded with faults, and with those faults which naturally produce contempt. He is a thief and a glutton, a coward and a boaster, always ready to cheat the weak, and prey upon the poor; to terrify the timorous, and insult the defenceless. At once obsequious and malignant, he satirizes in their absence those whom he lives by flattering. He is familiar with the prince only as an agent of vice, but of this familiarity he is so proud, as not only to be supercilious and haughty with common men, but to think his interest of importance to the duke of Lancaster. Yet the man thus corrupt, thus despicable, makes himself necessary to the prince that despises him, by the most pleasing of all qualities, perpetual gayety, by an unfailing power of exciting laughter, which is the more freely indulged, as his wit is not of the splendid or ambitious kind, but consists in easy scapes and sallies of levity, which make sport, but raise no envy. It must be ob-

served, that he is stained with no enormous or sanguinary crimes, so that his licentiousness is not so offensive but that it may be borne for his mirth.

The moral to be drawn from this representation is, that no man is more dangerous than he that, with a will to corrupt, hath the power to please; and that neither wit nor honesty ought to think themselves safe with such a companion, when they see Henry seduced by Falstaff.

KING HENRY V.

This play has many scenes of high dignity, and many of easy merriment. The character of the king is well supported, except in his courtship, where he has neither the vivacity of Hal, nor the grandeur of Henry. The humour of Pistol is very happily continued: his character has perhaps been the model of all the bullies that have yet appeared on the English stage.

The lines given to the chorus have many admirers; but the truth is, that in them a little may be praised, and much must be forgiven: nor can it be easily discovered why the intelligence given by the chorus is more necessary in this play, than in many others where it is omitted. The great defect of this play is the emptiness and narrowness of the last act, which a very little diligence might have easily avoided.

KING HENRY VI. PART I.

Of this play there is no copy earlier than that of the folio in 1623, though the two succeeding parts are extant in two editions in quarto. That the second and third parts were published without the first, may be admitted as no weak proof that the copies were surreptitiously obtained, and that the printers of that time gave the public those plays, not such as the author designed, but such as they could get them. That this play was written before the two others, is undubitably collected from the series of events; that it was written and played before Henry the Fifth, is apparent, because in the epilogue there is mention made of this play, and not of the other parts:

> Henry the Sixth in swaddling bands crown'd king,
> Whose state so many had the managing
> That they lost France, and made his England bleed,
> Which oft our stage hath shown.

France is lost in this play. The two following contain, as the old title imports, the contention of the houses of York and Lancaster.

The second and third parts of "Henry VI." were printed in 1600. When "Henry V." was written, we know not, but it was printed likewise in 1600, and therefore before the publication of the first part: the first part of "Henry VI." had been often shown on the stage, and would certainly have appeared in its place had the author been the publisher.

KING HENRY VI. PART III.

The three parts of "Henry VI." are suspected, by Mr. Theobald, of being supposititious, and are declared, by Dr. Warburton, to be certainly not Shakspeare's. Mr. Theobald's suspicion arises from some obsolete words; but the phraseology is like the rest of our author's style, and single words, of which however I do not observe more than two, can conclude little.

Dr. Warburton gives no reason, but I suppose him to judge upon deeper principles and more comprehensive views, and to draw his opinion from the general effect and spirit of the composition, which he thinks inferior to the other historical plays.

From mere inferiority nothing can be inferred; in the productions of wit there will be inequality. Sometimes judgment will err, and sometimes the matter itself will defeat the artist. Of every author's works one will be the best and one will be the worst. The colours are not equally pleasing, nor the attitudes equally graceful, in all the pictures of Titian or Reynolds.

Dissimilitude of style, and heterogeneousness of sentiment, may sufficiently show that a work does not really belong to the reputed author. But in these plays no such marks of spuriousness are found. The diction, the versification, and the figures, are Shakspeare's. These plays, considered without regard to characters and incidents, merely as narratives in verse, are more happily conceived, and more accurately finished, than those of "King John," "Richard II." or the tragic scenes of "Henry IV. and V." If we take these plays from Shakspeare, to whom shall they be given? What author of that age had the same easiness of expression and fluency of numbers?

Having considered the evidence given by the plays themselves, and found it in their favour, let us now inquire what corroboration can be gained from other testimony. They are ascribed to Shakspeare by the first editors, whose attestation may be received in questions of fact, however unskilfully they superintended their edition. They seem to be declared genuine by the voice of Shakspeare himself, who refers to the second play in his epilogue to "Henry V." and apparently connects the first act of "Richard III." with the last of the third part of "Henry VI." If it be objected that the plays were popular, and that therefore he alluded to them as well known; it may be answered, with equal probability, that the natural passions of a poet would have disposed him to separate his own works from those of an inferior hand. And, indeed, if an author's own testimony is to be overthrown by speculative criticism, no man can be any longer secure of literary reputation.

Of these three plays I think the second the best. The truth is, that they have not sufficient variety of action, for the incidents are too often of the same kind; yet many of the characters are well discriminated. King Henry and his queen, king Edward, the duke of Gloucester, and the earl of Warwick, are very strongly and distinctly painted.

The old copies of the two latter parts of "Henry VI." and of "Henry V." are so apparently imperfect and mutilated, that there is no reason for supposing them the first draughts of Shakspeare. I am inclined to believe them copies taken by some auditor who wrote down, during the representation, what the time would permit, then perhaps filled up some of his omissions at a second or third hearing, and when he had by this method formed something like a play, sent it to the printer.

KING RICHARD III.

This is one of the most celebrated of our author's performances; yet I know not whether it has not happened to him as to others, to be

praised most, when praise is not most deserved. That this play has scenes noble in themselves, and very well contrived to strike in the exhibition, cannot be denied. But some parts are trifling, others shocking, and some improbable.

I have nothing to add to the observations of the learned critics, but that some traces of this antiquated exhibition are still retained in the rustic puppet-plays, in which I have seen the Devil very lustily belaboured by Punch, whom I hold to be the legitimate successor of the old Vice.

KING HENRY VIII.

The play of "Henry the Eighth" is one of those which still keep possession of the stage by the splendour of its pageantry. The coronation, about forty years ago, drew the people together in multitudes for a great part of the winter. Yet pomp is not the only merit of this play. The meek sorrows and virtuous distress of Katharine have furnished some scenes, which may be justly numbered among the greatest efforts of tragedy. But the genius of Shakspeare comes in and goes out with Katharine. Every other part may be easily conceived, and easily written.

The historical dramas are now concluded, of which the two parts of "Henry the Fourth," and "Henry the Fifth," are among the happiest of our author's compositions; and "King John," "Richard the Third," and "Henry the Eighth," deservedly stand in the second class. Those whose curiosity would refer the historical scenes to their original, may consult Hollinshed, and sometimes Hall: from Hollinshed, Shakspeare has often inserted whole speeches with no more alteration than was necessary to the numbers of his verse. To transcribe them into the margin was unnecessary, because the original is easily examined, and they are seldom less perspicuous in the poet than in the historian.

To play histories, or to exhibit a succession of events by action and dialogue, was a common entertainment among our rude ancestors, upon great festivities. The parish clerks once performed at Clerkenwell a play which lasted three days, containing "The History of the World."

CORIOLANUS.

The tragedy of "Coriolanus" is one of the most amusing of our author's performances. The old man's merriment in Menenius; the lofty lady's dignity in Volumnia; the bridal modesty in Virgilia; the patrician and military haughtness in Coriolanus; the plebeian malignity, and tribunitian insolence, in Brutus and Sicinius, make a very pleasing and interesting variety: and the various revolutions of the hero's fortune fill the mind with anxious curiosity. There is, perhaps, too much bustle in the first act, and too little in the last.

JULIUS CÆSAR.

Of this tragedy many particular passages deserve regard, and the contention and reconcilement of Brutus and Cassius is universally celebrated; but I have never been strongly agitated in perusing it, and think it somewhat cold and unaffecting, compared with some other of Shakspeare's plays; his adherence to the real story, and to Roman manners, seems to have impeded the natural vigour of his genius.

ANTONY AND CLEOPATRA.

This play keeps curiosity always busy, and the passions always interested. The continual hurry of the action, the variety of incidents, and the quick succession of one personage to another, call the mind forward without intermission from the first act to the last. But the power of delighting is derived principally from the frequent changes of the scene; for except the feminine arts, some of which are too low, which distingnish Cleopatra, no character is very strongly discriminated. Upton, who did not easily miss what he desired to find, has discovered that the language of Antony is, with great skill and learning, made pompous and superb, according to his real practice. But I think his diction not distinguishable from that of others: the most tumid speech in the play is that which Cæsar makes to Octavio.

The events, of which the principal are described according to history, are produced without any art of connexion or care of disposition.

TIMON OF ATHENS.

The play of "Timon" is a domestic tragedy, and therefore strongly fastens on the attention of the reader. In the plan there is not much art, but the incidents are natural, and the characters various and exact. The catastrophe affords a very powerful warning against that ostentatious liberality, which scatters bounty, but confers no benefits, and buys flattery, but not friendship.

In this tragedy are many passages perplexed, obscure, and probably corrupt, which I have endeavoured to rectify, or explain, with due diligence; but having only one copy, cannot promise myself that my endeavours shall be much applauded.

TITUS ANDRONICUS.

All the editors and critics agree with Mr. Theobald in supposing this play spurious. I see no reason for differing from them; for the colour of the style is wholly different from that of the other plays, and there is an attempt at regular versification, and artificial closes, not always inelegant, yet seldom pleasing. The barbarity of the spectacles, and the general massacre, which are here exhibited, can scarcely be conceived tolerable to any audience; yet we are told by Jonson, that they were not only borne, but praised. That Shakspeare wrote any part, though Theobald declares it incontestible, I see no reason for believing.

The testimony produced at the beginning of this play, by which it is ascribed to Shakspeare, is by no means equal to the argument against its authenticity, arising from the total difference of conduct, language, and sentiments, by which it stands apart from all the rest. Meres had probably no other evidence than that of a title-page, which though in our time it be sufficient, was then of no great authority; for all the plays which were rejected by the first collectors of Shakspeare's works, and admitted in later editions, and again rejected by the critical editors,

had Shakspeare's name on the title, as we may suppose, by the fraudulence of the printers, who, while there were yet no gazettes, nor advertisements, nor any means of circulating literary intelligence, could usurp at pleasure any celebrated name. Nor had Shakspeare any interest in detecting the imposture, as none of his fame or profit was produced by the press.

The chronology of this play does not prove it not to be Shakspeare's. If it had been written twenty-five years in 1614, it might have been written when Shakspeare was twenty-five years old. When he left Warwickshire I know not; but at the age of twenty-five it was rather too late to fly for deer-stealing.

Ravenscroft, who in the reign of Charles II. revised this play, and restored it to the stage, tells us, in his preface, from a theatrical tradition, I suppose, which in his time might be of sufficient authority, that this play was touched in different parts by Shakspeare, but written by some other poet. I do not find Shakspeare's touches very discernible.

TROILUS AND CRESSIDA.

This play is more correctly written than most of Shakspeare's compositions, but it is not one of those in which either the extent of his views or elevation of his fancy is fully displayed. As the story abounded with materials, he has exerted little invention; but he has diversified his characters with great variety, and preserved them with great exactness. His vicious characters sometimes disgust, but cannot corrupt, for both Cressida and Pandarus are detested and contemned. The comic characters seem to have been the favourites of the writer; they are of the superficial kind, and exhibit more of manners than nature; but they are copiously filled, and powerfully impressed.

Shakspeare has in his story followed for the greater part the old book of Caxton, which was then very popular: but the character of Thersites, of which it makes no mention, is a proof that this play was written after Chapman had published his version of Homer

CYMBELINE.

This play has many just sentiments, some natural dialogues, and some pleasing scenes, but they are obtained at the expense of much incongruity. To remark the folly of the fiction, the absurdity of the conduct, the confusion of the names and manners of different times, and the impossibility of the events in any system of life, were to waste criticism upon unresisting imbecility, upon faults too evident for detection, and too gross for aggravation.

KING LEAR.

The tragedy of "Lear" is deservedly celebrated among the dramas of Shakspeare. There is perhaps no play which keeps the attention so strongly fixed; which so much agitates our passions and interests our curiosity. The artful involutions of distinct interests, the striking opposition of contrary characters, the sudden changes of fortune, and the quick succession of events, fill the mind with a perpetual tumult of indignation, pity, and hope. There is no scene which does not contribute to the aggravation of the distress or conduct of the action, and scarce a line which does not conduce to the progress of the scene. So powerful is the current of the poet's imagination, that the mind which once ventures within it, is hurried irresistibly along.

On the seeming improbability of Lear's conduct, it may be observed, that he is represented according to histories at that time vulgarly received as true. And, perhaps, if we turn our thoughts upon the barbarity and ignorance of the age to which this story is referred, it will appear not so unlikely as while we estimate Lear's manners by our own. Such preference of one daughter to another, or resignation of dominion on such conditions, would be yet credible, if told of a petty prince of Guinea or Madagascar. Shakspeare, indeed, by the mention of his earls and dukes, has given us the idea of times more civilized, and of life regulated by softer manners; and the truth is, that though he so nicely discriminates, and so minutely describes, the characters of men, he commonly neglects and confounds the characters of ages, by mingling customs, ancient and modern, English and foreign.

My learned friend Mr. Warton, who has in "The Adventurer" very minutely criticised this play, remarks, that the instances of cruelty are too savage and shocking, and the intervention of Edmund destroys the simplicity of the story. These objections may, I think, be answered, by repeating, that the cruelty of the daughters is an historical fact, to which the poet has added little, having only drawn it into a series by dialogue and action. But I am not able to apologize with equal plausibility for the extrusion of Gloster's eyes, which seems an act too horrid to be endured in dramatic exhibition, and such as must always compel the mind to relieve its distress by incredulity. Yet let it be remembered, that our author well knew what would please the audience for which he wrote.

The injury done by Edmund to the simplicity of the action, is abundantly recompensed by the addition of variety, by the art with which he is made to co-operate with the chief design, and the opportunity which he gives the poet of combining perfidy with perfidy, and connecting the wicked son with the wicked daughters, to impress this important moral, that villany is never at a stop, that crimes lead to crimes, and at last terminate in ruin.

But though this moral be incidentally enforced, Shakspeare has suffered the virtue of Cordelia to perish in a just cause, contrary to the natural ideas of justice, to the hope of the reader, and, what is yet more strange, to the faith of chronicles. Yet this conduct is justified by "The Spectator," who blames Tate for giving Cordelia success and happiness in his alteration, and declares, that in his opinion *the tragedy has lost half its beauty.* Dennis has remarked, whether justly or not, that, to secure the favourable reception of "Cato" *the town was poisoned with much false and abominable criticism*, and that endeavours had been used to discredit and decry poetical justice. A play in which the wicked prosper, and the virtuous miscarry, may doubtless be good, because it is a just representation of the common events of human life: but since all reasonable beings naturally love justice, I cannot easily be persuaded, that the observation

of justice makes a play worse; or that, if other excellencies are equal, the audience will not always rise better pleased from the final triumph of persecuted virtue.

In the present case the public has decided. Cordelia, from the time of Tate, has always retired with victory and felicity. And, if my sensations could add any thing to the general suffrage, I might relate, I was many years ago so shocked by Cordelia's death, that I know not whether I ever endured to read again the last scenes of the play till I undertook to revise them as an editor.

There is another controversy among the critics concerning this play. It is disputed whether the predominant image in Lear's disordered mind be the loss of his kingdom or the cruelty of his daughters. Mr. Murphy, a very judicious critic, has evinced by induction of particular passages, that the cruelty of his daughters is the primary source of his distress, and that the loss of royalty affects him only as a secondary and subordinate evil. He observes, with great justness, that Lear would move our compassion but little, did we not rather consider the injured father than the degraded king.

The story of this play, except the episode of Edmund, which is derived, I think, from Sidney, is taken originally from Geoffry of Monmouth, whom Hollinshed generally copied: but perhaps immediately from an old historical ballad. My reason for believing that the play was posterior to the ballad, rather than the ballad to the play, is that the ballad has nothing of Shakspeare's nocturnal tempest, which is too striking to have been omitted, and that it follows the chronicle; it has the rudiments of the play, but none of its amplifications: it first hinted Lear's madness, but did not array it in circumstances. The writer of the ballad added something to the history, which is a proof that he would have added more, if more had occurred to his mind, and more must have occured if he had seen Shakspeare.

ROMEO AND JULIET.

This play is one of the most pleasing of our author's performances. The scenes are busy and various, the incidents numerous and important, the catastrophe irresistibly affecting, and the process of the action carried on with such probability, at least with such congruity to popular opinions, as tragedy requires.

Here is one of the few attempts of Shakspeare to exhibit the conversation of gentlemen, to represent the airy sprightliness of juvenile elegance. Mr. Dryden mentions a tradition, which might easily reach his time, of a declaration made by Shakspeare, that "he was obliged to kill Mercutio in the third act, lest he should have been killed by him." Yet he thinks him "no such formidable person but that he might have lived through the play, and died in his bed," without danger to the poet. Dryden well knew, had he been in quest of truth, that in a pointed sentence, more regard is commonly had to the words than the thought, and that it is very seldom to be rigorously understood. Mercutio's wit, gayety, and courage, will always procure him friends that wish him a longer life; but his death is not precipitated, he has lived out the time allotted him in the construction of the play; nor do I doubt the ability of Shakspeare to have continued his existence, though some of his sallies are perhaps out of the reach of Dryden; whose genius was not very fertile of merriment, nor ductile to humour, but acute, argumentative, comprehensive, and sublime.

The nurse is one of the characters in which the author delighted; he has with great subtility of distinction, drawn her at once loquacious and secret, obsequious and insolent, trusty and dishonest.

His comic scenes are happily wrought, but his pathetic strains are always polluted with some unexpected depravations. His persons, however distressed, *have a conceit left them in their misery, a miserable conceit.*

HAMLET.

If the dramas of Shakspeare were to be characterised, each by the particular excellence which distinguishes it from the rest, we must allow to the tragedy of "Hamlet" the praise of variety. The incidents are so numerous, that the argument of the play would make a long tale. The scenes are interchangeably diversified with merriment and solemnity; with merriment, that includes judicious and instructive observations; and solemnity, not strained by poetical violence above the natural sentiments of man. New characters appear from time to time in continual succession, exhibiting various forms of life and particular modes of conversation. The pretended madness of Hamlet causes much mirth, the mournful distraction of Ophelia fills the heart with tenderness, and every personage produces the effect intended, from the apparation that in the first act chills the blood with horror, to the fop in the last that exposes affectation to just contempt.

The conduct is perhaps not wholly secure against objections. The action is indeed for the most part in continual progression, but there are some scenes which neither forward nor retard it. Of the feigned madness of Hamlet there appears no adequate cause, for he does nothing which he might not have done with the reputation of sanity. He plays the madman most, when he treats Ophelia with so much rudeness, which seems to be useless and wanton cruelty.

Hamlet is, through the whole piece, rather an instrument than an agent. After he has, by the stratagem of the play, convicted the king, he makes no attempt to punish him; and his death is at last effected by an incident which Hamlet had no part in producing.

The catastrophe is not very happily produced; the exchange of weapons is rather an expedient of necessity, than a stroke of art. A scheme might easily have been formed to kill Hamlet with the dagger, and Laertes with the bowl.

The poet is accused of having shown little regard to poetical justice, and may be charged with equal neglect of poetical probability. The apparition left the regions of the dead to little purpose; the revenge which he demands is not obtained, but by the death of him that was required to take it; and the gratification, which would arise from the destruction of an usurper and a murderer, is abated, by the untimely death of Ophelia, the young, the beautiful, the harmless, and the pious.

OTHELLO.

The beauties of this play impress themselves so strongly upon the attention of the reader, that they can draw no aid from critical illustration. The fiery openness of Othello, magnanimous, artless, and credulous, boundless in his confidence, ardent in his affection, inflexible in his resolution, and obdurate in his revenge: the cool malignity of Iago, silent in his resentment, subtle in his designs, and studious at once of his interest and his vengeance: the soft simplicity of Desdemona, confident of merit, and conscious of innocence, her artless perseverance in her suit, and her slowness to suspect that she can be suspected, are such proofs of Shakspeare's skill in human nature, as, I suppose, it is vain to seek in any modern writer. The gradual progress which Iago makes in the Moor's conviction, and the circumstances which he employs to inflame him, are so artfully natural, that, though it will perhaps not be said of him as he says of himself, that he is *a man not easily jealous*, yet we cannot but pity him, when at last we find him *perplexed in the extreme*.

There is always danger, lest wickedness, conjoined with abilities, should steal upon esteem, though it misses of approbation; but the character of Iago is so conducted, that he is from the first scene to the last hated and despised.

Even the inferior characters of this play would be very conspicuous in any other piece, not only for their justness, but their strength. Cassio is brave, benevolent, and honest, ruined only by his want of stubbornness to resist an insidious invitation. Roderigo's suspicious credulity, and impatient submission to the cheats which he sees practised upon him, and which by persuasion he suffers to be repeated, exhibit a strong picture of a weak mind betrayed by unlawful desires to a false friend; and the virtue of Æmilia is such as we often find worn loosely, but not cast off, easy to commit small crimes, but quickened and alarmed at atrocious villanies.

The scenes from the beginning to the end are busy, varied by happy interchanges, and regularly promoting the progression of the story; and the narrative in the end, though it tells but what is known already, yet is necessary to produce the death of Othello.

Had the scene opened in Cyprus, and the preceding incidents been occasionally related, there had been little wanting to a drama of the most exact and scrupulous regularity.

AN ACCOUNT OF

THE HARLEIAN LIBRARY.

To solicit a subscription for a Catalogue of Books exposed to sale, is an attempt for which some apology cannot but be necessary; for few would willingly contribute to the expense of volumes, by which neither instruction nor entertainment could be afforded, from which only the bookseller could expect advantage, and of which the only use must cease, at the dispersion of the library.

Nor could the reasonableness of a universal rejection of our proposal be denied, if this catalogue were to be compiled with no other view, than that of promoting the sale of the books which it enumerates, and drawn up with that inaccuracy and confusion which may be found in those that are daily published.

But our design, like our proposal, is uncommon, and to be prosecuted at a very uncommon expense; it being intended, that the books shall be distributed into their distinct classes, and every class ranged with some regard to the age of the writers; that every book shall be accurately described; that the peculiarities of editions shall be remarked, and observations from the authors of literary history occasionally interspersed; that, by this catalogue, we may inform posterity of the excellence and value of this great collection, and promote the knowledge of scarce books, and elegant editions. For this purpose men of letters are engaged, who cannot even be supplied with amanuenses, but at an expense above that of a common catalogue.

To show that this collection deserves a particular degree of regard from the learned and the studious, that it excels any library that was ever yet offered to public sale in the value as well as number of the volumes which it contains; and that therefore this catalogue will not be of less use to men of letters, than those of the Thuanian, Heinsian, or Barberinian libraries, it may not be improper to exhibit a general account of the different classes, as they are naturally divided by the several sciences.

By this method we can indeed exhibit only a general idea, at once magnificent and confused; an idea of the writings of many nations, collected from distant parts of the world, discovered sometimes by chance, and sometimes by curiosity, amidst the rubbish of forsaken monasteries, and the repositories of ancient families, and brought hither from every part, as to the universal receptacle of learning.

It will be no unpleasing effect of this account, if those that shall happen to peruse it, should be inclined by it to reflect on the character of the late proprietors, and to pay some tribute of veneration to their ardour for literature, to that generous and exalted curiosity which they gratified with incessant searches and immense expense, and to which they dedicated that time, and that superfluity of fortune, which many others of their rank employ in the pursuit of contemptible amusements, or the gratification of guilty passions. And, surely, every man, who considers learning as ornamental and advantageous to the community, must allow them the honour of public benefactors, who have introduced amongst us authors not hitherto well

known, and added to the literary treasures of their native country.

That our catalogue will excite any other man to emulate the collectors of this library, to prefer books and manuscripts to equipage and luxury, and to forsake noise and diversion for the conversation of the learned, and the satisfaction of extensive knowledge, we are very far from presuming to hope; but shall make no scruple to assert, that, if any man should happen to be seized with such laudable ambition, he may find in this catalogue hints and informations, which are not easily to be met with; he will discover, that the boasted Bodleian library is very far from a perfect model, and that even the learned Fabricius cannot completely instruct him in the early editions of the classic writers.

But the collectors of libraries cannot be numerous; and, therefore, catalogues cannot very properly be recommended to the public, if they had not a more general and frequent use, a use which every student has experienced, or neglected to his loss. By the means of catalogues only can it be known, what has been written on every part of learning, and the hazard avoided of encountering difficulties which have already been cleared, discussing questions which have already been decided, and digging in mines of literature which former ages have exhausted.

How often this has been the fate of students, every man of letters can declare; and, perhaps, there are very few who have not sometimes valued as new discoveries, made by themselves, those observations which have long since been published, and of which the world therefore will refuse them the praise; nor can the refusal be censured as any enormous violation of justice; for, why should they not forfeit by their ignorance, what they might claim by their sagacity?

To illustrate this remark, by the mention of obscure names, would not much confirm it; and to villify for this purpose the memory of men truly great, would be to deny them the reverence which they may justly claim from those whom their writings have instructed. May the shade, at least, of one great English critic rest without disturbance; and may no man presume to insult his memory, who wants his learning, his reason, or his wit.

From the vexatious disappointment of meeting reproach, where praise is expected, every man will certainly desire to be secured; and therefore that book will have some claim to his regard, from which he may receive informations of the labours of his predecessors, such as a catalogue of the Harleian library will copiously afford him.

Nor is the use of catalogues of less importance to those whom curiosity has engaged in the study of literary history, and who think the intellectual revolutions of the world more worthy of their attention than the ravages of tyrants, the desolation of kingdoms, the rout of armies, and the fall of empires. Those who are pleased with observing the first birth of new opinions, their struggles against opposition, their silent progress under persecution, their general reception, and their gradual decline, or sudden extinction; those that amuse themselves with remarking the different periods of human knowledge, and observe how darkness and light succeed each other; by what accident the most gloomy nights of ignorance have given way to the dawn of science, and how learning has languished and decayed, for want of patronage and regard, or been overborne by the prevalence of fashionable ignorance, or lost amidst the tumults of invasion and the storms of violence. All those who desire any knowledge of the literary transactions of past ages, may find in catalogues, like this at least, such an account as is given by annalists and chronologers of civil history.

How the knowledge of the sacred writings has been diffused, will be observed from the catalogue of the various editions of the Bible, from the first impression by Fust, in 1462, to the present time; in which will be contained the polyglot editions of Spain, France, and England, those of the original Hebrew, the Greek Septuagint, and the Latin Vulgate: with the versions which are now used in the remotest parts of Europe, in the country of the Grisons, in Lithuania, Bohemia, Finland, and Iceland.

With regard to the attempts of the same kind made in our country, there are few whose expectations will not be exceeded by the number of English bibles, of which not one is forgotten, whether valuable for the pomp and beauty of the impression, or for the notes with which the text is accompanied, or for any controversy or persecution that it produced, or for the peculiarity of any single passage. With the same care have the various editions of the book of common-prayer been selected, from which all the alterations which have been made in it may be easily remarked.

Among a great number of Roman missals and breviaries, remarkable for the beauty of their cuts and illuminations, will be found the Mosarabic missal and breviary, that raised such commotions in the kingdom of Spain.

The controversial treaties written in England, about the time of the Reformation, have been diligently collected, with a multitude of remarkable tracts, single sermons, and small treatises; which, however worthy to be preserved, are perhaps to be found in no other place.

The regard which was always paid by the collectors of this library, to that remarkable period of time in which the art of printing was invented, determined them to accumulate the ancient impressions of the fathers of the church; to which the later editions are added, lest antiquity should have seemed more worthy of esteem than accuracy.

History has been considered with the regard due to that study by which the manners are most easily formed, and from which the most efficacious instruction is received; nor will the most extensive curiosity fail of gratification in this library; from which no writers have been excluded, that relate either to the religious or civil affairs of any nation.

Not only those authors of ecclesiastical history have been procured that treat of the state of religion in general, or deliver accounts of sects or nations, but those likewise who have confined themselves to particular orders of men in every church; who have related the original, and the rules of every society, or recounted the lives of its founder and its members; those who have deduced in every country the succession of bishops, and those who have employed their

abilities in celebrating the piety of particular saints, or martyrs, or monks, or nuns.

The civil history of all nations has been amassed together; nor is it easy to determine which has been thought most worthy of curiosity.

Of France, not only the general histories and ancient chronicles, the accounts of celebrated reigns, and narratives of remarkable events, but even the memorials of single families, the lives of private men, the antiquities of particular cities, churches, and monasteries, the topography of provinces, and the accounts of laws, customs, and prescriptions, are here to be found.

The several states of Italy have, in this treasury, their particular historians, whose accounts are, perhaps, generally more exact, by being less extensive; and more interesting, by being more particular.

Nor has less regard been paid to the different nations of the Germanic empire, of which neither the Bohemians, nor Hungarians, nor Austrians, nor Bavarians have been neglected; nor have their antiquities, however generally disregarded, been less studiously searched than their present state.

The northern nations have supplied this collection, not only with history, but poetry, with Gothic antiquities and Runic inscriptions; which at least have this claim to veneration above the remains of the Roman magnificence, that they are the works of those heroes by whom the Roman empire was destroyed; and which may plead, at least in this nation, that they ought not to be neglected by those that owe to the men whose memories they preserve, their constitution, their properties, and their liberties.

The curiosity of these collectors extends equally to all parts of the world; nor did they forget to add to the northern the southern writers, or to adorn their collection with chronicles of Spain, and the conquest of Mexico.

Even of those nations with which we have less intercourse, whose customs are less accurately known, and whose history is less distinctly recounted, there are in this library reposited such accounts as the Europeans have been hitherto able to obtain; nor are the Mogul, the Tartar, the Turk, and the Saracen, without their historians.

That persons so inquisitive with regard to the transactions of other nations, should inquire yet more ardently after the history of their own, may be naturally expected; and indeed, this part of the library is no common instance of diligence and accuracy. Here are to be found, with the ancient chronicles, and larger histories of Britain, the narratives of single reigns, and the accounts of remarkable revolutions, the topographical histories of counties, the pedigrees of families, the antiquities of churches and cities, the proceedings of parliaments, the records of monasteries, and the lives of particular men, whether eminent in the church or in the state, or remarkable in private life; whether exemplary for their virtues, or detestable for their crimes; whether persecuted for religion, or executed for rebellion.

That memorable period of the English history, which begins with the reign of king Charles the First, and ends with the Restoration, will almost furnish a library alone, such is the number of volumes, pamphlets, and papers which were published by either party; and such is the care with which they have been preserved.

Nor is history without the necessary preparatives and attendants, geography and chronology: of geography, the best writers and delineators have been procured, and pomp and accuracy have both been regarded: the student of chronology may here find likewise those authors who searched the records of time, and fixed the periods of history.

With the historians and geographers may be ranked the writers of voyages and travels, which may be read here in the Latin, English, Dutch, German, French, Italian, and Spanish languages.

The laws of different countries, as they are in themselves equally worthy of curiosity with their history, have, in this collection, been justly regarded; and the rules by which the various communities of the world are governed, may be here examined and compared. Here are the ancient editions of the papal decretals, and the commentators on the civil law, the edicts of Spain and the statutes of Venice.

But with particular industry have the various writers on the laws of our own country been collected from the most ancient to the present time, from the bodies of the statutes to the minutest treatise; not only the reports, precedents, and readings of our own courts, but even the laws of our West Indian colonies, will be exhibited in our catalogue.

But neither history nor law have been so far able to engross this library, as to exclude physic, philosophy, or criticism. Those have been thought, with justice, worthy of a place, who have examined the different species of animals, delineated their forms, or described their properties and instincts; or who have penetrated the bowels of the earth, treated on its different strata, and analyzed its metals; or who have amused themselves with less laborious speculations, and planted trees, or cultivated flowers.

Those that have exalted their thoughts above the minuter parts of the creation, who have observed the motions of the heavenly bodies, and attempted systems of the universe, have not been denied the honour which they deserved by so great an attempt, whatever has been their success. Nor have those mathematicians been rejected, who have applied their science to the common purposes of life; or those that have deviated into the kindred arts of tactics, architecture, and fortification.

Even arts of far less importance have found their authors, nor have these authors been despised by the boundless curiosity of the proprietors of the Harleian library. The writers on horsemanship and fencing are more numerous, and more bulky than could be expected by those who reflect how seldom those excel in either, whom their education has qualified to compose books.

The admirer of Greek and Roman literature will meet, in this collection, with editions little known to the most inquisitive critics, and which have escaped the observation of those whose great employment has been the collation of copies; nor will he find only the most ancient editions of Faustus, Jenson, Spira, Sweynheim and Pannarts, but the most accurate likewise

and beautiful of Colineus, the Juntæ, Plantin, Aldus, the Stephens, and Elzevir, with the commentaries and observations of the most learned editors.

Nor are they accompanied only with the illustrations of those who have confined their attempts to particular writers, but of those likewise who have treated on any part of the Greek or Roman antiquities, their laws, their customs, their dress, their buildings, their wars, their revenues, or the rites and ceremonies of their worship, and those that have endeavoured to explain any of their authors from their statutes or their coins.

Next to the ancients, those writers deserve to be mentioned, who, at the restoration of literature, imitated their language and their style with so great success, or who laboured with so much industry to make them understood: such were Philelphus and Politian, Scaliger and Buchanan, and the poets of the age of Leo the Tenth; these are likewise to be found in this library, together with the *Deliciæ*, or collections of all nations.

Painting is so nearly allied to poetry, that it cannot be wondered that those who have so much esteemed the one, have paid an equal regard to the other; and therefore it may be easily imagined, that the collection of prints is numerous in an uncommon degree; but, surely, the expectation of every man will be exceeded, when he is informed that there are more than forty thousand engraven from Raphael, Titian, Guido, the Carraches, and a thousand others, by Nanteuil, Hollar, Collet, Edelinck, and Dorigny, and other engravers of equal reputation.

There is also a great collection of original drawings, of which three seem to deserve a particular mention: the first exhibits a representation of the inside of St. Peter's church at Rome; the second, of that of St. John Lateran; and the third, of the high altar of St. Ignatius: all painted with the utmost accuracy, in their proper colours.

As the value of this great collection may be conceived from this account, however imperfect, as the variety of subjects must engage the curiosity of men of different studies, inclinations, and employments, it may be thought of very little use to mention any slighter advantages, or to dwell on the decorations and embellishments which the generosity of the proprietors has bestowed upon it; yet, since the compiler of the Thuanian catalogue thought not even that species of elegance below his observation, it may not be improper to observe, that the Harleian library, perhaps, excels all others, not more in the number and excellence, than in the splendour of its volumes.

We may now surely be allowed to hope, that our catalogue will not be thought unworthy of the public curiosity; that it will be purchased as a record of this great collection, and preserved as one of the memorials of learning.

The patrons of literature will forgive the purchaser of this library, if he presumes to assert some claim to their protection and encouragement, as he may have been instrumental in continuing to this nation the advantage of it. The sale of Vossius's collection into a foreign country, is, to this day, regretted by men of letters; and if this effort for the prevention of another loss of the same kind should be disadvantageous to him, no man will hereafter willingly risk his fortune in the cause of learning.

PREFACE

TO THE CATALOGUE OF THE HARLEIAN LIBRARY

VOL. III.

HAVING prefixed to the former volumes of my Catalogue an account of the prodigious collection accumulated in the Harleian library, there would have been no necessity of any introduction to the subsequent volumes, had not some censures which this great undertaking has drawn upon me, made it proper to offer to the public an apology for my conduct.

The price which I have set upon my catalogue, has been represented by the booksellers as an avaricious innovation; and, in a paper published in the Champion, they, or their mercenary, have reasoned so justly, as to allege, that, if I could afford a very large price for the library, I might therefore afford to give away the Catalogue.

I should have imagined that accusations, concerted by such heads as these, would have vanished of themselves, without any answer; but, since I have the mortification to find that they have been in some degree regarded by men of more knowledge than themselves, I shall explain the motive of my procedure.

My original design was, as I have already explained, to publish a methodical and exact Catalogue of this library, upon the plan which has been laid down, as I am informed by several men of the first rank among the learned. It was intended by those who undertook the work, to make a very exact disposition of all the subjects, and to give an account of the remarkable differences of the editions, and the other peculiarities, which make any book eminently valuable: and it was imagined, that some improvements might, by pursuing this scheme, be made in literary history.

With this view was the Catalogue begun, when the price was fixed upon it in public advertisements; and it cannot be denied, that such a Catalogue would have been willingly purchased by those who understood its use. But, when a few sheets had been printed, it was discovered that the scheme was impracticable, without more hands than could be procured, or more time than the necessity of a speedy sale would allow: the Catalogue was therefore continued without notes, at least in the greatest part; and, though it was still performed better than those which are daily offered to the public, fell much below the original design.

It was then no longer proper to insist upon a price; and therefore, though money was demanded upon the delivery of the Catalogue, it was only taken as a pledge that the Catalogue was not, as is very frequent, wantonly called for, by those who never intended to peruse it, and I therefore promised that it should be taken again in exchange for any book rated at the same value.

It may be still said, that other booksellers give away their catalogues without any such precau

tion, and that I ought not to make any new or extraordinary demands. But, I hope, it will be considered, at how much greater expense my Catalogue was drawn up: and be remembered, that when other booksellers give their catalogues, they give only what will be of no use when their books are sold, and what, if it remained in their hands, they must throw away: whereas I hope that this Catalogue will retain its use, and, consequently, its value, and be sold with the catalogues of the Barberinian and Marckian libraries.

However, to comply with the utmost expectations of the world, I have now published the second part of my Catalogue, upon conditions still more commodious for the purchaser, as I intend, that all those who are pleased to receive them at the same price of five shillings a volume, shall be allowed at any time, within three months after the day of sale, either to return them in exchange for books, or to send them back, and receive their money.

Since, therefore, I have absolutely debarred myself from receiving any advantage from the sale of the Catalogue, it will be reasonable to impute it rather to necessity than choice, that I shall continue it to two volumes more, which the number of the single tracts which have been discovered, make indispensably requisite. I need not tell those who are acquainted with affairs of this kind, how much pamphlets swell a catalogue, since the title of the least book may be as long as that of the greatest.

Pamphlets have been for many years, in this nation, the canals of controversy, politics, and sacred history, and therefore will, doubtless, furnish occasion to a very great number of curious remarks. And I take this opportunity of proposing to those who are delighted with this kind of study, that, if they will encourage me, by a reasonable subscription, to employ men qualified to make the observations for which this part of the catalogue will furnish occasion, I will procure the whole fifth and sixth volumes to be executed in the same manner with the most laboured part of this, and interspersed with notes of the same kind.

If any excuse was necessary for the addition of these volumes, I have already urged in my defence the strongest plea, no less than absolute necessity, it being impossible to comprise in four volumes, however large, or however closely printed, the titles which yet remain to be mentioned.

But, I suppose, none will blame the multiplication of volumes, to whatever number they may be continued, which every one may use without buying them, and which are therefore published at no expense but my own.

There is one accusation still remaining, by which I am more sensibly affected, and which I am therefore desirous to obviate, before it has too long prevailed. I hear that I am accused of rating my books at too high a price, at a price which no other person would demand. To answer this accusation, it is necessary to inquire what those who urge it mean by a high price. The price of things valuable for their rarity is entirely arbitrary, and depends upon the variable taste of mankind, and the casual fluctuation of the fashion, and can never be ascertained like that of things only estimable according to their use.

If, therefore, I have set a high value upon books—if I have vainly imagined literature to be more fashionable than it really is, or idly hoped to revive a taste well nigh extinguished, I know not why I should be persecuted with clamour and invective, since I only shall suffer by my mistake, and be obliged to keep those books which I was in hopes of selling.

If those who charge me with asking a *high price*, will explain their meaning, it may be possible to give them an answer less general. If they measure the price at which the books are now offered, by that at which they were bought by the late possessor, they will find it diminished at least three parts in four: If they would compare it with the demands of other booksellers, they must find the same books in their hands, and they will be, perhaps, at last reduced to confess, that they mean, by a high price, only a price higher than they are inclined to give.

I have, at least, a right to hope, that no gentleman will receive an account of the price from the booksellers, of whom it may easily be imagined that they will be willing, since they cannot depreciate the books, to exaggerate the price: and I will boldly promise those who have been influenced by malevolent reports, that, if they will be pleased, at the day of sale, to examine the prices with their own eyes, they will find them lower than they have been represented.

AN ESSAY

ON THE ORIGIN AND IMPORTANCE OF SMALL TRACTS AND FUGITIVE PIECES.

Written for the Introduction to the Harleian Miscellany.

THOUGH the scheme of the following Miscellany is so obvious, that the title alone is sufficient to explain it; and though several collections have been formerly attempted upon plans, as to the method very little, but, as to the capacity and execution, very different from ours; we being possessed of the greatest variety for such a work, hope for a more general reception than those confined schemes had the fortune to meet with; and, therefore, think it not wholly unnecessary to explain our intentions, to display the treasure of materials out of which this Miscellany is to be compiled, and to exhibit a general idea of the pieces which we intend to insert in it.

There is, perhaps, no nation in which it is so necessary, as in our own, to assemble from time to time the small tracts and fugitive pieces which are occasionally published; for, besides the general subjects of inquiry, which are cultivated by us, in common with every other learned nation, our constitution in church and state naturally gives birth to a multitude of performances which would either not have been written, or could not have been made public in any other place.

The form of our government, which gives every man that has leisure, or curiosity, or vanity, the right of inquiring into the propriety of public measures, and by consequence, obliges those who are intrusted with the administration of national affairs, to give an account of their conduct to almost every man who demands it, may be reasonably imagined to have occasioned innumera-

ble pamphlets, which would never have appeared under arbitrary governments, where every man lulls himself in indolence under calamities, of which he cannot promote the redress, or thinks it prudence to conceal the uneasiness, of which he cannot complain without danger.

The multiplicity of religious sects tolerated among us, of which every one has found opponents and vindicators, is another source of unexhaustible publication, almost peculiar to ourselves; for controversies cannot be long continued, nor frequently revived, where an inquisitor has a right to shut up the disputants in dungeons; or where silence can be imposed on either party by the refusal of a license.

Not that it should be inferred from hence, that political or religious controversies are the only products of the liberty of the British press; the mind once let loose to inquiry, and suffered to operate without restraint, necessarily deviates into peculiar opinions, and wanders in new tracks, where she is indeed sometimes lost in a labyrinth, from which though she cannot return, and scarce knows how to proceed, yet sometimes makes useful discoveries, or finds out nearer paths to knowledge.

The boundless liberty with which every man may write his own thoughts, and the opportunity of conveying new sentiments to the public, without danger of suffering either ridicule or censure, which every man may enjoy, whose vanity does not incite him too hastily to own his performances, naturally invites those who employ themselves in speculation, to try how their notions will be received by a nation, which exempts caution from fear, and modesty from shame; and it is no wonder, that where reputation may be gained, but needs not be lost, multitudes are willing to try their fortune, and thrust their opinions into the light; sometimes with unsuccessful haste, and sometimes with happy temerity.

It is observed, that, among the natives of England, is to be found a greater variety of humour, than in any other country; and doubtless, where every man has a full liberty to propagate his conceptions, variety of humour must produce variety of writers; and, where the number of authors is so great, there cannot but be some worthy of distinction.

All these, and many other causes, too tedious to be enumerated, have contributed to make pamphlets and small tracts a very important part of an English library; nor are there any pieces, upon which those, who aspire to the reputation of judicious collectors of books, bestow more attention, or greater expense; because many advantages may be expected from the perusal of these small productions, which are scarcely to be found in that of larger works.

If we regard history, it is well known that most political treatises have for a long time appeared in this form, and that the first relations of transactions, while they are yet the subject of conversation, divide the opinions, and employ the conjectures of mankind, are delivered by these petty writers who have opportunities of collecting the different sentiments of disputants, of inquiring the truth from living witnesses, and of copying their representations from the life; and, therefore, they preserve a multitude of particular incidents, which are forgotten in a short time, or omitted in formal relations, and which are yet to be considered as sparks of truth, which, when united, may afford light in some of the darkest scenes of state, as, we doubt not, will be sufficiently proved in the course of this Miscellany; and which it is, therefore, the interest of the public to preserve unextinguished.

The same observation may be extended to subjects of yet more importance. In controversies that relate to the truths of religion, the first essays of reformation are generally timorous; and those who have opinions to offer, which they expect to be opposed, produce their sentiments by degrees, and, for the most part, in small tracts: by degrees, that they may not shock their readers with too many novelties at once; and in small tracts, that they may be easily dispersed, or privately printed; almost every controversy, therefore, has been, for a time, carried on in pamphlets, nor has swelled into larger volumes, till the first ardour of the disputants has subsided, and they have recollected their notions with coolness enough to digest them into order, consolidate them into systems, and fortify them with authorities.

From pamphlets, consequently, are to be learned the progress of every debate; the various state to which the questions have been changed; the artifices and fallacies which have been used, and the subterfuges by which reason has been eluded; in such writings may be seen how the mind has been opened by degrees, how one truth has led to another, how error has been disentangled, and hints improved to demonstration, which pleasure, and many others, are lost by him that only reads the larger writers, by whom these scattered sentiments are collected, who will see none of the changes of fortune which every opinion has passed through, will have no opportunity of remarking the transient advantages which error may sometimes obtain, by the artifices of its patron, or the successful rallies by which truth regains the day, after a repulse; but will be to him, who traces the dispute through into particular gradations, as he that hears of a victory, to him that sees the battle.

Since the advantages of preserving these small tracts are so numerous, our attempt to unite them in volumes cannot be thought either useless or unseasonable; for there is no other method of securing them from accidents; and they have already been so long neglected that this design cannot be delayed, without hazarding the loss of many pieces, which deserve to be transmitted to another age.

The practice of publishing pamphlets on the most important subjects, has now prevailed more than two centuries among us; and therefore it cannot be doubted, but that, as no large collections have been yet made, many curious tracts must have perished; but it is too late to lament that loss; nor ought we to reflect upon it, with any other view, than that of quickening our endeavours for the preservation of those that yet remain; of which we have now a greater number than was perhaps ever amassed by any one person.

The first appearance of pamphlets among us, is generally thought to be at the new opposition raised against the errors and corruptions of the Church of Rome. Those who were first con-

vinced of the reasonableness of the new learning, as it was then called, propagated their opinions in small pieces, which were cheaply printed; and, what was then of great importance, easily concealed. These treatises were generally printed in foreign countries, and are not, therefore, always very correct. There was not then that opportunity of printing in private; for the number of printers was small, and the presses were easily overlooked by the clergy, who spared no labour or vigilance for the suppression of heresy. There is, however, reason to suspect, that some attempts were made to carry on the propagation of truth by a secret press; for one of the first treatises in favour of the reformation, is said, at the end, to be printed at *Greenwich, by the permission of the Lord of Hosts.*

In the time of king Edward the Sixth, the presses were employed in favour of the reformed religion, and small tracts were dispersed over the nation, to reconcile them to the new forms of worship. In this reign, likewise, political pamphlets may be said to have begun, by the addresses of the rebels of Devonshire; all which means of propagating the sentiments of the people so disturbed the court, that no sooner was queen Mary resolved to reduce her subjects to the Romish superstition, but she artfully, by a charter* granted to certain freemen of London, in whose fidelity, no doubt, she confided, entirely prohibited *all* presses, but what should be licensed by them; which charter is that by which the corporation of Stationers in London is at this time incorporated.

Under the reign of queen Elizabeth, when liberty again began to flourish, the practice of writing pamphlets became more general, presses were multiplied, and books were dispersed; and, I believe, it may properly be said, that the trade of writing began at that time, and that it has ever since gradually increased in the number, though, perhaps, not in the style of those that followed it.

In this reign was erected the first secret press against the church as now established, of which I have found any certain account. It was employed by the Puritans and conveyed from one part of the nation to another, by them, as they found themselves in danger of discovery. From this press issued most of the pamphlets against Whitgift and his associates in the ecclesiastical government, and, when it was at last seized at Manchester, it was employed upon a pamphlet called *More Work for a Cooper.*

In the peaceable reign of King James, those minds which might, perhaps, with less disturbance of the world have been engrossed by war, were employed in controversy; and writings of all kinds were multiplied among us. The press, however, was not wholly engaged in polemical performances, for more innocent subjects were sometimes treated; and it deserves to be remarked, because it is not generally known, that the treatises of Husbandry and Agriculture, which were published about that time, are so numerous, that it can scarcely be imagined by whom they were written, or to whom they were sold.

The next reign is too well known to have been a time of confusion, and disturbance, and disputes of every kind; and the writings which were produced, bear a natural proportion to the number of questions that were discussed at that time; each party had its authors and its presses, and no endeavours were omitted to gain proselytes to every opinion. I know not whether this may not properly be called *The Age of Pamphlets;* for, though they, perhaps, may not arise to such multitudes as Mr. Rawlinson imagined, they were, undoubtedly, more numerous than can be conceived by any who have not had an opportunity of examining them.

After the Restoration, the same differences, in religious opinions, are well known to have subsisted, and the same political struggles to have been frequently renewed; and, therefore, a great number of pens were employed, on different occasions, till at length all other disputes were absorbed in the popish controversy.

From the pamphlets which these different periods of time produced, it is proposed, that this Miscellany shall be compiled; for which it cannot be supposed that materials will be wanting; and, therefore, the only difficulty will be in what manner to dispose them.

Those who have gone before us in undertakings of this kind, have ranged the pamphlets, which chance threw into their hands, without any regard either to the subject on which they treated, or the time in which they were written; a practice in no wise to be imitated by us, who want for no materials; of which we shall choose those we think best for the particular circumstances of times and things, and most instructing and entertaining to the reader.

Of the different methods which present themselves upon the first view of the great heaps of pamphlets which the Harleian library exhibits, the two which merit most attention are, to distribute the treatises acccording to their subjects, or their dates; but neither of these ways can be conveniently followed. By ranging our collection in order of time, we must necessarily publish those pieces first, which least engage the curiosity of the bulk of mankind; and our design must fall to the ground, for want of encouragement, before it can be so far advanced as to obtain general regard: by confining ourselves for any long time to any single subject, we shall reduce our readers to one class; and, as we shall lose all the grace of variety, shall disgust all those who read chiefly to be diverted. There is likewise one objection of equal force against both these methods, that we shall preclude ourselves from the advantage of any future discoveries; and we cannot hope to assemble at once all the pamplets which have been written in any age or on any subject.

It may be added, in vindication of our intended practice, that it is the same with that of Photius, whose collections are no less miscellaneous than ours; and who declares, that he leaves it to his reader to reduce his extracts under their proper heads.

Most of the pieces which shall be offered in this collection to the public, will be introduced by short prefaces, in which will be given some account of the reasons for which they are in-

* Which begins thus: "Know ye, that We, considering and manifestly perceiving, that several seditious and heretical books or tracts—against the faith and sound catholic doctrine of holy mother, the church," &c.

sorted; notes will be sometimes adjoined, for the explanation of obscure passages, or obsolete expressions; and care will be taken to mingle use and pleasure through the whole collection. Notwithstanding every subject may not be relished by every reader, yet the buyer may be assured that each number will repay his generous subscription.

A VIEW OF THE CONTROVERSY

BETWEEN

MONS. CROUSAZ AND MR. WARBURTON,

ON THE SUBJECT OF

MR. POPE'S ESSAY ON MAN,

IN A LETTER TO THE EDITOR OF THE GENTLEMAN'S MAGAZINE, VOL. XIII.

Mr. Urban,—It would not be found useless in the learned world, if in written controversies, as in oral disputations, a moderator could be selected, who might in some degree superintend the debate, restrain all needless excursions, repress all personal reflections, and at last recapitulate the arguments on each side; and who, though he should not assume the province of deciding the question, might at least exhibit it in its true state.

This reflection arose in my mind upon the consideration of Mr. Crousaz's Commentary on the Essay on Man, and Mr. Warburton's Answer to it. The importance of the subject, the reputation and abilities of the controvertists, and perhaps the ardour with which each has endeavoured to support his cause, have made an attempt of this kind necessary for the information of the greatest number of Mr. Pope's readers.

Among the duties of a moderator, I have mentioned that of recalling the disputants to the subject, and cutting off the excrescences of a debate, which Mr. Crousaz will not suffer to be long unemployed, and the repression of personal invectives which have not been very carefully avoided on either part; and are less excusable, because it has not been proved, that either the poet, or his commentator, wrote with any other design than that of promoting happiness by cultivating reason and piety.

Mr. Warburton has indeed so much depressed the character of his adversary, that before I consider the controversy between them, I think it necessary to exhibit some specimens of Mr. Crousaz's sentiments, by which it will probably be shown, that he is far from deserving either indignation or contempt; that his notions are just, though they are sometimes introduced without necessity; and defended when they are not opposed; and that his abilities and parts are such as may entitle him to reverence from those who think his criticisms superfluous.

In page 35th of the English translation, he exhibits an observation which every writer ought to impress upon his mind, and which may afford a sufficient apology for his commentary.

On the notion of a ruling passion he offers this remark: "Nothing so much hinders men from obtaining a complete victory over their ruling passions, as that all the advantages gained in their days of retreat, by just and sober reflections, whether struck out by their own minds, or borrowed from good books, or from the conversation of men of merit, are destroyed in a few moments by a free intercourse and acquaintance with libertines; and thus the work is always to be begun anew. A gamester resolves to leave off play, by which he finds his health impaired, his family ruined, and his passions inflamed; in this resolution he persists a few days, but soon yields to an invitation, which will give his prevailing inclination an opportunity of reviving in all its force. The case is the same with other men: but is reason to be charged with these calamities and follies, or rather the man who refuses to listen to its voice in opposition to impertinent solicitations?"

On the means recommended for the attainment of happiness, he observes, that "the abilities which our Maker has given us, and the internal and external advantages with which he has invested us, are of two very different kinds; those of one kind are bestowed in common upon us and the brute creation, but the other exalts us far above other animals. To disregard any of these gifts, would be ingratitude; but to neglect those of greater excellence, to go no farther than the gross satisfactions of sense, and the functions of mere animal life, would be a far greater crime. We are formed by our Creator capable of acquiring knowledge, and regulating our conduct by reasonable rules; it is therefore our duty to cultivate our understandings, and exalt our virtues. We need but make the experiment

to find, that the greatest pleasures will arise from such endeavours.

"It is trifling to allege, in opposition to this truth, that knowledge cannot be acquired, nor virtue pursued, without toil and efforts, and that all efforts produce fatigue. God requires nothing disproportioned to the powers he has given, and in the exercise of those powers consists the highest satisfaction.

"Toil and weariness are the effects of vanity: when a man has formed a design of excelling others in merit, he is disquicted by their advances, and leaves nothing unattempted, that he may step before them: this occasions a thousand unreasonable emotions, which justly bring their punishment along with them.

"But let a man study and labour to cultivate and improve his abilities in the eye of his Maker, and with the prospect of his approbation; let him attentively reflect on the infinite value of that approbation, and the highest encomiums that men can bestow will vanish into nothing at the comparison. When we live in this manner, we find that we live for a great and glorious end.

"When this is our frame of mind, we find it no longer difficult to restrain ourselves in the gratifications of eating and drinking, the most gross enjoyments of sense. We take what is necessary to preserve health and vigour, but are not to give ourselves up to pleasures that weaken the attention, and dull the understanding."

And the true sense of Mr. Pope's assertion, that *Whatever is, is right*, and I believe the sense in which it was written, is thus explained: "A sacred and adorable order is established in the government of mankind. These are certain and unvaried truths: he that seeks God, and makes it his happiness to live in obedience to him, shall obtain what he endeavours after, in a degree far above his present comprehension. He that turns his back upon his Creator, neglects to obey him, and perseveres in his disobedience, shall obtain no other happiness than he can receive from enjoyments of his own procuring; void of satisfaction, weary of life, wasted by empty cares, and remorses equally harassing and just, he will experience the certain consequences of his own choice. Thus will justice and goodness resume their empire, and that order be restored which men have broken."

I am afraid of wearying you or your readers with more quotations, but if you shall inform me that a continuation of my correspondence will be well received, I shall descend to particular passages, show how Mr. Pope gave sometimes occasion to mistakes, and how Mr. Crousaz was misled by his suspicion of the system of fatality. I am, sir, yours, &c.

PRELIMINARY DISCOURSE

TO

THE LONDON CHRONICLE,

JANUARY 1, 1757.

It has always been lamented, that of the little time allotted to man, much must be spent upon superfluities. Every prospect has its obstructions, which we must break to enlarge our view; every step of our progress finds impediments, which, however eager to go forward, we must stop to remove. Even those who profess to teach the way to happiness, have multiplied our encumbrances, and the author of almost every book retards his instructions by a preface.

The writers of the Chronicle hope to be easily forgiven, though they should not be free from an infection that has seized the whole fraternity, and instead of falling immediately to their subjects, should detain the reader for a time with an account of the importance of their design, the extent of their plan, and the accuracy of the method which they intend to prosecute. Such premonitions, though not always necessary when the reader has the book complete in his hand, and may find by his own eyes whatever can be found in it, yet may be more easily allowed to works published gradually in successive parts, of which the scheme can only be so far known as the author shall think fit to discover it.

The Paper which we now invite the public to add to the papers with which it is already rather wearied than satisfied, consists of many parts; some of which it has in common with other periodical sheets, and some peculiar to itself.

The first demand made by the reader of a journal is, that he should find an accurate account of foreign transactions and domestic incidents. This is always expected, but this is very rarely performed. Of those writers who have taken upon themselves the task of intelligence, some have given and others have sold their abilities, whether small or great, to one or other of the parties that divide us; and without a wish for truth or thought of decency, without care of any other reputation than that of a stubborn adherence to their abettors, carry on the same tenor of representation through all the vicissitudes of right and wrong, neither depressed by detection, nor abashed by confutation, proud of the hourly increase of infamy, and ready to boast

of all the contumelies that falsehood and slander may bring upon them, as new proofs of their zeal and fidelity.

With these heroes we have no ambition to be numbered; we leave to the confessors of faction the merit of their sufferings, and are desirous to shelter ourselves under the protection of truth. That all our facts will be authentic, or all our remarks just, we dare not venture to promise: we can relate but what we hear, we can point out but what we see. Of remote transactions, the first accounts are always confused, and commonly exaggerated: and in domestic affairs, if the power to conceal is less, the interest to misrepresent is often greater; and, what is sufficiently vexatious, truth seems to fly from curiosity, and as many inquirers produce many narratives, whatever engages the public attention is immediately disguised by the embellishments of fiction. We pretend to no peculiar power of disentangling contradiction or denuding forgery, we have no settled correspondence with the Antipodes, nor maintain any spies in the cabinets of princes. But as we shall always be conscious that our mistakes are involuntary, we shall watch the gradual discoveries of time, and retract whatever we have hastily and erroneously advanced.

In the narratives of the daily writers every reader perceives somewhat of neatness and purity wanting, which at the first view it seems easy to supply: but it must be considered, that those passages must be written in haste, and that there is often no other choice, but that they must want either novelty or accuracy; and that as life is very uniform, the affairs of one week are so like those of another, that by any attempt after variety of expression, invention would soon be wearied, and language exhausted. Some improvements however we hope to make; and for the rest, we think that when we commit only common faults, we shall not be excluded from common indulgence.

The accounts of prices of corn and stocks are to most of our readers of more importance than narratives of greater sound: and as exactness is here within the reach of diligence, our readers may justly require it from us.

Memorials of a private and personal kind, which relate deaths, marriages, and preferments, must always be imperfect by omission, and often erroneous by misinformation; but even in these there shall not be wanted care to avoid mistakes, or to rectify them whenever they shall be found.

That part of our work, by which it is distinguished from all others, is the literary journal, or account of the labours and productions of the learned. This was for a long time among the deficiencies of English literature; but as the caprice of man is always starting from too little to too much, we have now, among other disturbers of human quiet, a numerous body of reviewers and remarkers.

Every art is improved by the emulation of competitors; those who make no advances towards excellence, may stand as warnings against faults. We shall endeavour to avoid that petulance which treats with contempt whatever has hitherto been reputed sacred. We shall repress that elation of malignity, which wantons in the cruelties of criticism, and not only murders reputation, but murders it by torture. Whenever we feel ourselves ignorant, we shall at least be modest. Our intention is not to pre-occupy judgment by praise or censure, but to gratify curiosity by early intelligence, and to tell rather what our authors have attempted, than what they have performed. The titles of books are necessarily short, and therefore disclose but imperfectly the contents; they are sometimes fraudulent, and intended to raise false expectations. In our account this brevity will be extended, and these frauds, whenever they are detected, will be exposed; for though we write without intention to injure, we shall not suffer ourselves to be made parties to deceit.

If any author shall transmit a summary of his work, we shall willingly receive it; if any literary anecdote, or curious observation, shall be communicated to us, we will carefully insert it. Many facts are known and forgotten; many observations are made and suppressed; and entertainment and instruction are frequently lost, for want of a repository in which they may be conveniently preserved.

No man can modestly promise what he cannot ascertain: we hope for the praise of knowledge and discernment, but we claim only that of diligence and candour.

INTRODUCTION

TO

THE WORLD DISPLAYED.

Navigation, like other arts, has been perfected by degrees. It is not easy to conceive that any age or nation was without some vessel, in which rivers might be passed by travellers, or lakes frequented by fishermen; but we have no knowledge of any ship that could endure the violence of the ocean before the ark of Noah.

As the tradition of the deluge has been transmitted to almost all the nations of the earth, it must be supposed that the memory of the means by which Noah and his family were preserved

would be continued long among their descendants, and that the possibility of passing the seas could never be doubted.

What men know to be practicable, a thousand motives will incite them to try; and there is reason to believe, that from the time that the generations of the postdiluvian race spread to the sea-shores, there were always navigators that ventured upon the sea, though, perhaps, not willingly beyond the sight of land.

Of the ancient voyages little certain is known, and it is not necessary to lay before the reader such conjectures as learned men have offered to the world. The Romans, by conquering Carthage, put a stop to a great part of the trade of distant nations with one another, and because they thought only on war and conquest, as their empire increased, commerce was discouraged; till under the latter emperors, ships seem to have been of little other use than to transport soldiers.

Navigation could not be carried to any great degree of certainty without the compass, which was unknown to the ancients. The wonderful quality by which a needle or small bar of steel, touched with a loadstone or magnet, and turning freely by equilibration on a point, always preserves the meridian, and directs its two ends north and south, was discovered, according to the common opinion, in 1299, by John Gola of Amalfi, a town in Italy.

From this time it is reasonable to suppose that navigation made continual, though slow, improvements, which the confusion and barbarity of the times, and the want of communication between orders of men so distant as sailors and monks, hindered from being distinctly and successively recorded.

It seems, however, that the sailors still wanted either knowledge or courage, for they continued for two centuries to creep along the coast, and considered every headland as unpassable which ran far into the sea, and against which the waves broke with uncommon agitation.

The first who is known to have formed the design of new discoveries, or the first who had power to execute his purposes, was Don Henry the Fifth, son of John, the first king of Portugal, and Philippina, sister of Henry the Fourth of England. Don Henry having attended his father to the conquest of Ceuta, obtained by conversation with the inhabitants of the continent, some accounts of the interior kingdoms and southern coast of Africa; which, though rude and indistinct, were sufficient to raise his curiosity, and convince him, that there were countries yet unknown and worthy of discovery.

He therefore equipped some small vessels, and commanded that they should pass as far as they could along the coast of Africa which looked upon the great Atlantic ocean, the immensity of which struck the gross and unskilful navigators of these times with terror and amazement. He was not able to communicate his own ardour to his seamen, who proceeded very slowly in the new attempt; each was afraid to venture much farther than he that went before him, and ten years were spent before they had advanced beyond Cape Bajador, so called from its progression into the ocean, and the circuit by which it must be doubled. The opposition of this promontory to the course of the sea, produced a violent current and high waves, into which they durst not venture, and which they had not yet knowledge enough to avoid by standing off from the land into the open sea.

The prince was desirous to know something of the countries that lay beyond this formidable cape, and sent two commanders, named John Gonzales Zarco, and Tristan Vaz, in 1418, to pass beyond Bajador, and survey the coast behind it. They were caught by a tempest, which drove them out into the unknown ocean, where they expected to perish by the violence of the wind, or perhaps to wander for ever in the boundless deep. At last, in the midst of their despair, they found a small island, where they sheltered themselves, and which the sense of their deliverance disposed them to call *Puerto Santo*, or the Holy Haven.

When they returned with an account of this new island, Henry performed a public act of thanksgiving, and sent them again with seeds and cattle; and we are told by the Spanish historian, that they set two rabbits on shore, which increased so much in a few years, that they drove away the inhabitants, by destroying their corn and plants, and were suffered to enjoy the island without opposition.

In the second or third voyage to Puerto Santo, (for authors do not agree which,) a third captain, called Perello, was joined to the two former. As they looked round the island upon the ocean, they saw at a distance something which they took for a cloud, till they perceived that it did not change its place. They directed their course towards it, and, in 1419, discovered another island covered with trees, which they therefore called *Madera*, or the Isle of Wood.

Madera was given to Vaz or Zarco, who set fire to the woods, which are reported by Souza to have burned for seven years together, and to have been wasted, till want of wood was the greatest inconveniency of the place. But green wood is not very apt to burn, and the heavy rains which fall in these countries must surely have extinguished the conflagration, were it ever so violent.

There was yet little progress made upon the southern coast, and Henry's project was treated as chimerical by many of his countrymen. At last Gilianes, in 1433, passed the dreadful cape, to which he gave the name of Bajador, and came back, to the wonder of the nation.

In two voyages more, made in the two following years, they passed forty-two leagues farther, and in the latter, two men with horses being set on shore, wandered over the country, and found nineteen men, whom, according to the savage manners of that age, they attacked; the natives having javelins, wounded one of the Portuguese, and received some wounds from them. At the mouth of a river, they found sea wolves in great numbers, and brought home many of their skins, which were much esteemed.

Antonio Gonzales, who had been one of the associates of Gilianes, was sent again, in 1440, to bring back a cargo of the skins of sea wolves. He was followed in another ship by Nunno Tristam. They were now of strength sufficient to venture upon violence; they therefore landed, and without either right or provocation, made all whom they seized their prisoners, and brought them to Portugal, with great commendations both from the prince and the nation.

Henry now began to please himself with the success of his projects, and as one of his purposes was the conversion of infidels, he thought it necessary to impart his undertaking to the pope, and to obtain the sanction of ecclesiastical authority. To this end Fernando Lopez d'Azevedo was despatched to Rome, who related to the pope and cardinals the great designs of Henry, and magnified his zeal for the propagation of religion. The pope was pleased with the narrative, and by a formal bull, conferred upon the crown of Portugal all the countries which should be discovered as far as India, together with India itself, and granted several privileges and indulgences to the churches which Henry had built in his new regions, and to the men engaged in the navigation for discovery. By this bull, all other princes were forbidden to encroach upon the conquests of the Portuguese, on pain of the censures incurred by the crime of usurpation.

The approbation of the pope, the sight of men whose manners and appearance were so different from those of Europeans, and the hope of gain from golden regions, which has been always the great incentive to hazard and discovery, now began to operate with full force. The desire of riches and of dominion, which yet is more pleasing to the fancy, filled the courts of the Portuguese prince with innumerable adventurers from very distant parts of Europe. Some wanted to be employed in the search after new countries, and some to be settled in those which had been already found.

Communities now began to be animated by the spirit of enterprise, and many associations were formed for the equipment of ships, and the acquisition of the riches of distant regions, which perhaps were always supposed to be more wealthy, as more remote. These undertakers agreed to pay the prince a fifth part of the profit, sometimes a greater share, and sent out the armament at their own expense.

The city of Lagos was the first that carried on this design by contribution. The inhabitants fitted out six vessels, under the command of Lucarot, one of the prince's household, and soon after fourteen more were furnished for the same purpose, under the same commander; to those were added many belonging to private men, so that in a short time twenty-six ships put to sea in quest of whatever fortune should present.

The ships of Lagos were soon separated by foul weather, and the rest, taking each its own course, stopped at different parts of the African coast, from Cape Blanco to Cape Verd. Some of them, in 1444, anchored at Gomera, one of the Canaries, where they were kindly treated by the inhabitants, who took them into their service against the people of the isle of Palma, with whom they were at war; but the Portuguese at their return to Gomera, not being made so rich as they expected, fell upon their friends, in contempt of all the laws of hospitality and stipulations of alliance, and making several of them prisoners and slaves, set sail for Lisbon.

The Canaries are supposed to have been known, however imperfectly, to the ancients; but in the confusion of the subsequent ages they were lost and forgotten, till about the year 1340, the Biscayners found Lucarot, and invading it, (for to find a new country and invade it has always been the same,) brought away seventy captives, and some commodities of the place. Louis de la Cerda, count of Clermont, of the blood royal both of France and Spain, nephew of John de la Cerda, who called himself the Prince of Fortune, had once a mind to settle in those islands, and applying himself first to the king of Arragon, and then to Clement VI. was by the pope crowned, at Avignon, king of the Canaries, on condition that he should reduce them to the true religion; but the prince altered his mind, and went into France to serve against the English. The kings both of Castile and Portugal, though they did not oppose the papal grant, yet complained of it, as made without their knowledge, and in contravention of their rights.

The first settlement in the Canaries was made by John de Betancour, a French gentleman, for whom his kinsman, Robin de Braquement, admiral of France, begged them, with the title of king from Henry the Magnificent of Castile, to whom he had done eminent services. John made himself master of some of the isles, but could never conquer the grand Canary; and having spent all that he had, went back to Europe, leaving his nephew, Massiot de Betancour, to take care of his new dominion. Massiot had a quarrel with the vicar-general, and was likewise disgusted by the long absence of his uncle, whom the French king detained in his service, and being able to keep his ground no longer, he transferred his rights to Don Henry, in exchange for some districts in the Madera, where he settled his family.

Don Henry, when he had purchased those islands, sent thither, in 1424, two thousand five hundred foot, and a hundred and twenty horse; but the army was too numerous to be maintained by the country. The king of Castile afterwards claimed them, as conquered by his subjects under Betancour, and held under the crown of Castile by fealty and homage; his claim was allowed, and the Canaries were resigned.

It was the constant practice of Henry's navigators, when they stopped at a desert island, to land cattle upon it, and leave them to breed, where, neither wanting room nor food, they multiplied very fast, and furnished a very commodious supply to those who came afterwards to the same place. This was imitated in some degree by Anson, at the isle of Juan Fernandez. The islands of Madera he not only filled with inhabitants, assisted by artificers of every kind, but procured such plants as seemed likely to flourish in that climate, and introduced sugar-canes and vines, which afterwards produced a very large revenue.

The trade of Africa now began to be profitable, but a great part of the gain arose from the sale of slaves, who were annually brought into Portugal, by hundreds, as Lafitau relates, and relates without any appearance of indignation or compassion: they likewise imported gold dust in such quantities, that Alphonsus V. coined it into a new species of money called Crusades, which is still continued in Portugal.

In time they made their way along the south coast of Africa, eastward to the country of the negroes, whom they found living in tents, without any political institutions, supporting life, with

very little labour, by the milk of their kine, and millet, to which those who inhabited the coast added fish dried in the sun. Having never seen the natives, or heard of the arts of Europe, they gazed with astonishment on the ships when they approached their coasts, sometimes thinking them birds, and sometimes fishes, according as their sails were spread or lowered; and sometimes conceiving them to be only phantoms, which played to and fro in the ocean. Such is the account given by the historian, perhaps with too much prejudice against a negro's understanding; who though he might well wonder at the bulk and swiftness of the first ship, would scarcely conceive it to be either a bird or a fish; but having seen many bodies floating in the water, would think it what it really is, a large boat; and if he had no knowledge of any means by which separate pieces of timber may be joined together, would form very wild notions concerning its construction, or perhaps suppose it to be a hollow trunk of a tree, from some country where trees grow to a much greater height and thickness than in his own.

When the Portuguese came to land, they increased the astonishment of the poor inhabitants, who saw men clad in iron with thunder and lightning in their hands. They did not understand each other, and signs are a very imperfect mode of communication, even to men of more knowledge than the negroes, so that they could not easily negotiate or traffic: at last the Portuguese laid hands on some of them to carry them home for a sample; and their dread and amazement was raised, says Lafitau, to the highest pitch, when the Europeans fired their cannons and muskets among them, and they saw their companions fall dead at their feet, without any enemy at hand, or any visible cause of their destruction.

On what occasion, or for what purpose, cannons and muskets were discharged among a people harmless and secure, by strangers who without any right visited their coast, it is not thought necessary to inform us. The Portuguese could fear nothing from them, and had therefore no adequate provocation; nor is there any reason to believe but that they murdered the negroes in wanton merriment, perhaps only to try how many a volley would destroy, or what would be the consternation of those that should escape. We are openly told that they had the less scruple concerning their treatment of the savage people, because they scarcely considered them as distinct from beasts; and indeed the practice of all the European nations, and among others of the English barbarians that cultivate the southern islands of America, proves, that this opinion, however absurd and foolish, however wicked and injurious, still continues to prevail. Interest and pride harden the heart, and it is in vain to dispute against avarice and power.

By these practices the first discoverers alienated the natives from them; and whenever a ship appeared, every one that could fly betook himself to the mountains and the woods, so that nothing was to be got more than they could steal: they sometimes surprised a few fishers, and made them slaves, and did what they could to offend the negroes, and enrich themselves. This practice of robbery continued till some of the negroes who had been enslaved, learned the language of Portugal, so as to be able to interpret for their countrymen, and one John Fernandez applied himself to the negro tongue.

From this time began something like a regular traffic, such as can subsist between nations where all the power is on one side; and a factory was settled in the isle of Arguin, under the protection of a fort. The profit of this new trade was assigned for a certain term to Ferdinando Gomez; which seems to be the common method of establishing a trade that is yet too small to engage the care of a nation, and can only be enlarged by that attention which is bestowed by private men upon private advantage. Gomez continued the discoveries to Cape Catharine, two degrees and a half beyond the line.

In the latter part of the reign of Alphonso V the ardour of discovery was somewhat intermitted, and all commercial enterprises were interrupted by the wars in which he was engaged with various success. But John II. who succeeded, being fully convinced both of the honour and advantage of extending his dominions in countries hitherto unknown, prosecuted the designs of prince Henry with the utmost vigour, and in a short time added to his other titles, that of king of Guinea and of the coast of Africa.

In 1463, in the third year of the reign of John II. died prince Henry, the first encourager of remote navigation, by whose incitement, patronage, and example, distant nations have been made acquainted with each other, unknown countries have been brought into general view, and the power of Europe has been extended to the remotest parts of the world. What mankind has lost and gained by the genius and designs of this prince, it would be long to compare, and very difficult to estimate. Much knowledge has been acquired, and much cruelty been committed; the belief of religion has been very little propagated, and its laws have been outrageously and enormously violated. The Europeans have scarcely visited any coast, but to gratify avarice, and extend corruption; to arrogate dominion without right, and practice cruelty without incentive. Happy had it then been for the oppressed, if the designs of Henry had slept in his bosom, and surely more happy for the oppressors. But there is reason to hope that out of so much evil good may sometimes be produced; and that the light of the gospel will at last illuminate the sands of Africa, and the deserts of America, though its progress cannot but be slow when it is so much obstructed by the lives of Christians.

The death of Henry did not interrupt the progress of king John, who was very strict in his injunctions, not only to make discoveries, but to secure possession of the countries that were found. The practice of the first navigators was only to raise a cross upon the coast, and to carve upon the trees the device of Don Henry, the name which they thought it proper to give to the new coast, and any other information, for those that might happen to follow them; but now they began to erect piles of stones with a cross on the top, and engraved on the stone the arms of Portugal, the name of the king, and of the commander of the ship, with the day and year of the discovery. This was accounted sufficient to prove their claim to the new lands; which might be pleaded with justice enough against any other

Europeans, and the rights of the original inhabitants were never taken into notice. Of these stone records, nine more were erected in the reign of king John, along the coast of Africa, as far as the Cape of Good Hope.

The fortress in the isle of Arguin was finished, and it was found necessary to build another at S. Georgia de la Mina, a few degrees north of the line, to secure the trade of gold dust, which was chiefly carried on at that place. For this purpose a fleet was fitted out of ten large and three smaller vessels, freighted with materials for building the fort, and with provisions and ammunition for six hundred men, of whom one hundred were workmen and labourers. Father Lafitau relates, in very particular terms, that these ships carried hewn stones, bricks, and timber, for the fort, so that nothing remained but barely to erect it. He does not seem to consider how small a fort could be made out of the lading of ten ships.

The command of this fleet was given to Don Diego d'Azambue, who set sail December 11th, 1481, and reaching La Mina January 19th, 1482, gave immediate notice of his arrival to Caramansa, a petty prince of that part of the country, whom he very earnestly invited to an immediate conference.

Having received a message of civility from the negro chief, he landed, and chose a rising ground, proper for his intended fortress, on which he planted a banner with the arms of Portugal, and took possession in the name of his master. He then raised an altar at the foot of a great tree, on which mass was celebrated, the whole assembly, says Lafitau, breaking out into tears of devotion at the prospect of inviting these barbarous nations to the profession of the true faith. Being secure of the goodness of the end, they had no scruple about the means, nor ever considered how differently from the primitive martyrs and apostles they were attempting to make proselytes. The first propagators of Christianity recommended their doctrines by their sufferings and virtues; they entered no defenceless territories with swords in their hands; they built no forts upon ground to which they had no right, nor polluted the purity of religion with the avarice of trade, or insolence of power.

What may still raise higher the indignation of a Christian mind, this purpose of propagating truth appears never to have been seriously pursued by any European nation; no means, whether lawful or unlawful, have been practised with diligence and perseverance for the conversion of savages. When a fort is built, and a factory established, there remains no other care than to grow rich. It is soon found that ignorance is most easily kept in subjection, and that by enlightening the mind with truth, fraud and usurpation would be made less practicable and less secure.

In a few days an interview was appointed between Caramansa and Azambue. The Portuguese uttered by his interpreter a pompous speech, in which he made the negro prince large offers of his master's friendship, exhorting him to embrace the religion of his new ally; and told him, that as they came to form a league of friendship with him, it was necessary that they should build a fort, which might serve as a retreat from their common enemies, and in which the Portuguese might be always at hand to lend him assistance.

The negro, who seemed very well to understand what the admiral intended, after a short pause, returned an answer full of respect to the king of Portugal, but appeared a little doubtful what to determine with relation to the fort. The commander saw his diffidence, and used all his art of persuasion to overcome it. Caramansa, either induced by hope, or constrained by fear, either desirous to make them friends, or not daring to make them enemies, consented, with a show of joy, to that which it was not in his power to refuse; and the new comers began the next day to break the ground for the foundation of a fort.

Within the limit of their intended fortification were some spots appropriated to superstitious practices: which the negroes no sooner perceived in danger of violation by the spade and pickaxe, than they ran to arms, and began to interrupt the work. The Portuguese persisted in their purpose, and there had soon been tumult and bloodshed, had not the admiral, who was at a distance to superintend the unlading the materials for the edifice, been informed of the danger. He was told at the same time, that the support of their superstition was only a pretence, and that all their rage might be appeased by the presents which the prince expected, the delay of which had greatly offended him.

The Portuguese admiral immediately ran to his men, prohibited all violence, and stopped the commotion; he then brought out the presents, and spread them with great pomp before the prince; if they were of no great value, they were rare, for the negroes had never seen such wonders before; they were therefore received with ecstacy, and perhaps the Portuguese derided them for their fondness of trifles, without considering how many things derive their value only from their scarcity; and that gold and rubies would be trifles, if nature had scattered them with less frugality.

The work was now peaceably continued, and such was the diligence with which the strangers hastened to secure the possession of the country, that in twenty days they had sufficiently fortified themselves against the hostility of the negroes. They then proceeded to complete their design. A church was built in the place where their first altar had been raised, on which a mass was established to be celebrated for ever once a day, for the repose of the soul of Henry, the first mover of these discoveries.

In this fort the admiral remained with sixty soldiers, and sent back the rest in the ships, with gold, slaves, and other commodities. It may be observed that slaves were never forgotten, and that wherever they went, they gratified their pride, if not their avarice, and brought some of the natives, when it happened that they brought nothing else.

The Portuguese endeavoured to extend their dominions still farther. They had gained some knowledge of the Jaloffs, a nation inhabiting the coast of Guinea, between the Gambia and Senegal. The king of the Jaloffs being vicious and luxurious, committed the care of the government to Bemoin, his brother by the mother's side, in preference to two other brothers by his father. Bemoin, who wanted neither bravery nor pru-

dence, knew that his station was invidious and dangerous, and therefore made an alliance with the Portuguese, and retained them in his defence by liberality and kindness. At last the king was killed by the contrivance of his brothers, and Bemoin was to lose his power, or maintain it by war.

He had recourse in this exigence to his great ally the king of Portugal, who promised to support him, on condition that he should become a christian, and sent an ambassador, accompanied with missionaries. Bemoin promised all that was required, objecting only, that the time of a civil war was not a proper season for a change of religion, which would alienate his adherents, but said, that when he was once peaceably established, he would not only embrace the true religion himself, but would endeavour the conversion of the kingdom.

This excuse was admitted, and Bemoin delayed his conversion for a year, renewing his promise from time to time. But the war was unsuccessful, trade was at a stand, and Bemoin was not able to pay the money which he had borrowed of the Portuguese merchants, who sent intelligence to Lisbon of his delays, and received an order from the king, commanding them under severe penalties to return home.

Bemoin here saw his ruin approaching, and, hoping that money would pacify all resentment, borrowed of his friends a sum sufficient to discharge his debts; and finding that even this enticement would not delay the departure of the Portuguese, he embarked his nephew in their ships, with a hundred slaves, whom he presented to the king of Portugal, to solicit his assistance. The effect of this embassy he could not stay to know; for being soon after deposed, he sought shelter in the fortress of Arguin, whence he took shipping for Portugal, with twenty-five of his principal followers.

The king of Portugal pleased his own vanity and that of his subjects, by receiving him with great state and magnificence, as a mighty monarch who had fled to an ally for succour in misfortune. All the lords and ladies of the court were assembled, and Bemoin was conducted with a splendid attendance into the hall of audience, where the king rose from his throne to welcome him. Bemoin then made a speech with great ease and dignity, representing his unhappy state, and imploring the favour of his powerful ally. The king was touched with his affliction, and struck by his wisdom.

The conversion of Bemoin was much desired by the king; and it was therefore immediately proposed to him that he should become a christian. Ecclesiastics were sent to instruct him; and having now no more obstacles from interest, he was easily persuaded to declare himself whatever would please those on whom he now depended. He was baptized December 3d, 1489, in the palace of the queen, with great magnificence, and named John, after the king.

Some time was spent in feasts and sports on this great occasion, and the negroes signalized themselves by many feats of agility, far surpassing the power of Europeans, who having more helps of art, are less diligent to cultivate the qualities of nature. In the mean time twenty large ships were fitted out, well manned, stored with ammunition, and laden with materials necessary for the erection of a fort. With this powerful armament were sent a great number of missionaries under the direction of Alvarez the king's confessor. The command of this force, which filled the coast of Africa with terror, was given to Pedro Vaz d'Acugna, surnamed Bisagu; who soon after they had landed, not being well pleased with his expedition, put an end to its inconveniences by stabbing Bemoin suddenly to the heart. The king heard of this outrage with great sorrow, but did not attempt to punish the murderer.

The king's concern for the restoration of Bemoin was not the mere effect of kindness, he hoped by his help to facilitate greater designs. He now began to form hopes of finding a way to the East Indies, and of enriching his country by that gainful commerce: this he was encouraged to believe practicable, by a map which the Moors had given to prince Henry, and which subsequent discoveries have shown to be sufficiently near to exactness, where a passage round the south-east part of Africa was evidently described.

The king had another scheme yet more likely to engage curiosity, and not irreconcilable with his interest. The world had for some time been filled with the report of a powerful christian prince called Prester John, whose country was unknown, and whom some, after Paulus Venetus, supposed to reign in the midst of Asia, and others in the depth of Ethiopia, between the ocean and Red Sea. The account of the African christians was confirmed by some Abyssinians who had travelled into Spain, and by some friars that had visited the holy land; and the king was extremely desirous of their correspondence and alliance.

Some obscure intelligence had been obtained, which made it seem probable that a way might be found from the countries lately discovered, to those of this far-famed monarch. In 1486, an ambassador came from the king of Bemin, to desire that preachers might be sent to instruct him and his subjects in the true religion. He related that in the inland country, three hundred and fifty leagues eastward from Bemin, was a mighty monarch called Ogane, who had jurisdiction both spiritual and temporal over other kings; that the king of Bemin and his neighbours, at their accession, sent ambassadors to him with rich presents, and received from him the investiture of their dominions, and the marks of sovereignty, which were a kind of sceptre, a helmet, and a latten cross, without which they could not be considered as lawful kings; that this great prince was never seen but on the day of audience, and then held out one of his feet to the ambassador, who kissed it with great reverence, and who at his departure had a cross of latten hung on his neck, which ennobled him thenceforward, and exempted him from all servile offices.

Bemoin had likewise told the king, that to the east of the kingdom of Tombut, there was among other princes, one that was neither Mahometan nor idolater, but who seemed to profess a religion nearly resembling the christian. These informations compared with each other, and with the current accounts of Prester John, induced the king to an opinion, which, though formed somewhat at hazard, is still believed to

be right, that by passing up the river Senegal his dominions would be found. It was therefore ordered that when the fortress was finished, an attempt should be made to pass upward to the source of the river. The design failed then, and has never yet succeeded.

Other ways likewise were tried of penetrating to the kingdom of Prester John, for the king resolved to leave neither sea nor land unsearched till he should be found. The two messengers who were sent first on this design, went to Jerusalem, and then returned, being persuaded that for want of understanding the language of the country, it would be vain or impossible to travel farther. Two more were then despatched, one of whom was Pedro de Covillan, the other Alphonso de Paiva; they passed from Naples to Alexandria, and then travelled to Cairo, from whence they went to Aden, a town of Arabia, on the Red Sea, near its mouth. From Aden, Pavia set sail for Ethiopia, and Covillan for the Indies. Covillan visited Canavar, Calicut, and Goa in the Indies, and Sosula in the eastern Africa; thence he returned to Aden, and then to Cairo, where he had agreed to meet Paiva. At Cairo he was informed that Paiva was dead, but he met with two Portuguese Jews, one of whom had given the king an account of the situation and trade of Ormus: they brought orders to Covillan, that he should send one of them home with the journal of his travels, and go to Ormus with the other.

Corvillan obeyed the orders, sending an exact account of his adventures to Lisbon, and proceeding with the other messenger to Ormus; where having made sufficient inquiry, he sent his companion homewards with the caravans that were going to Aleppo, and embarking once more on the Red Sea, arrived in time at Abyssinia, and found the prince whom he had sought so long, and with such danger.

Two ships were sent out upon the same search, of which Bartholomew Diaz had the chief command; they were attended by a smaller vessel laden with provisions, that they might not return upon pretence of want either felt or feared.

Navigation was now brought nearer to perfection. The Portuguese claim the honour of many inventions by which the sailor is assisted, and which enable him to leave sight of land, and commit himself to the boundless ocean. Diaz had orders to proceed beyond the river Zaire, where Diego Can had stopped, to build monuments of his discoveries, and to leave upon the coasts negro men and women well instructed, who might inquire after Prester John, and fill the natives with reverence for the Portuguese.

Diaz, with much opposition from his crew, whose mutinies he repressed, partly by softness and partly by steadiness, sailed on till he reached the utmost point of Africa, which from the bad weather that he met there, he called Cabo Tormentoso, or the Cape of Storms. He would have gone forward, but his crew forced him to return. In his way back he met the Victualler, from which he had been parted nine months before; of the nine men which were in it at the separation, six had been killed by the negroes, and of the three remaining, one died for joy at the sight of his friends. Diaz returned to Lisbon in December, 1487, and gave an account of his voyage to the king, who ordered the Cape of Storms to be called thenceforward Capo de buena Esperanza, or the Cape of Good Hope.

Some time before the expedition of Diaz, the river Zaire and the kingdom of Congo had been discovered by Diego Can, who found a nation of negroes who spoke a language which those that were in his ships could not understand. He landed, and the natives, whom he expected to fly like the other inhabitants of the coast, met them with confidence, and treated them with kindness; but Diego, finding that they could not understand each other, seized some of their chiefs, and carried them to Portugal, leaving some of his own people in their room to learn the language of Congo.

The negroes were soon pacified, and the Portuguese left to their mercy were well treated; and as they by degrees grew able to make themselves understood, recommended themselves, their nation, and their religion. The king of Portugal sent Diego back in a very short time with the negroes whom he had forced away; and when they were set safe on shore the king of Congo conceived so much esteem for Diego, that he sent one of those who had returned, back again in the ship to Lisbon, with two young men despatched as ambassadors, to desire instructors to be sent for the conversion of his kingdom.

The ambassadors were honourably received, and baptized with great pomp, and a fleet was immediately fitted out for Congo, under the command of Gonsalvo Sorza, who dying in his passage, was succeeded in authority by his nephew Roderigo.

When they came to land, the king's uncle, who commanded the province, immediately requested to be solemnly initiated in the christian religion, which was granted to him and his young son, on Easterday, 1491. The father was named Manuel, and the son Antonio. Soon afterwards the king, queen, and eldest prince, received at the font the names of John, Eleanor, and Alphonso; and a war breaking out, the whole army was admitted to the rites of christianity, and then sent against the enemy. They returned victorious, but soon forgot their faith, and formed a conspiracy to restore paganism; a powerful opposition was raised by infidels and apostates, headed by one of the king's younger sons: and the missionaries had been destroyed, had not Alphonso pleaded for them and for christianity.

The enemies of religion now became the enemies of Alphonso, whom they accused to his father of disloyalty. His mother, queen Eleanor, gained time, by one artifice after another, till the king was calmed; he then heard the cause again, declared his son innocent, and punished his accusers with death.

The king died soon after, and the throne was disputed by Alphonso, supported by the christians, and Aquitimo, his brother, followed by the infidels. A battle was fought, Aquitimo was taken and put to death, and christianity was for a time established in Congo; but the nation has relapsed into its former follies.

Such was the state of the Portuguese navigation, when, in 1492, Columbus made the daring and prosperous voyage which gave a new world to European curiosity and European cruelty.—He had offered his proposal, and declared his expectations to king John of Portugal, who had

slighted him as a fanciful and rash projector, that promised what he had not reasonable hopes to perform. Columbus had solicited other princes, and had been repulsed with the same indignity; at last Isabella of Arragon furnished him with ships, and having found America, he entered the mouth of the Tagus in his return, and showed the natives of the new country.—When he was admitted to the king's presence, he acted and talked with so much haughtiness, and reflected on the neglect which he had undergone with so much acrimony, that the courtiers who saw their prince insulted, offered to destroy him; but the king, who knew that he deserved the reproaches that had been used, and who now sincerely regretted his incredulity, would suffer no violence to be offered him, but dismissed him with presents and with honours.

The Portuguese and Spaniards became now jealous of each other's claim to countries which neither had yet seen; and the Pope, to whom they appealed, divided the new world between them by a line drawn from north to south, a hundred leagues westward from Cape Verd and the Azores, giving all that lies west from that line to the Spaniards, and all that lies east to the Portuguese. This was no satisfactory division, for the east and west must meet at last, but that time was then at a great distance.

According to this grant, the Portuguese continued their discoveries eastward, and became masters of much of the coast both of Africa and the Indies; but they seized much more than they could occupy, and while they were under the dominion of Spain, lost the greater part of their Indian territories.

THE

PREFACE TO THE PRECEPTOR;

CONTAINING A GENERAL PLAN OF EDUCATION.

PUBLISHED IN 1748, BY DODSLEY.

The importance of education is a point so generally understood and confessed, that it would be of little use to attempt any new proof or illustration of its necessity and advantages.

At a time when so many schemes of education have been projected, so many proposals offered to the public, so many schools opened for general knowledge, and so many lectures in particular sciences attended; at a time when mankind seems intent rather upon familiarising than enlarging the several arts; and every age, sex, and profession, is invited to an acquaintance with those studies, which were formerly supposed accessible only to such as had devoted themselves to literary leisure, and dedicated their powers to philosophical inquiries; it seems rather requisite that an apology should be made for any further attempt to smooth a path so frequently beaten, or to recommend attainments so ardently pursued, and so officiously directed.

That this general desire may not be frustrated, our schools seem yet to want some book, which may excite curiosity by its variety, encourage diligence by its facility, and reward application by its usefulness. In examining the treatises hitherto offered to the youth of this nation, there appeared none that did not fail in one or other of these essential qualities; none that were not either unpleasing, or abstruse, or crowded with learning very rarely applicable to the purposes of common life.

Every man who has been engaged in teaching, knows with how much difficulty youthful minds are confined to close application, and how readily they deviate to any thing, rather than attend to that which is imposed as a task. That this disposition, when it becomes inconsistent with the forms of education, is to be checked, will be readily granted; but since, though it may be in some degree obviated, it cannot wholly be suppressed, it is surely rational to turn it to advantage, by taking care that the mind shall never want objects on which its faculties may be usefully employed. It is not impossible, that this restless desire of novelty which gives so much trouble to the teacher, may be often the struggle of the understanding starting from that, to which it is not by nature adapted, and travelling in search of something on which it may fix with greater satisfaction. For without supposing each man particularly marked out by his genius for particular performances, it may be easily conceived, that when a numerous class of boys is confined indiscriminately to the same forms of composition, the repetition of the same words, or the explication of the same sentiments, the employment must, either by nature or accident, be less suitable to some than others; that the ideas to be contemplated may be too difficult for the apprehension of one, and too obvious for that of another: they may be such as some understandings cannot reach, though others look down upon them as below their regard. Every mind in its progress through the different stages of scholastic learning, must be often in one of these conditions, must either flag with the labour, or grow wanton with the facility, of the work assigned; and in either state it naturally turns aside from the track before it. Weariness looks out for relief, and leisure for employment, and surely it is rational to indulge the wanderings of both. For the faculties which are too lightly burdened with the business of the day, may with great propriety add to it some other

inquiry; and he that finds himself overwearied by a task, which perhaps, with all his efforts, he is not able to perform, is undoubtedly to be justified in addicting himself rather to easier studies, and endeavouring to quit that which is above his attainment, for that which nature has made him capable of pursuing with advantage.

That therefore this roving curiosity may not be unsatisfied, it seems necessary to scatter in its way such allurements as may withhold it from a useless and unbounded dissipation; such as may regulate it without violence, and direct it without restraint; such as may suit every inclination, and fit every capacity; may employ the stronger genius, by operations of reason; and engage the less active or forcible mind, by supplying it with easy knowledge, and obviating that despondence, which quickly prevails, when nothing appears but a succession of difficulties, and one labour only ceases that another may be imposed.

A book intended thus to correspond with all dispositions, and afford entertainment for minds of different powers, is necessarily to contain treatises on different subjects. As it is designed for schools, though for the higher classes, it is confined wholly to such parts of knowledge as young minds may comprehend; and as it is drawn up for readers yet unexperienced in life, and unable to distinguish the useful from the ostentatious or unnecessary parts of science, it is requisite that a very nice distinction should be made, that nothing unprofitable should be admitted for the sake of pleasure, nor any arts of attraction neglected, that might fix the attention upon more important studies.

These considerations produced the book which is here offered to the public, as better adapted to the great design of pleasing by instruction, than any which has hitherto been admitted into our seminaries of literature. There are not indeed wanting in the world compendiums of science, but many were written at a time when philosophy was imperfect, as that of G. Valla; many contain only naked schemes, or synoptical tables, as that of Stierius; and others are too large and voluminous, as that of Alstedius; and, what is not to be considered as the least objection, they are generally in a language, which to boys is more difficult than the subject; and it is too hard a task to be condemned to learn a new science in an unknown tongue. As in life, so in study, it is dangerous to do more things than one at a time; and the mind is not to be harassed with unnecessary obstructions, in a way, of which the natural and unavoidable asperity is such as too frequently produces despair.

If the language however had been the only objection to any of the volumes already extant, the schools might have been supplied at a small expense by a translation; but none could be found that was not defective, redundant, or erroneous, as to be of more danger than use. It was necessary then to examine, whether upon every single science there was not some treatise written for the use of scholars, which might be adapted to this design, so that a collection might be made from different authors, without the necessity of writing new systems. This search was not wholly without success, for two authors were found, whose performances might be admitted with little alteration. But so widely does this plan differ from all others, so much has the state of many kinds of learning been changed, or so unfortunately have they hitherto been cultivated, that none of the other subjects were explained in such a manner as was now required; and therefore neither care nor expense has been spared to obtain new lights, and procure to this book the merit of an original.

With what judgment the design has been formed, and with what skill it has been executed, the learned world is now to determine. But before sentence shall pass, it is proper to explain more fully what has been intended, that censure may not be incurred by the omission of that which the original plan did not comprehend; to declare more particularly who they are to whose instructions these treatises pretend, that a charge of arrogance and presumption may be obviated; to lay down the reasons which directed the choice of the several subjects; and to explain more minutely the manner in which each particular part of these volumes is to be used.

The title has already declared, that these volumes are particularly intended for the use of schools, and therefore it has been the care of the authors to explain the several sciences, of which they have treated, in the most familiar manner; for the mind used only to common expressions, and inaccurate ideas, does not suddenly conform itself to scholastic modes of reasoning, or conceive the nice distinctions of a subtle philosophy, and may be properly initiated in speculative studies by an introduction like this, in which the grossness of vulgar conception is avoided, without the observation of metaphysical exactness. It is observed that in the course of the natural world no change is instantaneous, but all its vicissitudes are gradual and slow; the motions of intellect proceed in the like imperceptible progression, and proper degrees of transition from one study to another are therefore necessary; but let it not be charged upon the writers of this book, that they intended to exhibit more than the dawn of knowledge, or pretended to raise in the mind any nobler product than the blossoms of science, which more powerful institutions may ripen into fruit.

For this reason it must not be expected, that in the following pages should be found a complete circle of the sciences; or that any authors, now deservedly esteemed, should be rejected to make way for what is here offered. It was intended by the means of these precepts, not to deck the mind with ornaments, but to protect it from nakedness; not to enrich it with affluence, but to supply it with necessaries. The *inquiry*, therefore, was not what degrees of knowledge are desirable, but what are in most stations of life indispensably required; and the *choice* was determined not by the splendour of any part of literature, but by the extent of its use, and the inconvenience which its neglect was likely to produce.

I. The prevalence of this consideration appears in the first part, which is appropriated to the humble purposes of teaching to *read*, and *speak*, and *write letters;* an attempt of little magnificence, but in which no man needs to blush for having employed his time, if honour be estimated by use. For precepts of this kind, however neglected, extend their importance as

far as men are found who communicate their thoughts one to another; they are equally useful to the highest and the lowest; they may often contribute to make ignorance less inelegant; and may it not be observed, that they are frequently wanted for the embellishment even of learning?

In order to show the proper use of this part, which consists of various exemplifications of such differences of style as require correspondent diversities of pronunciation, it will be proper to inform the scholar, that there are in general three forms of style, each of which demands its particular mode of elocution: the *familiar*, the *solemn*, and the *pathetic*. That in the familiar, the reader is only to talk with a paper in his hand, and to indulge himself in all the lighter liberties of voice, as when he reads the common articles of a newspaper, or a cursory letter of intelligence or business. That the solemn style, such as that of a serious narrative, exacts a uniform steadiness of speech, equal, clear, and calm. That for the pathetic, such as an animated oration, it is necessary the voice be regulated by the sense, varying and rising with the passions. These rules, which are the most general, admit a great number of subordinate observations, which must be particularly adapted to every scholar; for it is observable, that though very few read well, yet every man errs in a different way. But let one remark never be omitted; inculcate strongly to every scholar the danger of copying the voice of another; an attempt which, though it has been often repeated, is always unsuccessful.

The importance of writing letters with propriety, justly claims to be considered with care, since, next to the power of pleasing with his presence, every man would wish to be able to give delight at a distance. This great art should be diligently taught, the rather, because of those letters which are most useful, and by which the general business of life is transacted, there are no *examples* easily to be found. It seems the general fault of those who undertake this part of education, that they propose for the exercise of their scholars, occasions which rarely happen; such as congratulations and condolences, and neglect those without which life cannot proceed. It is possible to pass many years without the necessity of writing panegyrics or epithalamiums; but every man has frequent occasion to state a contract, or demand a debt, or make a narrative of some minute incidents of common life. On these subjects, therefore, young persons should be taught to think justly, and write clearly, neatly, and succinctly, lest they come from school into the world without any acquaintance with common affairs, and stand idle spectators of mankind, in expectation that some great event will give them an opportunity to exert their rhetoric.

II. The second place is assigned to *geometry*; on the usefulness of which it is unnecessary to expatiate in an age when mathematical studies have so much engaged the attention of all classes of men. This treatise is one of those which have been borrowed, being a translation from the work of M. Le Clerc; and is not intended as more than the first initiation. In delivering the fundamental principles of geometry, it is necessary to proceed by slow steps, that each proposition may be fully understood before another is attempted. For which purpose it is not sufficient, that when a question is asked in the words of the book, the scholar likewise can, in the words of the book, return the proper answer; for this may be only an act of memory not of understanding; it is always proper to vary the words of the question, to place the proposition in different points of view, and to require of the learner an explanation in his own terms, informing him however when they are improper. By this method the scholar will become cautious and attentive, and the master will know with certainty the degree of his proficiency. Yet, though this rule is generally right, I cannot but recommend a precept of Pardie's, that when the student cannot be made to comprehend some particular part, it should be, for that time, laid aside, till new light shall arise from subsequent observation.

When this compendium is completely understood, the scholar may proceed to the perusal of Tacquet, afterwards of Euclid himself, and then of the modern improvers of geometry, such as Barrow, Keil, and Sir Isaac Newton.

III. The necessity of some acquaintance with *geography* and *astronomy* will not be disputed. If the pupil is born to the ease of a large fortune, no part of learning is more necessary to him than the knowledge of the situation of nations, on which their interests generally depend; if he is dedicated to any of the learned professions, it is scarcely possible that he will not be obliged to apply himself in some part of his life to these studies, as no other branch of literature can be fully comprehended without them; if he is designed for the arts of commerce or agriculture, some general acquaintance with these sciences will be found extremely useful to him; in a word, no studies afford more extensive, more wonderful, or more pleasing scenes; and therefore there can be no ideas impressed upon the soul, which can more conduce to its future entertainment.

In the pursuit of these sciences, it will be proper to proceed with the same gradation and caution as in geometry. And it is always of use to decorate the nakedness of science, by interspersing such observations and narratives as may amuse the mind, and excite curiosity. Thus, in explaining the state of the polar regions, it might be fit to read the narrative of the Englishmen that wintered in Greenland, which will make young minds sufficiently curious after the cause of such a length of night, and intenseness of cold; and many stratagems of the same kind might be practised to interest them in all parts of their studies, and call in their passions to animate their inquiries. When they have read this treatise, it will be proper to recommend to them Varenius's Geography, and Gregory's Astronomy.

IV. The study of *chronology* and *history* seems to be one of the most natural delights of the human mind. It is not easy to live without inquiring by what means every thing was brought into the state in which we now behold it, or without finding in the mind some desire of being informed concerning the generations of mankind, that have been in possession of the world before us, whether they were better or worse than ourselves; or what good or evil has been

derived to us from their schemes, practices, and institutions. These are inquiries which history alone can satisfy; and history can only be made intelligible by some knowledge of chronology, the science by which events are ranged in their order, and the periods of computation are settled; and which therefore assists the memory by method, and enlightens the judgment by showing the dependence of one transaction on another. Accordingly it should be diligently inculcated to the scholar, that unless he fixes in his mind some idea of the time in which each man of eminence lived, and each action was performed, with some part of the contemporary history of the rest of the world, he will consume his life in useless reading, and darken his mind with a crowd of unconnected events; his memory will be perplexed with distant transactions resembling one another, and his reflections be like a dream in a fever, busy and turbulent, but confused and indistinct.

The technical part of chronology, or the art of computing and adjusting time, as it is very difficult, so it is not of absolute necessity, but should however be taught, so far as it can be learned without the loss of those hours which are required for attainments of nearer concern. The student may join with this treatise Le Clerc's Compendium of History; and afterwards may, for the historical part of chronology, procure Helvicus's and Isaacson's Tables; and, if he is desirous of attaining the technical part, may first peruse Holder's Account of Time, Hearne's Ductor Historicus, Strauchius, the first part of Petavius's Rationarium Temporum; and at length, Scaliger de Emendatione Temporum. And for instruction in the method of his historical studies, he may consult Hearne's Ductor Historicus, Wheare's Lectures, Rawlinson's Directions for the Study of History; and for ecclesiastical history, Cave and Dupin, Baronius and Fleury.

V. *Rhetoric* and *poetry* supply life with its highest intellectual pleasures; and in the hands of virtue are of great use for the impression of just sentiments, and recommendation of illustrious examples. In the practice of these great arts, so much more is the effect of nature than the effect of education, that nothing is attempted here but to teach the mind some general heads of observation, to which the beautiful passages of the best writers may commonly be reduced. In the use of this it is not proper that the teacher should confine himself to the examples before him; for by that method he will never enable his pupils to make just application of the rules; but, having inculcated the true meaning of each figure, he should require them to exemplify it by their own observations, pointing to them the poem, or, in longer works, the book or canto in which an example may be found, and leaving them to discover the particular passage by the light of the rules which they have lately learned.

For a farther progress in these studies, they may consult Quintilian and Vossius's Rhetoric; the art of poetry will be best learned from Bossu and Bohours in French, together with Dryden's Essays and Prefaces, the Critical Papers of Addison, Spence on Pope's Odyssey, and Trapp's Prælectiones Poeticæ; but a more accurate and philosophical account is expected from a commentary upon Aristotle's Art of Poetry, with which the literature of this nation will be in a short time augmented.

VI. With regard to the practice of *drawing*, it is not necessary to give any directions, the use of the treatise being only to teach the proper method of imitating the figures which are annexed. It will be proper to incite the scholars to industry, by showing in other books the use of the art, and informing them how much it assists the apprehension, and relieves the memory; and if they are obliged sometimes to *write* descriptions of engines, utensils, or any complex pieces of workmanship, they will more fully apprehend the necessity of an expedient which so happily supplies the defects of language, and enables the eye to conceive what cannot be conveyed to the mind any other way. When they have read this treatise, and practised upon these figures, their theory may be improved by the Jesuit's Perspective, and their manual operations by other figures which may be easily procured.

VII. *Logic*, or the art of arranging and connecting ideas, of forming and examining arguments, is universally allowed to be an attainment in the utmost degree worthy the ambition of that being whose highest honour is to be endued with reason; but it is doubted whether that ambition has yet been gratified, and whether the powers of ratiocination have been much improved by any systems of art, or methodical institutions. The logic which for so many ages kept possession of the schools, has at last been condemned as a mere art of wrangling, of very little use in the pursuit of truth; and later writers have contented themselves with giving an account of the operations of the mind, marking the various stages of her progress, and giving some general rules for the regulation of her conduct. The method of these writers is here followed; but without a servile adherence to any, and with endeavours to make improvements upon all. This work, however laborious, has yet been fruitless, if there be truth in an observation very frequently made, that logicians out of the school do not reason better than men unassisted by those lights which their science is supposed to bestow. It is not to be doubted but that logicians may be sometimes overborne by their passions, or blinded by their prejudices; and that a man may reason ill, as he may act ill, not because he does not know what is right, but because he does not regard it; yet it is no more the fault of his art that it does not direct him when his attention is withdrawn from it, than it is the defect of his sight, that he misses his way when he shuts his eyes. Against this cause of error there is no provision to be made, otherwise than by inculcating the value of truth and the necessity of conquering the passions. But logic may likewise fail to produce its effects upon common occasions, for want of being frequently and familiarly applied, till its precepts may direct the mind imperceptibly, as the fingers of a musician are regulated by his knowledge of the tune. This readiness of recollection is only to be procured by frequent impression; and therefore it will be proper, when logic has been once learned, that the teacher take frequent occasion, in the most easy and familiar conversation, to observe when its rules are preserved, and when they are broken; and that

afterwards he read no authors without exacting of his pupil an account of every remarkable exemplification, or breach of the laws of reasoning.

When this system has been digested, if it be thought necessary to proceed farther in the study of method, it will be proper to recommend Crousaz, Watts, Le Clerc, Wolfius, and Locke's Essay on Human Understanding; and if there be imagined any necessity of adding the peripatetic logic, which has been perhaps condemned without a candid trial, it will be convenient to proceed to Sanderson, Wallis, Crackanthorp, and Aristotle.

VIII. To excite a curiosity after the works of God, is the chief design of the small specimen of *natural history* inserted in this collection; which, however, may be sufficient to put the mind in motion, and in some measure to direct its steps; but its effects may easily be improved by a philosophic master, who will every day find a thousand opportunites of turning the attention of his scholars to the contemplation of the objects that surround them, of laying open the wonderful art with which every part of the universe is formed, and the providence which governs the vegetable and animal creation. He may lay before them the Religious Philosopher, Ray, Derham's Physico-Theology, together with the Spectacle de la Nature; and in time recommend to their perusal Rondoletius and Aldrovandus.

IX. But how much soever the reason may be strengthened by logic, or the conceptions of the mind enlarged by the study of nature, it is necessary the man be not suffered to dwell upon them so long as to neglect the study of himself, the knowledge of his own station in the ranks of being, and his various relations to the innumerable multitudes which surround him, and with which his Maker has ordained him to be united for the reception and communication of happiness. To consider these aright is of the greatest importance, since from these arise duties which he cannot neglect. *Ethics*, or *morality*, therefore, is one of the studies which ought to begin with the first glimpse of reason, and only end with life itself. Other acquisitions are merely temporary benefits, except as they contribute to illustrate the knowledge, and confirm the practice, of morality and piety, which extend their influence beyond the grave, and increase our happiness through endless duration.

This great science, therefore, must be inculcated with care and assiduity, such as its importance ought to incite in reasonable minds: and for the prosecution of this design, fit opportunities are always at hand. As the importance of logic is to be shown by detecting false arguments, the excellence of *morality* is to be displayed by proving the deformity, the reproach, and the misery of all deviations from it. Yet it is to be remembered, that the laws of mere morality are no coercive power; and, however they may by conviction of their fitness pleasethe reasoner in the shade, when the passions stagnate without impulse, and the appetites are secluded from their objects, they will be of little force against the ardour of desire, or the vehemence of rage, amidst the pleasures and tumults of the world. To counteract the power of temptations, hope must be excited by the prospect of rewards, and fear by the expectation of punishment; and virtue may owe her panegyrics to morality, but must derive her authority from religion.

When therefore the obligations of morality are taught, let the sanctions of Christianity never be forgotten; by which it will be shown, that they give strength and lustre to each other; religion will appear to be the voice of reason, and morality the will of God. Under this article must be recommended Tully's Offices, Grotius, Puffendorf, Cumberland's Laws of Nature, and the excellent Mr. Addison's Moral and Religious Essays.

X. Thus far the work is composed for the use of scholars, merely as they are men. But it was thought necessary to introduce something that might be particularly adapted to that country for which it is designed; and therefore a discourse has been added upon *trade* and *commerce*, of which it becomes every man of this nation to understand at least the general principles, as it is impossible that any should be high or low enough not to be in some degree affected by their declension or prosperity. It is therefore necessary that it should be universally known among us, what changes of property are advantageous, or when the balance of trade is on our side; what are the products or manufactures of other countries;—and how far one nation may in any species of traffic obtain or preserve superiority over another. The theory of trade is yet but little understood, and therefore the practice is often without real advantage to the public; but it might be carried on with more general success, if its principles were better considered; and to excite that attention is our chief design. To the perusal of this book may succeed that of Mun upon Foreign Trade, Sir Josiah Child, Locke upon Coin, Davenant's Treatises, the British Merchant, Dictionnaire de Commerce, and, for an abstract or compendium, Gee, and an improvement that may hereafter be made upon his plan.

XI. The principles of *laws* and *government* come next to be considered; by which men are taught to whom obedience is due, for what it is paid, and in what degree it may be justly required. This knowledge, by peculiar necessity, constitutes a part of the education of an Englishman who professes to obey his prince according to the law, and who is himself a secondary legislator, as he gives his consent, by his representative, to all the laws by which he is bound, and has a right to petition the great council of the nation, whenever he thinks they are deliberating upon an act detrimental to the interest of the community. This is therefore a subject to which the thoughts of a young man ought to be directed; and that he may obtain such knowledge as may qualify him to act and judge as one of a free people, let him be directed to add to this introduction, Fortescue's Treatises, N. Bacon's Historical Discourse on the Laws and Government of England, Temple's Introduction, Locke on Government, Zouch's Elementa Juris Civilis, Plato Redivivus, Gurdon's History of Parliaments, and Hooker's Ecclesiastical Polity.

XII. Having thus supplied the young student with knowledge, it remains now that he learns its application; and that thus qualified to act his part, he be at last taught to choose it. For this purpose a section is added upon *human life* and *manners*; in which he is cautioned against the danger of indulging his *passions*, of vitiating his *habits*, and depraving his *sentiments*. He is instructed in these points by three fables, two of which were of the highest authority in the an-

cient Pagan world. But at this he is not to rest; for if he expects to be wise and happy, he must diligently study the SCRIPTURES of GOD.

Such is the book now proposed, as the first initiation into the knowledge of things, which has been thought by many to be too long delayed in the present forms of education. Whether the complaints be not often ill-grounded, may perhaps be disputed; but it is at least reasonable to believe, that greater proficiency might sometimes be made; that real knowledge might be more early communicated; and that children might be allowed, without injury to health, to spend many of those hours upon useful employments, which are generally lost in idleness and play; therefore the public will surely encourage an experiment, by which, if it fails, nobody is hurt; and if it succeeds, all the future ages of the world may find advantage; which may eradicate or prevent vice, by turning to a better use those moments in which it is learned or indulged; and in some sense lengthen life, by teaching posterity to enjoy those years which have hitherto been lost. The success, and even the trial of this experiment, will depend upon those to whom the care of our youth is committed; and a due sense of the importance of their trust will easily prevail upon them to encourage a work which pursues the design of improving education. If any part of the following performance shall upon trial be found capable of amendment: if any thing can be added or altered, so as to render the attainment of knowledge more easy; the Editor will be extremely obliged to any gentleman, particularly those who are engaged in the business of teaching, for such hints or observations as may tend towards the improvement, and will spare neither expense nor trouble in making the best use of their information.

PREFACE TO

ROLT'S DICTIONARY.*

No expectation is more fallacious than that which authors form of the reception which their labours will find among mankind. Scarcely any man publishes a book, whatever it be, without believing that he has caught the moment when the public attention is vacant to his call, and the world is disposed in a particular manner to learn the art which he undertakes to teach.

The writers of this volume are not so far exempt from epidemical prejudices, but that they likewise please themselves with imagining, that they have reserved their labours to a propitious conjuncture, and that this is the proper time for the publication of a Dictionary of Commerce.

The predictions of an author are very far from infallibility; but in justification of some degree of confidence it may be properly observed, that there was never from the earliest ages a time in which trade so much engaged the attention of mankind, or commercial gain was sought with such general emulation. Nations which have hitherto cultivated no art but that of war, nor conceived any means of increasing riches but by plunder, are awakened to more inoffensive industry. Those whom the possession of subterraneous treasures have long disposed to accommodate themselves by foreign industry, are at last convinced, that idleness never will be rich. The merchant is now invited to every port, manufactures are established in all cities, and princes who just can view the sea from some single corner of their dominions, are enlarging harbours, erecting mercantile companies, and preparing to traffic in the remotest countries.

Nor is the form of this work less popular than the subject. It has lately been the practice of the learned to range knowledge by the alphabet, and publish dictionaries of every kind of literature. This practice has perhaps been carried too far by the force of fashion. Sciences, in themselves systematical and coherent, are not very properly broken into such fortuitous distributions. A dictionary of arithmetic or geometry can serve only to confound; but commerce, considered in its whole extent, seems to refuse any other method of arrangement, as it comprises innumerable particulars unconnected with each other, among which there is no reason why any should be first or last, better than is furnished by the letters that compose their names.

We cannot indeed boast ourselves the inventors of a scheme so commodious and comprehensive. The French, among innumerable projects for the promotion of traffic, have taken care to supply their merchants with a *Dictionnaire de Commerce*, collected with great industry and exactness, but too large for common use, and adapted to their own trade. This book, as well as others, has been carefully consulted, that our merchants may not be ignorant of any thing known by their enemies or rivals.

Such indeed is the extent of our undertaking, that it was necessary to solicit every information, to consult the living and the dead. The great qualification of him that attempts a work thus general is diligence of inquiry. No man has opportunity or ability to acquaint himself with all the subjects of a commercial dictionary, so as to describe from his own knowledge, or assert

* A new Dictionary of Trade and Commerce, compiled from the Information of the most eminent Merchants, and from the Works of the best Writers on commercial Subjects in all Languages, by Mr. Rolt. Folio, 1757.

on his own experience. He must therefore often depend upon the veracity of others, as every man depends in common life, and have no other skill to boast than that of selecting judiciously, and arranging properly.

But to him who considers the extent of our subject, limited only by the bounds of nature and of art, the task of selection and method will appear sufficient to overburden industry and distract attention. Many branches of commerce are subdivided into smaller and smaller parts, till at last they become so minute as not easily to be noted by observation. Many interests are so woven among each other as not to be disentangled without long inquiry; many arts are industriously kept secret, and many practices necessary to be known, are carried on in parts too remote for intelligence.

But the knowledge of trade is of so much importance to a maritime nation, that no labour can be thought great by which information may be obtained; and therefore we hope the reader will not have reason to complain, that, of what he might justly expect to find, any thing is omitted.

To give a detail or analysis of our work is very difficult; a volume intended to contain whatever is requisite to be known by every trader, necessarily becomes so miscellaneous and unconnected as not to be easily reducible to heads; yet, since we pretend in some measure to treat of traffic as a science, and to make that regular and systematical which has hitherto been to a great degree fortuitous and conjectural, and has often succeeded by chance rather than by conduct, it will be proper to show that a distribution of parts has been attempted, which, though rude and inadequate, will at least preserve some order, and enable the mind to take a methodical and successive view of this design.

In the dictionary which we here offer to the public, we propose to exhibit the *materials*, the *places*, and the *means* of traffic.

The materials or subjects of traffic are *whatever is bought and sold*, and include therefore every production of nature.

In giving an account of the commodities of nature, whether those which are to be used in their original state, as drugs and spices, or those which become useful when they receive a new form from human art, as flax, cotton, and metals, we shall show the places of their production, the manner in which they grow, the art of cultivating or collecting them, their discriminations and varieties, by which the best sorts are known from the worst, and genuine from fictitious, the arts by which they are counterfeited, the casualties by which they are impaired, and the practice by which the damage is palliated or concealed. We shall likewise show their virtues and uses, and trace them through all the changes which they undergo.

The history of manufactures is likewise delivered. Of every artificial commodity, the manner in which it is made is in some measure described, though it must be remembered, that manual operations are scarce to be conveyed by any words to him that has not seen them. Some general notions may however be afforded: it is easy to comprehend, that plates of iron are formed by the pressure of rollers, and bars by the strokes of a hammer: that a cannon is cast, and that an anvil is forged. But as it is to most traders of more use to know when their goods are well wrought, than by what means, care has been taken to name the places where every manufacture has been carried furthest, and the marks by which its excellency may be ascertained.

By the *places of trade* are understood all ports, cities, or towns, where staples are established, manufactures are wrought, or any commodities are bought and sold advantageously. This part of our work includes an enumeration of almost all the remarkable places in the world, with such an account of their situation, customs, and products, as the merchant would require, who being to begin a new trade in any foreign country, was yet ignorant of the commodities of the place and the manners of the inhabitants.

But the chief attention of the merchant, and consequently of the author who writes for merchants, ought to be employed upon the *means* of trade, which include all the knowledge and practice necessary to the skilful and successful conduct of commerce.

The first of the means of trade is proper education, which may confer a competent skill in numbers; to be afterwards completed in the counting-house, by observation of the manner of stating accounts, and regulating books, which is one of the few arts which having been studied in proportion to its importance, is carried as far as use can require. The counting-house of an accomplished merchant is a school of method, where the great science may be learned of ranging particulars under generals, of bringing the different parts of a transaction together, and of showing at one view a long series of dealing and exchange. Let no man venture into large business while he is ignorant of the method of regulating books; never let him imagine that any degree of natural abilities will enable him to supply this deficiency, or preserve multiplicity of affairs from inextricable confusion.

This is the study, without which all other studies will be of little avail; but this alone is not sufficient. It will be necessary to learn many other things, which however may be easily included in the preparatory institutions, such as an exact knowledge of the *weights* and *measures* of different countries, and some skill in geography and navigation, with which this book may perhaps sufficiently supply him.

In navigation, considered as part of the skill of a merchant, is included not so much the art of steering a ship, as the knowledge of the sea-coast, and of the different parts to which his cargoes are sent; the customs to be paid; the passes, permissions, or certificates to be procured; the hazards of every voyage, and the true rate of insurances. To this must be added, an acquaintance with the policies and arts of other nations, as well those to whom the commodities are sold, as of those who carry goods of the same kind to the same market; and who are therefore to be watched as rivals endeavouring to take advantage of every error, miscarriage, or debate.

The chief of the *means* of trade is *money*, of which our late refinements in traffic have made the knowledge extremely difficult. The merchant must not only inform himself of the various denominations and value of foreign coins, together with their method of counting and re-

ducing; such as the milleries of Portugal, and the livres of France; but he must learn what is of more difficult attainment; the discount of exchanges, the nature of current paper, the principles upon which the several banks of Europe are established, the real value of funds, the true credit of trading companies, with all the sources of profit, and possibilities of loss.

All this he must learn merely as a private dealer, attentive only to his own advantage; but as every man ought to consider himself as part of the community to which he belongs, and while he prosecutes his own interest to promote likewise that of his country, it is necessary for the trader to look abroad upon mankind, and study many questions which are perhaps more properly political than mercantile.

He ought therefore to consider very accurately the balance of trade, or the proportion between things exported and imported; to examine what kinds of commerce are unlawful, either as being expressly prohibited, because detrimental to the manufactures or other interests of his country, as the exportation of silver to the East Indies, and the introduction of French commodities; or unlawful in itself, as the traffic for negroes. He ought to be able to state with accuracy, the benefits and mischiefs of monopolies, and exclusive companies; to inquire into the arts which have been practised by them to make them necessary, or by their opponents to make them odious. He should inform himself what trades are declining, and what are improveable; when the advantage is on our side, and when on that of our rivals.

The state of our *colonies* is always to be diligently surveyed, that no advantage may be lost which they can afford, and that every opportunity may be improved of increasing their wealth and power, or of making them useful to their mother country.

There is no knowledge of more frequent use than that of duties and imposts, whether customs paid at the ports, or excises levied on the manufacturer. Much of the prosperity of a trading nation depends upon duties properly apportioned; so that what is necessary may continue cheap, and what is of use only to luxury may in some measure atone to the public for the mischief done to individuals. Duties may often be so regulated as to become useful even to those that pay them; and they may be likewise so unequally imposed as to discourage honesty, and depress industry, and give temptation to fraud and unlawful practices.

To teach all this is the design of the Commercial Dictionary; which though immediately and primarily written for the merchants, will be of use to every man of business or curiosity. There is no man who is not in some degree a merchant, who has not something to buy and something to sell, and who does not therefore want such instructions as may teach him the true value of possessions or commodities.

The descriptions of the productions of the earth and water, which this volume will contain, may be equally pleasing and useful to the speculatist with any other natural history; and the accounts of various manufactures will constitute no contemptible body of experimental philosophy. The descriptions of ports and cities may instruct the geographer as well as if they were found in books appropriated only to his own science; and the doctrines of funds, insurances, currency, monopolies, exchanges, and duties, is so necessary to the politician, that without it he can be of no use either in the council or the senate, nor can speak or think justly either on war or trade.

We therefore hope that we shall not repent the labour of compiling this work; nor flatter ourselves unreasonably, in predicting a favourable reception to a book which no condition of life can render useless, which may contribute to the advantage of all that make or receive laws, of all that buy or sell, of all that wish to keep or improve their possessions, of all that desire to be rich, and all that desire to be wise.

PREFACE

TO THE TRANSLATION OF

FATHER LOBO'S VOYAGE TO ABYSSINIA.*

The following relation is so curious and entertaining, and the dissertations that accompany it so judicious and instructive, that the translator is confident his attempt stands in need of no apology, whatever censures may fall on the performance.

The Portuguese traveller, contrary to the general vein of his countrymen, has amused his reader with no romantic absurdities or incredible fictions: whatever he relates, whether true or not, is at least probable; and he who tells nothing exceeding the bounds of probability, has a right to demand that they should believe him who cannot contradict him.

He appears by his modest and unaffected narration, to have described things as he saw them, to have copied nature from the life, and to have consulted his senses, not his imagination. He meets with no basilisks that destroy with their eyes; his crocodiles devour their prey without tears; and his cataracts fall from

* For an account of this book, see the Life of Dr. Johnson, by Mr. Murphy.

the rock without deafening the neighbouring inhabitants.

The reader will here find no regions cursed with irremediable barrenness, or blessed with spontaneous fecundity; no perpetual gloom or unceasing sunshine; nor are the nations here described either devoid of all sense of humanity, or consummate in all private and social virtues: here are no Hottentots without religion, polity, or articulate language; no Chinese perfectly polite, and completely skilled in all sciences: he will discover what will always be discovered by a diligent and impartial inquirer, that wherever human nature is to be found, there is a mixture of vice and virtue, a contest of passion and reason; and that the Creator doth not appear partial in his distributions, but has balanced in most countries their particular inconveniences by particular favours.

In his account of the mission, where his veracity is most to be suspected, he neither exaggerates over-much the merits of the jesuits, if we consider the partial regard paid by the Portuguese to their countrymen, by the jesuits to their society, and by the papists to their church, nor aggravates the vices of the Abyssinians; but if the reader will not be satisfied with a popish account of a popish mission, he may have recourse to the History of the Church of Abyssinia, written by Dr. Geddes, in which he will find the actions and sufferings of the missionaries placed in a different light, though the same in which Mr. Le Grand, with all his zeal for the Roman church, appears to have seen them.

This learned dissertator, however valuable for his industry and erudition, is yet more to be esteemed for having dared so freely, in the midst of France, to declare his disapprobation of the patriarch Oviedo's sanguinary zeal, who was continually importuning the Portuguese to beat up their drums for missionaries who might preach the gospel with swords in their hands, and propagate by desolation and slaughter the true worship of the God of peace.

It is not easy to forbear reflecting with how little reason these men profess themselves the followers of Jesus, who left this great characteristic to his disciples, that they should be known by *loving one another*, by universal and unbounded charity and benevolence.

Let us suppose an inhabitant of some remote and superior region, yet unskilled in the ways of men, having read and considered the precepts of the gospel, and the example of our Saviour, to come down in search of the *true church*. If he would not inquire after it among the cruel, the insolent, and the oppressive; among those who are continually grasping at dominion over souls as well as bodies; among those who are employed in procuring to themselves impunity for the most enormous villanies, and studying methods of destroying their fellow-creatures, not for their crimes but their errors—if he would not expect to meet benevolence engaged in massacres, or to find mercy in a court of inquisition, he would not look for the *true church* in the church of Rome.

Mr. Le Grand has given in one dissertation an example of great moderation, in deviating from the temper of his religion; but in the others has left proofs, that learning and honesty are often too weak to oppose prejudice. He has made no scruple of preferring the testimony of father Du Bernat to the writings of all the Portuguese jesuits, to whom he allows great zeal, but little learning, without giving any other reason than that his favourite was a Frenchman. This is writing only to Frenchmen and to papists: a protestant would be desirous to know, why he must imagine that father Du Bernat had a cooler head or more knowledge, and why one man whose account is singular, is not more likely to be mistaken than many agreeing in the same account.

If the Portuguese were biassed by any particular views, another bias equally powerful may have deflected the Frenchman from the truth; for they evidently write with contrary designs: the Portuguese, to make their mission seem more necessary, endeavoured to place in the strongest light the differences between the Abyssinian and Roman church; but the great Ludolfus, laying hold on the advantage, reduced these later writers to prove their conformity.

Upon the whole, the controversy seems of no great importance to those who believe the Holy Scriptures sufficient to teach the way of salvation; but, of whatever moment it may be thought, there are no proofs sufficient to decide it.

His discourses on indifferent subjects will divert as well as instruct; and if either in these, or in the relation of father Lobo, any argument shall appear unconvincing, or description obscure, they are defects incident to all mankind, which, however, are not too rashly to be imputed to the authors, being sometimes perhaps more justly chargeable on the translator.

In this translation (if it may be so called) great liberties have been taken, which, whether justifiable or not, shall be fairly confessed, and let the judicious part of mankind pardon or condemn them.

In the first part the greatest freedom has been used, in reducing the narration into a narrow compass; so that it is by no means a translation, but an epitome, in which, whether every thing either useful or entertaining be comprised, the compiler is least qualified to determine.

In the account of Abyssinia, and the continuation, the authors have been followed with more exactness; and as few passages appeared either insignificant or tedious, few have been either shortened or omitted.

The dissertations are the only part in which an exact translation has been attempted; and even in those, abstracts are sometimes given instead of literal quotations, particularly in the first; and sometimes other parts have been contracted.

Several memorials and letters, which are printed at the end of the dissertations to secure the credit of the foregoing narrative, are entirely left out.

It is hoped that after this confession, whoever shall compare this attempt with the original, if he shall find no proofs of fraud or partiality, will candidly overlook any failure of judgment.

AN ESSAY ON EPITAPHS.

FROM THE GENTLEMAN'S MAGAZINE, 1740.

THOUGH criticism has been cultivated in every age of learning, by men of great abilities and extensive knowledge, till the rules of writing are become rather burdensome than instructive to the mind; though almost every species of composition has been the subject of particular treatises, and given birth to definitions, distinctions, precepts, and illustrations; yet no critic of note, that has fallen within my observation, has hitherto thought *sepulchral inscriptions* worthy of a minute examination, or pointed out with proper accuracy their beauties and defects.

The reasons of this neglect it is useless to inquire, and perhaps impossible to discover; it might be justly expected that this kind of writing would have been the favourite topic of criticism, and that self-love might have produced some regard for it, in those authors that have crowded libraries with elaborate dissertations upon Homer; since to afford a subject for heroic poems is the privilege of very few, but every man may expect to be recorded in an epitaph, and therefore finds some interest in providing that his memory may not suffer by an unskilful panegyric.

If our prejudices in favour of antiquity deserve to have any part in the regulation of our studies, Epitaphs seem entitled to more than common regard, as they are probably of the same age with the art of writing. The most ancient structures in the world, the Pyramids, are supposed to be sepulchral monuments, which either pride or gratitude erected; and the same passions which incited men to such laborious and expensive methods of preserving their own memory, or that of their benefactors, would doubtless incline them not to neglect any easier means by which the same ends might be obtained. Nature and reason have dictated to every nation, that to preserve good actions from oblivion, is both the interest and duty of mankind; and therefore we find no people acquainted with the use of letters, that omitted to grace the tombs of their heroes and wise men with panegyrical inscriptions.

To examine, therefore, in what the perfection of Epitaphs consists, and what rules are to be observed in composing them, will be at least of as much use as other critical inquiries; and for assigning a few hours to such disquisitions, great examples at least, if not strong reasons, may be pleaded.

An Epitaph, as the word itself implies, is an *inscription on the tomb*, and in its most extensive import may admit indiscriminately satire or praise. But as malice has seldom produced monuments of defamation, and the tombs hitherto raised have been the work of friendship and benevolence, custom has contracted the original latitude of the *word*, so that it signifies in the general acceptation an *inscription engraven on a tomb in honour of the person deceased.*

As honours are paid to the dead in order to incite others to the imitation of their excellences, the principal intention of Epitaphs is to perpetuate the examples of virtue, that the tomb of a good man may supply the want of his presence, and veneration for his memory produce the same effect as the observation of his life. Those Epitaphs are, therefore, the most perfect, which set virtue in the strongest light, and are best adapted to exalt the reader's ideas and rouse his emulation.

To this end it is not always necessary to recount the actions of a hero, or enumerate the writings of a philosopher; to imagine such informations necessary, is to detract from their characters, or to suppose their works mortal, or their achievements in danger of being forgotten. The bare name of such men answers every purpose of a long inscription.

Had only the name of SIR ISAAC NEWTON been subjoined to the design upon his monument, instead of a long detail of his discoveries, which no philosopher can want, and which none but a philosopher can understand, those, by whose direction it was raised, had done more honour both to him and to themselves.

This indeed is a commendation which it requires no genius to bestow, but which can never become vulgar or contemptible, if bestowed with judgment, because no single age produces many men of merit superior to panegyric. None but the first names can stand unassisted against the attacks of time; and if men raised to reputation by accident or caprice, have nothing but their names engraved on their tombs, there is danger lest in a few years the inscription require an interpreter. Thus have their expectations been disappointed who honoured Picus of Mirandola with this pompous epitaph:

> Hic situs est *Picus Mirandola*, cætera norunt
> Et Tagus et Ganges, forsan et Antipodes.

His name, then celebrated in the remotest corners of the earth, is now almost forgotten; and his works, then studied, admired, and applauded, are now mouldering in obscurity.

Next in dignity to the bare name is a short character simple and unadorned, without exaggeration, superlatives, or rhetoric. Such were the inscriptions in use among the Romans, in which the victories gained by their emperors were commemorated by a single epithet; as Cæsar *Germanicus*, Cæsar *Dacicus*, *Germanicus*, *Illyricus*. Such would be this epitaph, ISAACUS NEWTONUS, *naturæ legibus investigatis hic quiescit.*

But to far the greatest part of mankind a longer encomium is necessary for the publication of their virtues, and the preservation of their memories; and in the composition of these it is that art is principally required, and precepts therefore may be useful.

In writing Epitaphs, one circumstance is to be considered, which affects no other composition; the place in which they are now commonly found restrains them to a particular air

of solemnity, and debars them from the admission of all lighter or gayer ornaments. In this it is that the style of an Epitaph necessarily differs from that of an elegy. The custom of burying our dead either in or near our churches, perhaps originally founded on a rational design of fitting the mind for religious exercises, by laying before it the most affecting proof of the uncertainty of life, makes it proper to exclude from our Epitaphs all such allusions as are contrary to the doctrines for the propagation of which the churches are erected, and to the end for which those who peruse the monuments must be supposed to come thither. Nothing is, therefore, more ridiculous than to copy the Roman inscriptions which were engraven on stones by the highway, and composed by those who generally reflected on mortality only to excite in themselves and others a quicker relish of pleasure, and a more luxurious enjoyment of life, and whose regard for the dead extended no farther than a wish that *the earth might be light upon them.*

All allusions to the heathen mythology are therefore absurd, and all regard for the senseless remains of a dead man impertinent and superstitious. One of the first distinctions of the primitive christians, was their neglect of bestowing garlands on the dead, in which they are very rationally defended by their apologist in Minutius Felix. "We lavish no flowers nor odours on the dead," says he, "because they have no sense of fragrance or of beauty." We profess to reverence the dead, not for their sake, but for our own. It is therefore always with indignation or contempt that I read the epitaph on Cowley, a man whose learning and poetry were his lowest merits.

Aurea dum late volitant tua scripta per orbem,
Et fama eternum vivis, divine Po ta,
Hic placida jaceas requie, custodiat urnam
Cana Fides vigilentque perenni lampade Musæ:
Sit sacer ille locus, nec quis temerarius ausit
Sacrilega turbare manu venerabile bustum.
Intacti maneant, maneant per sæcula dulces
Cowleii cineres, serventque immobile saxum.

To pray that the ashes of a friend may lie undisturbed, and that the divinities that favoured him in his life, may watch for ever round him, to preserve his tomb from violation, and drive sacrilege away, is only rational in him who believes the soul interested in the repose of the body, and the powers which he invokes for its protection able to preserve it. To censure such expressions as contrary to religion, or as remains of heathen superstition, would be too great a degree of severity. I condemn them only as uninstructive and unaffecting, as too ludicrous for reverence or grief, for christianity and a temple.

That the designs and decorations of monuments ought likewise to be formed with the same regard to the solemnity of the place, cannot be denied; it is an established principle, that all ornaments owe their beauty to their propriety. The same glitter of dress that adds graces to gayety and youth, would make age and dignity contemptible. Charon with his boat is far from heightening the awful grandeur of the universal judgment, though drawn by Angelo himself; nor is it easy to imagine a greater absurdity than that of gracing the walls of a christian temple with the figure of Mars leading a hero to battle, or Cupids sporting round a virgin. The pope who defaced the statues of the deities at the tomb of Sannazarius, is, in my opinion, more easily to be defended, than he that erected them.

It is for the same reason improper to address the Epitaph to the passenger, a custom which an injudicious veneration for antiquity introduced again at the revival of letters, and which, among many others, Passeratius suffered to mislead him in his Epitaph upon the heart of Henry king of France, who was stabbed by Clement the monk; which yet deserves to be inserted, for the sake of showing how beautiful even improprieties may become in the hands of a good writer.

Adsta, viator, et dole regum vices.
Cor Regis isto conditur sub marmore,
Qui jura Gallis, jura Sarmatis dedit.
Tectus cucullo hunc sustulit sicarius.
Abi, viator, et dole regum vices.

In the monkish ages, however ignorant and unpolished, the Epitaphs were drawn up with far greater propriety than can be shown in those which more enlightened times have produced.

Orate pro Anima—miserrimi Peccatoris,

was an address to the last degree striking and solemn, as it flowed naturally from the religion then believed, and awakened in the reader sentiments of benevolence for the deceased, and of concern for his own happiness. There was nothing trifling or ludicrous, nothing that did not tend to the noblest end, the propagation of piety and the increase of devotion.

It may seem very superfluous to lay it down as the first rule for writing Epitaphs, that the name of the deceased is not to be omitted; nor should I have thought such a precept necessary, had not the practice of the greatest writers shown that it has not been sufficiently regarded. In most of the poetical Epitaphs, the names for whom they were composed, may be sought to no purpose, being only prefixed on the monument. To expose the absurdity of this omission, it is only necessary to ask how the Epitaphs, which have outlived the stones on which they were inscribed, would have contributed to the information of posterity, had they wanted the names of those whom they celebrated.

In drawing the character of the deceased, there are no rules to be observed which do not equally relate to other compositions. The praise ought not to be general, because the mind is lost in the extent of any indefinite idea, and cannot be affected with what it cannot comprehend. When we hear only of a good or great man, we know not in what class to place him, nor have any notion of his character, distinct from that of a thousand others; his example can have no effect upon our conduct, as we have nothing remarkable or eminent to propose to our imitation. The Epitaph composed by Ennius for his own tomb, has both the faults last mentioned.

Nemo me decoret lacrumis, nec funera, fletu
Faxit. Cur? volito vivu' per ora virum.

The reader of this Epitaph receives scarce any idea from it; he neither conceives any veneration for the man to whom it belongs, nor is instructed by what methods this boasted reputation is to be obtained.

Though a sepulchral inscription is professedly

a panegyric, and, therefore, not confined to historical impartiality, yet it ought always to be written with regard to truth. No man ought to be commended for virtues which he never possessed, but whoever is curious to know his faults must inquire after them in other places; the monuments of the dead are not intended to perpetuate the memory of crimes, but to exhibit patterns of virtue. On the tomb of Mæcenas his luxury is not to be mentioned with his munificence, nor is the proscription to find a place on the monument of Augustus.

The best subject for Epitaphs is private virtue; virtue exerted in the same circumstances in which the bulk of mankind are placed, and which, therefore, may admit of many imitators. He that has delivered his country from oppression, or freed the world from ignorance and error, can excite the emulation of a very small number; but he that has repelled the temptations of poverty, and disdained to free himself from distress at the expense of his virtue, may animate multitudes, by his example, to the same firmness of heart and steadiness of resolution.

Of this kind I cannot forbear the mention of two Greek inscriptions; one upon a man whose writings are well known, the other upon a person whose memory is preserved only in her Epitaph, who both lived in slavery, the most calamitous estate in human life:

Ζωσιμη ἡ πριν εουσα μονῳ τῳ σωματι δουλη,
Και τῳ σωματι νυν εἰμι ἐλευθερη.

Zosima, quæ solo fuit olim corpore serva,
Corpore nunc etiam libera facta fuit.

"*Zosima*, who in her life could only have her body enslaved, now finds her body likewise set at liberty."

It is impossible to read this Epitaph without being animated to bear the evils of life with constancy, and to support the dignity of human nature under the most pressing afflictions, both by the example of the heroine, whose grave we behold, and the prospect of that state in which, to use the language of the inspired writers, "The poor cease from their labours, and the weary be at rest."

The other is upon Epictetus, the stoic philosopher:

Δουλος Ἐπικτητος γεγωμαν, και συμ' ἀναπηρος,
Και πενιην Ἰρος, και Φιλος Ἀθανατοις.

Servus Epictetus, mutilatus corpore, visi
Pauperieque Irus, curaque prima Deum.

"*Epictetus*, who lies here, was a slave and a cripple, poor as the beggar in the proverb, and the favourite of Heaven."

In this distich is comprised the noblest panegyric, and the most important instruction. We may learn from it that virtue is impracticable in no condition, since Epictetus could recommend himself to the regard of Heaven, amidst the temptations of poverty and slavery; slavery, which has always been found so destructive to virtue, that in many languages a slave and a thief are expressed by the same word. And we may be likewise admonished by it, not to lay any stress on a man's outward circumstances, in making an estimate of his real value, since Epictetus, the beggar, the cripple, and the slave, was the favourite of Heaven.

PREFACE*

TO AN ESSAY ON MILTON'S USE AND IMITATION OF THE MODERNS IN HIS PARADISE LOST.

FIRST PUBLISHED IN THE YEAR 1750.

It is now more than half a century since the "Paradise Lost," having broke through the cloud with which the unpopularity of the author, for a time, obscured it, has attracted the general admiration of mankind; who have endeavoured to compensate the error of their first neglect, by lavish praises and boundless veneration. There seems to have arisen a contest, among men of genius and literature, who should most advance its honour, or best distinguish its beauties. Some have revised editions, others have published commentaries, and all have endeavoured to make their particular studies, in some degree, subservient to this general emulation.

Among the inquiries, to which this ardour of criticism has naturally given occasion, none is more obscure in itself, or more worthy of rational curiosity, than a retrospection of the progress of this mighty genius, in the construction of his work; a view of the fabric gradually rising, perhaps from small beginnings, till its foundation rests in the centre, and its turrets sparkle in the skies; to trace back the structure, through all its varieties, to the simplicity of its first plan; to find what was first projected, whence the scheme

* "It is to be hoped, nay, it is *expected*, that the elegant and nervous writer, whose judicious sentiments, and inimitable style, points out the author of Lauder's Preface and Postscript, will no longer allow one to *plume himself with his feathers*, who appears so little to have deserved his assistance; an assistance which I am persuaded would never have been communicated, had there been the least suspicion of those facts which I have been the instrument of conveying to the world in these sheets." —*Milton vindicated from the charge of plagiarism brought against him by Mr Lauder, and Lauder himself convicted of several forgeries and gross impositions on the public. By John Douglas, M. A. Rector of Ratin Constantine, Salop.* 8vo. 1751, p. 77.

was taken, how it was improved, by what assistance it was executed, and from what stores the materials were collected, whether its founder dug them from the quarries of nature, or demolished other buildings to embellish his own.

This inquiry has been, indeed, not wholly neglected, nor, perhaps, prosecuted with the care and diligence that it deserves. Several critics have offered their conjectures; but none have much endeavoured to enforce or ascertain them. Mr. Voltaire tells us without proof, that the first hint of "Paradise Lost" was taken from a farce called *Adamo*, written by a player; Dr. Pearce, that it was derived from an Italian tragedy, called *Il Paradiso Perso;* and* Mr. Peck, that it was borrowed from a wild romance. Any of these conjectures may possibly be true, but, as they stand without sufficient proof, it must be granted, likewise, that they may all possibly be false; at least they cannot preclude any other opinion, which without argument has the same claim to credit, and may perhaps be shown, by resistless evidence, to be better founded.

It is related, by steady and uncontroverted tradition, that the "Paradise Lost" was at first a *Tragedy*, and therefore, among tragedies, the first hint is properly to be sought. In a manuscript, published from Milton's own hand, among a great number of subjects for tragedy, is, "Adam unparadised," or "Adam in Exile;" and this, therefore, may be justly supposed the embryo of this great poem. As it is observable that all these subjects had been treated by others, the manuscript can be supposed nothing more than a memorial or catalogue of plays, which, for some reason, the writer thought worthy of his attention. When, therefore, I had observed that "Adam in Exile" was named amongst them, I doubted not but, in finding the original of that tragedy, I should disclose the genuine source of "Paradise Lost." Nor was my expectation disappointed; for, having procured the *Adamus Exul* of Grotius, I found, or imagined myself to find, the first draught, the *prima stamina* of this wonderful poem.

Having thus traced the *original* of this work, I was naturally induced to continue my search to the *collateral relations*, which it might be supposed to have contracted, in its progress to *maturity:* and having, at least, persuaded my own judgment that the search has not been entirely ineffectual, I now lay the result of my labours before the public; with full conviction, that in questions of this kind, the world cannot be *mistaken*, at least cannot long continue in error.

I cannot avoid acknowledging the *candour* of the author of that excellent monthly book, the "Gentleman's Magazine," in giving admission to the specimens in favour of this argument; and his *impartiality* in as freely inserting the several answers. I shall here subjoin some *extracts* from the xviith volume of this work, which I think suitable to my purpose. To which I have added, in order to obviate every pretence for cavil, a *list* of the authors quoted in the following *Essay*, with their respective *dates*, in comparison with the *date* of "Paradise Lost."

* New Memoirs of Mr. John Milton. By Francis Peck. 4to. 1740, p 52.

POSTSCRIPT.

When this essay was almost finished, the splendid Edition of "Paradise Lost," so long promised by the Rev. Dr. Newton, fell into my hands; of which I had, however, so little use, that as it would be injustice to censure, it would be flattery to commend it: and I should have totally forborne the mention of a book that I have not read, had not one passage at the conclusion of the life of Milton, excited in me too much pity and indignation to be suppressed in silence.

"Deborah, Milton's youngest daughter," says the Editor, "was married to Mr. Abraham Clarke, a weaver, in Spitalfields, and died in August, 1727, in the 76th year of her age. She had ten children. Elizabeth, the youngest, was married to Mr. Thomas Foster, a weaver in Spitalfields, and had seven children, who are all dead; and she herself is aged about *sixty*, and *weak* and *infirm*. She seemeth to be a *good, plain, sensible woman*, and has confirmed several particulars related above, and informed me of some others, which she had often heard from her mother." These the doctor enumerates, and then adds, "In all probability, Milton's whole family will be extinct with her, and he can live only in his writings. And such is the caprice of fortune, this grand-daughter of a man, who will be an everlasting glory to the nation, has now, for some years, with her husband, kept a little chandler's or grocer's shop, for their subsistence, lately at the lower Holloway, in the road between Highgate and London, and at present in Cock Lane, not far from Shoreditch Church."

That this relation is true, cannot be questioned: but, surely, the honour of letters, the dignity of sacred poetry, the spirit of the English nation, and the glory of human nature, require —that it should be true no longer.—In an age in which statues are erected to the honour of this great writer, in which his effigy has been diffused on medals, and his works propagated by translations, and illustrated by commentaries; in an age, which amidst all its vices, and all its follies, has not become infamous for want of charity;—it may be, surely, allowed to hope, that the living remains of Milton will be no longer suffered to languish in distress. It is yet in the power of a great people, to reward the poet whose name they boast, and from their alliance to whose genius, they claim some kind of superiority to every other nation of the earth; that poet, whose works may possibly be read when every other monument of British greatness shall be obliterated; to reward him—not with pictures, or with medals, which if he sees, he sees with contempt, but—with tokens of gratitude, which he, perhaps, may even now consider as not unworthy the regard of an immortal spirit. And, surely, to those who refuse their names to no other scheme of expense, it will not be unwelcome, that a *subscription* is proposed, for relieving, in the languor of age, the pains of disease, and the contempt of poverty, the grand-daughter of the author of "Paradise Lost." Nor can it be questioned, that if I, who have been marked out as the Zoilus of Milton, think this regard due to his posterity, the design will be warmly seconded by those, whose lives have been employed in discovering his excellences, and extending his reputation.

Subscriptions
For the Relief of
Mrs. Elizabeth Foster,
Grand-daughter to John Milton,
are taken in by

Mr. Dodsley, in Pall Mall;
Messrs. Cox & Collings, under the Royal Exchange;
Mr. Cave, at St. John's Gate, Clerkenwell; and
Messrs. Payne & Bouquet, in Paternoster Row.

A LETTER TO THE REV. MR. DOUGLAS,

OCCASIONED BY HIS

VINDICATION OF MILTON.

TO WHICH ARE SUBJOINED, SEVERAL CURIOUS ORIGINAL LETTERS, FROM THE AUTHORS OF THE UNIVERSAL HISTORY, MR. AINSWORTH, MR. MACLAURIN, &c. BY WILLIAM LAUDER, A.M.

Quem panitet peccasse pane est innocens.—Seneca
Corpora magnanimo satis est prostrasse Leoni.
Pugna suum finem, quum jacet hostis, habet.—Ovid.
———*Pratuli clementiam*
Juris rigori.—Grotii Adamus Exsul.

FIRST PRINTED IN THE YEAR 1751.

TO THE REV. MR. DOUGLAS.

Sir,—Candour and tenderness are in any relation, and on all occasions, eminently amiable; but when they are found in an adversary, and found so prevalent, as to overpower that zeal which his cause excites, and that heat which naturally increases in the prosecution of argument, and which may be in a great measure justified by the love of truth, they certainly appear with particular advantages; and it is impossible not to envy those who possess the friendship of him, whom it is even some degree of good fortune to have known as an enemy.

I will not so far dissemble my weakness, or my fault, as not to confess that my wish was to have passed undetected; but since it has been my fortune to fail in my original design, to have the supposititious passages which I have inserted in my quotations made known to the world, and the shade which began to gather on the splendour of Milton totally dispersed, I cannot but count it an alleviation of my pain, that I have been defeated by a man who knows how to use advantages with so much moderation, and can enjoy the honour of conquest without the insolence of triumph.

It was one of the maxims of the Spartans, not to press upon a flying army, and therefore their enemies were always ready to quit the field, because they knew the danger was only in opposing. The civility with which you have thought proper to treat me, when you had incontestible superiority, has inclined me to make your victory complete, without any further struggle, and not only publicly to acknowledge the truth of the charge which you have hitherto advanced, but to confess, without the least dissimulation, subterfuge, or concealment, every other interpolation I have made in those authors, which you have not yet had opportunity to examine.

On the sincerity and punctuality of this confession I am willing to depend for all the future regard of mankind, and cannot but indulge some hopes, that they whom my offence has alienated from me, may by this instance of ingenuity and repentance, be propitiated and reconciled. Whatever be the event, I shall at least have done all that can be done in reparation of my former injuries to Milton, to truth, and to mankind, and intreat that those who shall continue implacable, will examine their own hearts, whether they have not committed equal crimes without equal proofs of sorrow, or equal acts of atonement.*

PASSAGES INTERPOLATED IN MASENIUS.

The word *Pandæmonium* in the marginal notes of Book I. Essay, page 10.

Citation VI. Essay, page 38.

Adnuit ipsa dolo, malumque (heu! longa dolendi
Materies! et triste nefas!) vesana momordit
Tanti ignari mali. Mora nulla, solutus Avernus
Exspuit infandas acies; fractumque remugit
Divulso compage solum. Nabathæa receptum
Regna dedere sonum, Pharioque in littore Nereus
Territus erubuit: simul adgemuere dolentes
Hesperiæ valles, Libyæque calentis arenæ

* The interpolations are distinguished by *Italic* characters.

Exarsere procul. Stupefacta Lycaonis ursa
Constitit, et pavido riguit glacialis in axe:
Omnis cardinibus submotus inhorruit orbis;
Angeli hoc efficiunt, cœlestia jussa secuti.

CITATION VII. Essay, page 41.

Illa quidem fugiens, sparsis per terga capillis,
Ora rigat lacrimis, et cœlum questibus implet.
Talia voce rogans. Magni Deus arbiter orbis!
Qui rerum momenta tenes, solusque futuri
Præscius, elapsique memor: quem terra potentem
Imperio, cœlique tremunt; quem dite superbus
Horrescit Phlegethon, pavidoque furore veretur!
En! Styge crudeli premimur. Laxantur hiatus
Tartarei, dirusque solo dominatur Avernus,
Infernique canes populantur cuncta creata,
Et manes violant superos: discrimina rerum
Sustulit Antitheus, divumque oppressit honorem.
Respice Sarcotheam: nimis, heu! decepta momordit
Infaustas epulas, nosque omnes prodidit hosti.

CITATION VIII. Essay, page 42, the whole passage.

Quadrupedi pugnat quadrupes, volucrique volucris;
Et piscis cum pisce ferox hostilibus armis
Prælia sæva gerit: jam pristina pabula spernunt.
Jam tondere piget viridantes gramine campos:
Alterum et alterius vivunt animalia letho:
Prisca nec in gentem humanam reverentia durat:
Sed fugiunt, vel si steterant fera bella minantur
Fronte truci, torvosque oculos jaculantur in illam.

CITATION IX. Essay, page 43.

Vatibus antiquis numerantur lumine cassis,
Tiresias, *Phineus*, Thamyrisque, et magnus Homerus.

The above passage stands thus in Masenius, in one line:

Tiresias cæcus, Thamyrisque, et Daphnis, Homerus.

N. B. The verse now cited is in Masenius's Poems, but not in the *Sarcotis*.

CITATION X. Essay, page 46.

In medio, turmas inter provectus ovantes
Cernitur Antitheus, reliquis hic altior unus
Eminet, et circum vulgus despectat inane:
Frons nebulis obscura latet, torvumque furorem
Dissimulat, fidæ tectus velamine noctis;
Persimilis turri præcelsæ, aut montibus altis
Antiquæ cedro, nudatæ frondis honore.

PASSAGES INTERPOLATED IN GROTIUS.

CITATION I. Essay, page 55.

Sacri tonantis hostis, exsul patriæ
Cœlestis adsum; tartari tristem specum
Fugiens, et atram noctis æternæ plagam.
Hac spe, quod unum maximum fugio malum,
Superos videbo. Fallor? an certè meo
Concussa tellus tota trepidat pondere?
Quid dico? Tellus? Orcus et pedibus tremit.

CITATION II. Essay, page 58, the whole passage.

Nam, me judice,
Regnare dignum est ambitu, etsi in Tartaro:
Alto præesse Tartaro siquidem juvat,
Cœlis quam in ipsis servi obire munia.

CITATION IV. Essay, p. 61, the whole passage.

Innominata quæque nominibus suis,
Libet vocare propriis vocabulis.

CITATION V. Essay, page 63.

Terrestris orbis rector! et princeps freti!
Cœli solique soboles; ætherium genus!
Adame! dextram liceat amplecti tuam!

CITATION VI. Essay, *ibid.*

Quod illud animal, tramite obliquo means,
Ad me volutum flexili serpet viâ?
Sibila retorquet ora setosum caput
Trifidamque linguam vibrat: oculi ardent deo,
Carbunculorum luce certantes rubrâ.

CITATION VII. Essay, p. 65, the whole passage.

——*Nata deo! atque homine sata!*
Regina mundi! eademque interitus inscia!
Cunctis colenda!——

CITATION VIII. Essay, p. 66, the whole passage.

Rationis etenim omnino paritas exigit,
Ego bruta quando bestia evasi loquens;
Ex homine, qualis ante, te fieri Deum.

CITATION IX. Essay, *ibid.*

Per sancta thalami sacra, per jus nominis
Quodcumque nostri: sive me natam vocas,
Ex te creatam; sive communi patre
Ortam, sororem; sive potius conjugem:
Cassam, oro, dulci luminis jubare tui
Ne me relinquas: nunc tuo auxilio est opus.
Cum versa sors est. Unicum lapsæ mihi
Firmamen, unam spem gravi adflictæ malo,
Te mihi reserva, dum licet: mortalium
Ne tota soboles pereat unius nece:
Tibi nam relicta, quò petam? aut ævum exigam?

CITATION X. Essay, p. 67, the whole passage.

Tu namque soli numini contrarius,
Minus es nocivus; ast ego nocentior,
(Adeoque misera magis, quippe miseriæ comes
Origoque scelus est, lurida mater mali!)
Deumque læsi scelere, teque, vir! simul.

CITATION XI. Essay, p. 68, the whole passage.

Quod comedo, poto, gigno, diris subjacet.

INTERPOLATION IN RAMSAY.

CITATION VI. Essay, page 88.

O judex! nova me facies inopinaque terret;
Me maculæ turpes, nudæque in corpore sordes,
Et cruciant duris exercita pectora pœnis:
Me ferus horror agit. Mihi non vernantia prata,
Non vitrei fontes, cœli non aurea templa,
Nec sunt grata mihi sub utroque jacentia sole:
Judicis ora Dei sic terrent, lancinat ægrum
Sic pectus mihi noxa. O si mi abrumpere vitam,
Et detur pœnam quovis evadere letho!
Ipsa parens utinam mihi tellus ima dehiscat!
Ad piceas trudarque umbras, atque infera regna!
Pallentes umbras Erebi, noctemque profundam!
Montibus aut premar injectis, cœlique ruinâ!
Ante tuos vultus, tua quam flammantiaque ora
Suspiciam, caput objectem et cœlestibus armis!

INTERPOLATIONS IN STAPHORSTIUS

CITATION III. Essay, page 104.

Fœdus in humanis fragili quod sanctius ævo!
Firmius et melius, quod magnificentius, ac quam

Conjugii, sponsi sponsæque jugalia sacra!
Auspice te, fugiens alieni subcuba lecti,
Dira libido hominum tota de gente repulsa est:
Ac tantum gregibus pecudum ratione carentum
Imperat, et sine lege tori furibunda vagatur.
Auspice te, quam jura probant, rectumque, piumque,
Filius atque pater, fraterque innotuit: et quot
Vincula vicini sociarunt sanguinis, a te
Nominibus didicère suam distinguere gentem.

CITATION VI. Essay, page 109.

Cœlestes animæ! sublimia templa tenentes,
Laudibus adcumulate deum super omnia magnum! [nostri!
Tu quoque nunc animi vis tota ac maxuma
Tota tui in Domini grates dissolvere laudes!
Aurorâ redeunte novâ, redeuntibus umbris.
Immensum! augustum! verum! inscrutabile numen! [duorum,
Summe Deus! sobolesque Dei! consorsque
Spiritus! æternas retines, bone rector! habenas,
Per mare, per terras, cœlosque, atque unus Jehova
Existens, celebrabo tuas, memorique sonabo
Organico plectro laudes. Te pectore amabo,
Te primum, et medium, et summum, sed fine carentem,
O miris mirande modis! ter maxime rerum!
Collustrat terras dum lumine Titan Eoo!

INTERPOLATION IN FOX.

Essay, page 116.

Tu Psychephone
Hypocrisis esto, hoc sub Francisci pallio.
Tu Thanate, Martyromastix re et nomine sies.

Altered thus,

Tu Psychephone!
Hypocrisis esto; hoc sub Francisci pallio,
Quo tutò tecti sese credunt emori.

INTERPOLATION IN QUINTIANUS.

Essay, page 117.

Mic. Cur huc procaci veneris cursu refer?
Manere si quis in sua potest domo,
Habitare numquam curet alienas domos.

Luc. Quis non, relictâ Tartari nigri domo,
Veniret? Illic summa tenebrarum lues,
Ubi pedor ingens redolet extremum situm.
Hic autem amœna regna, et dulcis quies;
Ubi serenus ridet æternum dies.
Mutare facile* est pondus immensum levi,
Summes dolores maximisque gaudiis.

INTERPOLATION IN BEZA.

Essay, page 119.

Stygemque testor, et profunda Tartari,
Nisi impediret livor, et queis prosequor
Odia supremum numen, atque hominum genus,
Pietate motus hinc patris, et hinc filii,
Possem parenti condolere et filio,
Quasi exuissem omnem malitiam ex pectore.

INTERPOLATION IN FLETCHER.

Essay, page 124.

Nec tamen æternos obliti (absiste timere)
Umquam animos, fessique ingentes ponimus iras.
Nec fas; non sic deficimus, nec talia tecum
Gessimus, in cœlos olim tua signa secuti.
Est hic, est vitæ et magni contempor Olympi,
Quique oblatam animus lucis nunc respuat aulam,
Et domiti tantum placeat cui regia cœli. [quam
Ne dubita, numquam fractis hæc pectora num-
Deficient animis: prius ille ingentia cœli
Atria, desertosque æternæ lucis alumnos
Destituens, Erebum admigret noctemque profundam,
Et Stygiis mutet radiantia lumina flammis.
In promptu caussa est: superest invicta voluntas,
Immortale odium, vindictæ et sæva cupido.

INTERPOLATIONS IN TAUBMAN.

Essay, page 132.

Tune, ait, imperio regere omnia solus; et una
Filius iste tuus, qui se tibi subjicit ultro,
Ac genibus minor ad terram prosternit, et offert
Nescio quos toties animi servilis honores?
Et tamen æterni proles æterna Jehovæ
Audit ab ætherea luteaque propagine mundi.
(*Scilicet hunc natum dixisti cuncta regentem;*
Cœlitibus regem cunctis, dominumque supremum)
Huic ego sim supplex? ego? quo præstantior alter [qui
Non agit in superis. Mihi jus dabit ille, suum
Dat caput alterius sub jus et vincula legum?
Semideus reget iste polos? reget avia terræ?
Me pressum leviore manu fortuna tenebit?
Et cogar æternum duplici servire tyranno?
Haud ita. Tu solus non polles fortibus ausis.
Non ego sic cecidi, nec sic mea fata premuntur,
Ut nequeam relevare caput, colloque superbum
Excutere imperium. Mini si mea dextra favebit,
Audeo totius mihi jus promittere mundi.

Essay, page 152.

Throni, dominationes, principatus, virtutes, potestates, is said to be a line borrowed by Milton from the titlepage of Heywood's "Hierarchy of Angels." But there are more words in Heywood's title; and, according to his own arrangement of his subjects, they should be read thus: *Seraphim, cherubim, throni, potestates, angeli, archangeli, principatus, dominationes.*

These are my interpolations, minutely traced without any arts of evasion. Whether from the passages that yet remain, any reader will be convinced of my general assertion, and allow that Milton had recourse for assistance to any of the authors whose names I have mentioned, I shall not now be very diligent to inquire, for I had no particular pleasure in subverting the reputation of Milton, which I had myself once endeavoured to exalt;* and of which, the foundation had al

* For *facile*, the word *volvere* was substituted in the Essay.

* Virorum maximus—JOANNES MILTONUS—Poeta celeberrimus—non Angliæ modo, soli natalis, verum generis humani ornamentum—cujus eximius liber, Anglicanis versibus conscriptus, vulgo PARADISUS AMISSUS, immortalis illud ingenii monumentum, cum ipsa ferè æternitate perennaturum est opus!—Hujus memoriam Anglorum primus, post tantum, pro dolor! ab tanti excessu poetæ intervallum, statua eleganti in loco celeberrimo, cœnobio Westmonasteriensi, posita, regum, principum, antistitum, illustriumque Angliæ virorum cœmeterio, vir ornatissimus, Gulielmus Benson prosecutus est.

Poetarum Scotorum Musæ Sacræ in præfatione, Edinb. 1739.

A character, as high and honourable as ever was bestowed upon him by the most sanguine of his admirers.

ways remained untouched by me, had not my credit and my interest been blasted, or thought to be blasted, by the shade which it cast from its boundless elevation.

About ten years ago, I published an edition of Dr. Johnston's translation of the "Psalms," and having procured from the general assembly of the church of Scotland, a recommendation of its use to the lower classes of grammar-schools, into which I had begun to introduce it, though not without much controversy and opposition; I thought it likely that I should, by annual publications, improve my little fortune, and be enabled to support myself in freedom from the miseries of indigence. But Mr. Pope, in his malevolence to Mr. Benson, who had distinguished himself by his fondness for the same version, destroyed all my hopes by a distich, in which he places Johnston in a contemptuous comparison with the author of "Paradise Lost."*

From this time all my praises of Johnston became ridiculous, and I was censured with great freedom, for forcing upon the schools, an author whom Mr. Pope had mentioned only as a foil to a better poet. On this occasion, it was natural not to be pleased, and my resentment seeking to discharge itself somewhere, was unhappily directed against Milton. I resolved to attack his fame, and found some passages in cursory reading, which gave me hopes of stigmatising him as a plagiary. The farther I carried my search the more eager I grew for the discovery, and the more my hypothesis was opposed, the more I was heated with rage. The consequence of my blind passion, I need not relate; it has, by your detection, become apparent to mankind. Nor do I mention this provocation as adequate to the fury which I have shown, but as a cause of anger, less shameful and reproachful than fractious malice, personal envy, or national jealousy.

But for the violation of truth, I offer no excuse, because I well know that nothing can excuse it. Nor will I aggravate my crime, by disingenuous palliations. I confess it, I repent it, and resolve, that my first offence shall be my last. More I cannot perform, and more therefore cannot be required. I intreat the pardon of all men, whom I have by any means induced to support, to countenance, or patronise my frauds, of which I think myself obliged to declare, that not one of my friends was conscious. I hope to deserve, by better conduct and more useful undertakings, that patronage which I have obtained from the most illustrious aud venerable names by misrepresentation and delusion, and to appear hereafter in such a character, as shall give you no reason to regret that your name is frequently mentioned with that of, Reverend Sir, your most humble servant,

WILLIAM LAUDER.

December 20th, 1750.

and as this was my cool and sincere opinion of that wonderful man formerly, so I declare it to be the same still, and ever will be, notwithstanding all appearances to the contrary, occasioned merely by passion and resentment; which appear, however, by the Postscript to the Essay, to be so far from extending to the posterity of Milton, that I recommend his only remaining descendant, in the warmest terms, to the public.

* On two unequal crutches propp'd he † came,
MILTON's on this, on that *one* JOHNSTON's name.

Dunciad, Book IV.

† *Benson.* This man endeavoured to raise himself to fame, by erecting monuments, striking coins, and procuring translations of Milton; and afterwards by a great passion for Arthur Johnston, a Scots Physician's, version of the Psalms, of which he printed many fine editions.—*Notes on the Dunciad.*

No fewer than six different editions of that useful and valuable book, two in quarto, two in octavo, and two in a lesser form, now lie like lumber in the hand of Mr. Vaillant, bookseller, the effects of Mr. Pope's ill-natured criticism.

One of these editions in quarto, illustrated with an interpretation and notes, after the manner of the classic authors *in usum Delphini*, was by the worthy editor, anno 1741, inscribed to his Royal Highness Prince George, as a proper book for his instruction in principles of piety, as well as knowledge of the Latin tongue, when he should arrive at due maturity of age. To restore this book to credit, was the cause that induced me to engage in this disagreeable controversy, rather than any design to depreciate the just reputation of Milton.

TESTIMONIES CONCERNING MR. LAUDER.

Edinb. May 22d, 1734.

THESE are certifying, that Mr. William Lauder passed his course at this university, to the general satisfaction of these masters, under whom he studied. That he has applied himself particularly to the study of humanity* ever since. That for several years past, he has taught with success, students in the Humanity Class, who were recommended to him by the professor thereof. And lastly, has taught that class himself, during the indisposition, and since the death of its late professor; and therefore is, in our opinion, a fit person to teach Humanity in any school or college whatever.

J. GOWDIE, S. S. T.
MATT. CRAUFURD, S. S. T. et Hist. Ec. Pr. Reg.
WILLIAM SCOTT, P. P.
ROBERT STUART, Ph. Nat. Pr.
COL. DRUMMOND, L. G. et P. Pr.
COL. MAC-LAURIN, Math. P. Edin.
AL. BAYNE, J. P.
CHARLES MACKY, Hist. P.
ALEX. MONRO, Anat. P.
WILLIAM DAWSON, L. H. P.

A Letter from the Rev. Mr. Patrick Cuming, one of the ministers of Edinburgh, and Regius Professor of Church History in the University there, to the Rev. Mr. Blair, Rector of the Grammar-School at Dundee.

D. B.—Upon a public advertisement in the newspapers, of the vacancy of a master's place in your school, Mr. William Lauder, a friend of mine, proposes to set up for a candidate, and goes over for that purpose. He has long taught the Latin with great approbation in this place, and given such proofs of his mastery in that language, that the best judges do upon all occasions recommend him as one who is qualified in the best manner. He has taught young boys and young gentlemen, with great success; nor did I ever hear of any complaint of him from either parents or children. I beg leave to recommend him to you as my friend; what friendship you

* So the Latin tongue is called in Scotland, from the Latin phrase, *classis humaniorum literarum*, the class or form where that language is taught.

show him, I will look upon as a very great act of friendship to me, of which he and I will retain the most grateful sense, if he is so happy as to be preferred. I persuade myself, you will find him ready at all times to be advised by you, as I have found him. *Indeed, if justice had been done him, he should long ago have been advanced for his merit.* I ever am. D. B., your most affectionate, humble servant,

PATRICK CUMING.

Edinb. Nov. 13th, 1742.

A Letter from Mr. Mac-Laurin, late Professor of Mathematics in the University of Edinburgh, to the Rev Mr. George Blair, Rector of the Grammar-School at Dundee.

SIR,—Though unacquainted, I take the liberty of giving you this trouble, from the desire I have always had to see Mr. Lauder provided in a manner suited to his talent. I know him to have made uncommon progress in classical learning, to have taught it with success, and never heard there could be any complaint against his method of teaching. I am, indeed, a stranger to the reasons of his want of success on former occasions. But after conversing with him, I have ground to hope, that he will be always advised by you, for whom he professes great esteem, and will be useful under you. I am, Sir, your most obedient, humble servant,

COLIN MAC-LAURIN.

College of Edinburgh, Nov. 30th, 1742.

A Letter from the Authors of the "Universal History," to Mr. Lauder.

London, August 12th, 1741.

LEARNED SIR,—When we so gladly took the first opportunity of reviving the memory and merit of your incomparable Johnston, in the first volume of our "Universal History," our chief aim was to excite some generous *Mecenas* to favour the world with a new edition of a poem which we had long since beheld with no small concern, buried, as it were, by some unaccountable fatality, into an almost total oblivion: whilst others of that kind, none of them superior, many vastly inferior, to it, rode unjustly, as we thought, triumphant over his silent grave.

And it is with great satisfaction that we have seen our endeavours so happily crowned in the edition you soon after gave of it at Edinburgh, in your learned and judicious vindication of your excellent author, and more particularly by the just deference which your learned and pious convocation has been pleased to pay to that *admirable version.*

We have had since then, the pleasure to see your worthy example followed here, in the several beautiful editions of the honourable Mr. Auditor Benson, with his critical notes upon the work.

It was, indeed, the farthest from our thoughts, to enter into the merit of the controversy between your two great poets, Johnston and Buchanan; neither were we so partial to either as not to see, that each had their shades as well as lights; so that, if the latter has been more happy in the choice and variety of his metre, it is as plain, that he has given his poetic genius such an unlimited scope, as has in many cases quite disfigured the peculiar and inimitable beauty, simplicity, and energy of the original, which the former, by a more close and judicious version, has constantly and surprisingly displayed. Something like this we ventured to hint in our note upon these two noble versions: to have said more, would have been inconsistent with our designed brevity.

We have likewise since seen what your opponent has writ in praise of the one, and derogation of the other, and think you have sufficiently confuted him, and with respect to us, he has been so far from giving us any cause to retract what we had formerly said, that it has administered an occasion to us of vindicating it, as we have lately done by some critical notes on your excellent Johnston, which we communicated soon after to Mr. *A. B.* who was pleased to give them a place in his last edition of him, and which we doubt not you have seen long ago. How they have been relished among you we know not, but with us they have been thought sufficient to prove what we have advanced, as well as to direct the attentive reader to discover new instances of your author's exactness and elegance, in every page, if not almost in every line.

We gratefully accept of the books and kind compliments you were pleased to transmit to us by Mr. Strahan, and had long since returned you our thanks, but for the many avocations which the great work you know us to be engaged in doth of necessity bring upon us; obliging us, or some at least of our society, to make from time to time an excursion to one or other of our two learned universities, and consulting them upon the best method of carrying on this work to the greatest advantage to the public. This has been some considerable part of our employment for these twelve months past; and we flatter ourselves, that we have, with their assistance and approbation, made such considerable improvements on our original plan, as will scarcely fail of being acceptable to the learned world. They will shortly appear in print, to convince the world that we have not been idle, though this sixth volume is like to appear somewhat later in the year than was usual with our former ones. We shall take the liberty to transmit some copies of our new plan to you as soon as they are printed. All we have left to wish with respect to your excellent countryman and his version is, that it may always meet with such powerful and impartial advocates, and that it may be as much esteemed by all candid judges, as it is by, learned Sir, your sincere well-wishers and humble servants,

The Authors of the "Universal History."

A Letter from the learned Mr. Robert Ainsworth, Author of the Latin and English Dictionary, to Mr. Lauder.

LEARNED AND WORTHY SIR,—These wait on you to thank you for the honour you have done a person equally unknown as undeserving, in your valuable present, which I did not receive till several weeks after it was sent; and since I received it my eyes have been so bad, and my

hand so unstable, that I have been forced to defer my duty, as desirous to thank you with my own hand. I congratulate to your nation the just honour ascribed to it by its neighbours and more distant countries, in having bred two such excellent poets as your Buchanan and Johnston, whom to name is to commend; but am concerned for their honour at home, who being committed together, seem to me both to suffer a diminution, whilst justice is done to neither. But at the same time I highly approve your nation's piety in bringing into your schools sacred instead of profane poesy, and heartily wish that ours, and all christian governments, would follow your example herein. If a mixture of *utile dulci* be the best composition in poetry, (which is too evident to need the judgment of the nicest critic in the art,) surely the *utile* so transcendently excels in the sacred hymns, that a christian must deny his name that doth not acknowledge it: and if the *dulce* seem not equally to excel, it must be from a vitiated taste of those who read them in their original, and in others at second-hand from translations. For the manner of writing in the East and West are widely distant, and which to a paraphrast must render his task exceeding difficult, as requiring a perfect knowledge in two languages, wherein the idioms and graces of speech, caused by the diversity of their religion, laws, customs, &c. are as remote as the inhabitants, wherein notwithstanding your poets have succeeded to admiration.

Your main contest seems to me, when stript of persons, whether the easy or sublime in poesy be preferable; if so,

Non opis est nostræ tantam componere litem:

nor think I it in your case material to be decided. Both these have their particular excellences and graces, and youth ought to be taught wherein (which the matter ought chiefly to determine) the one hath place, and where the other. Now since the hymns of David, Moses, and other divine poets intermixed with them, (infinitely excelling those of Callimachus, Alcæus, Sappho, Anacreon, and all others,) abound in both these virtues, and both your poets are acknowledged to be very happy in paraphrasing them, it is my opinion both of them, without giving the least preference to either, should be read alternately in your schools, as the tutor shall direct. Pardon, learned Sir, this scribble to my age and weakness, both which are very great, and command me wherein I may serve you, as, learned Sir, your obliged, thankful, and obedient servant,

ROBERT AINSWORTH.

Spitalfields, Sept. 1741.

A Letter from the Authors of the "Universal History," to Mr. Auditor Benson.

SIR,—It is with no small pleasure that we see Dr. Johnston's translation of the Psalms revived in so elegant a manner, and adorned with such a just and learned display of its inimitable beauties. As we flatter ourselves that the character we gave it in our first volume of the "Universal History," did in some measure contribute to it, we hope, that in justice to that great poet, you will permit us to cast the following mites into your treasury of critical notes on his noble version. We always thought the palm by far this author's due, as upon many other accounts, so especially for two excellences hitherto not taken notice of by any critic, that we know of, and which we beg leave to transmit to you, and if you think fit, by you to the public, in the following observations.

We beg leave to subscribe ourselves, Sir, &c.

The Authors of the "Universal History."

Dr. Isaac Watts, D. D. in his late Book, entitled "The Improvement of the Mind," Lond. 1741, p. 114.

Upon the whole survey of things, it is my opinion, that for almost all boys who learn this tongue, [the Latin,] it would be much safer to be taught *Latin poesy* (as soon, and as far as they can need it) from those excellent translations of David's Psalms, which are given us by Buchanan in the various measures of Horace; and the *lower classes* had better read Dr. Johnston's translation of those Psalms, another elegant writer of the Scots nation, instead of Ovid's Epistles; for he has turned the same Psalms, perhaps with greater elegancy, into elegiac verse, whereof the learned W. Benson, Esq. has lately published a new edition; and I hear that these Psalms are honoured with an increasing use in the schools of Holland and Scotland. A stanza, or a couplet of those writers would now and then stick upon the minds of youth, and would furnish them infinitely better with pious and moral thoughts, and do something towards making them good men and christians.

An act of the Commission of the General Assembly of the Kirk of Scotland, recommending Dr. Arthur Johnston's Latin Paraphrase of the Psalms of David, &c.

At Edinburgh,
13th of November, 1740, post meridiem.

A petition having been presented to the late General Assembly, by Mr. William Lauder, Teacher of Humanity in Edinburgh, craving, That Dr. Arthur Johnston's Latin Paraphrase on the Psalms of David, and Mr. Robert Boyd, of Trochrig, his *Hecatombe Christiana*, may be recommended to be taught in all grammar-schools; and the assembly having appointed a committee of their number to take the desire of the aforesaid petition into their consideration, and report to the Commission: the said committee offered their opinion, that the Commission should grant the desire of the said petition, and recommend the said Dr. Johnston's Paraphrase to be taught in the lower classes of the schools, and Mr. George Buchanan's Paraphrase on the Psalms, together with Mr. Robert Boyd of Trochrig's *Hecatombe Christiana* in the higher classes of schools, and Humanity-classes in universities. The Commission having heard the said report, unanimously approved thereof, and did, and hereby do, recommend accordingly. Extracted by

WILLIAM GRANT,* Cl. Ecl. Sc

* This honourable gentleman is now his Majesty' Advocate for Scotland.

A letter from the learned Mr. Abraham Gronovius, Secretary to the University of Leyden, to Mr. Lauder, concerning the *Adamus Exsul* of Grotius.

Clarissimo Viro, Wilhelmo Laudero, Abrahamus Gronovius, S. P. D.

Postquam binæ literæ tuæ ad me perlatæ fuerunt, duas editiones carminum H. Grotii, viri vere summi, excussi; verùm ab utraque tragœdiam, quam *Adamum Exsulem* inscripsit ὁ κάνν, abesse deprehendi; neque ullum ejusdem exemplar, quamvis tres* editiones exstare adnotaveram, ullibi offendere potui, adeo ut spe, quam vorabam desiderio tuo satisfaciendi, me prorsus excidisse existimarem.

Verùm nuperrime fortè contigit, ut primam *Tragœdiæ Grotianæ* editionem Hagæ, An. 1601, publicatam, beneficio amicissimi mihi viri nactus fuerim, ejusque decem priores paginas, quibus præter chorum actus primus comprehenditur, a Jacobo meo, optimæ spei adolescente, transcriptas nunc ad te mitto. Vale vir doctissime, meque ut facis amare perge. Dabam Lugd. Bat. A. D. IV. Eid. Sept. A. D. MDCCXLVI.

A second letter from the same gentleman to Mr. Lauder, on the same subject.

Clarissime atque Eruditissime Vir!

Posteaquam tandem Jacobus meus residuam partem, quam desiderabas, *Tragœdiæ Grotianæ* transcripserat, ut eâ diutius careres, committere nolui: quod autem citius illam ad finem perducere non potuerit, obstiterunt variæ occupationes, quibus districtus fuit. Nam præter scholastica studia, quibus strenuè incubuit, ipsi componenda erat oratio, qua rudimenta linguæ Græcæ Latinæque deponeret, eamque, quod vehementer lætor, venustè, et quidem stilo ligato, composuit, et in magna auditorum corona pronuntiavit. Quod autem ad exemplar ipsum, quo *Adamus Exsul* comprehenditur, spectat, id lubens, si meum foret, ad te perferri curarem, verùm illud a clarissimo possessore tanti æstimatur, ut persuasum habeam me istud minimè ab ipso impetraturum: et sanè sacra carmina Grotii adeò rarò obvia sunt, ut eorundem examplar apud ipsos *remonstrantium* ecclesiastas frustra quæsiverim.

Opus ipsum inscriptum est HENRICO BORBONIO, PRINCIPI CONDÆO; et forma libri est in quarto, ut nullo pacto literis includi possit. Ceterùm, pro splendidissima et Magnæ Britanniæ principe, cui meritò dicata est, digna editione Psalmorum, ex versione metrica *omnium ferè poëtarum principis* JOHNSTONI maximas tibi grates habet agitque Jacobus. Utinam illustrissimus Bensonus in usum serenissimi principis, atque ingeniorum in altiora surgentium, eâdem formâ iisdemque typis exarari juberet divinos illos Ciceronis de Officiis libros, dignos sane, quos diurnâ nocturnâque manu versaret princeps, a quo aliquando Britannici regni majestas et populi salus pendebunt! Interim tibi, eruditissime vir, atque etiam politissimo D. Caveo, pro muneribus literariis, quæ per nobilissimum Lawsonium† ad me curâstis, magno opere me obstrictum agnosco, eademque summa cum voluptate a me perlecta sunt.

Filius meus te plurimùm salutat.

Vale, doctissime vir, meisque verbis D. Caveum saluta, atque amare perge, Tuum.

ABRAHAMUM GRONOVIUM.

Dabam Leidis A. D. XIV. KAL. *Maias*, A. D. MDCCXLVII.

POSTSCRIPT

And now my character is placed above a suspicion of fraud by authentic documents, I will make bold at last to pull off the mask, and declare sincerely the true motive that induced me to interpolate a few lines into some of the authors quoted by me in my Essay on Milton, which was this: Knowing the prepossession in favour of Milton, how deeply it was rooted in many, I was willing to make trial, if the partial admirers of that author would admit a translation of his own words to pass for his sense, or exhibit his meaning; which I thought they would not: nor was I mistaken in my conjecture, forasmuch as several gentlemen, seemingly persons of judgment and learning, assured me, they humbly conceived I had not proved my point, and that Milton might have written as he has done supposing he had never seen these authors, or they had never existed. Such is the force of prejudice! This exactly confirms the judicious observation of the excellent moralist and poet:

> Pravo favore labi mortales solent,
> Et pro judicio dum stant erroris sui,
> Ad pœnitendum rebus manifestis agi.

For had I designed (as the vindicator of Milton supposes) to impose a trick on the public, and procure credit to my assertions by an imposture, I would never have drawn lines from Hog's translation of Milton, a book common at every sale, I had almost said at every stall, nor ascribed them to authors so easily attained: I would have gone another way to work, by translating forty or fifty lines, and assigning them to an author, whose works possibly might not be found till the world expire at the general conflagration. My imposing therefore on the public in general, instead of a few obstinate persons, (for whose sake alone the stratagem was designed,) is the only thing culpaple in my conduct, for which again I most humbly ask pardon: and that this and this only, was, as no other could be, my design, no one I think can doubt, from the account I have just now given; and whether that was so criminal, as it has been represented, I shall leave every impartial mind to determine.

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* Though Gronovius here mentions only three editions of this noble and curious performance, the *Adamus Exsul* of Grotius; yet it appears from the catalogue of his works, that no fewer than four have been printed, two in quarto, and two in octavo, in the years 1601, 1608, and 1635; two having been made, one in quarto, the other octavo, Anno 1601

† The person here meant was the learned and worthy Dr. Isaac Lawson, late physician to the English army in Flanders: by whom Mr. Gronovius did me the honour to transmit to me two or three acts of the *Adamus Exsul* of Grotius, transcribed by his son Mr. James. The truth of this particular consists perfectly well with the knowledge of the Doctor's brother John Lawson, Esq. counsellor at law; who also had the same thing lately confirmed to him by Mr. Gronovius himself in Holland.

AN ACCOUNT OF AN ATTEMPT

TO

ASCERTAIN THE LONGITUDE.*

FIRST PRINTED IN THE YEAR 1755.

It is well known to seamen and philosophers, that after the numerous improvements produced by the extensive commerce of the later ages, the great defect in the art of sailing is ignorance of longitude, or of the distance to which the ship has passed eastward or westward from any given meridian.

That navigation might at length be set free from this uncertainty, the legislative power of this kingdom incited the industry of searchers into nature, by a large reward proposed to him who should show a practicable method of finding the longitude at sea; and proportionable recompenses to those, who, though they should not fully attain this great end, might yet make such advances and discoveries as should facilitate the work to those that might succeed them.

By the splendour of this golden encouragement many eyes were dazzled, which nature never intended to pry into her secrets. By the hope of sudden riches many understandings were set on work very little proportioned to their strength, among whom whether mine shall be numbered, must be left to the candour of posterity: for I, among others, laid aside the business of my profession, to apply myself to the study of the longitude, not indeed in expectation of the reward due to a complete discovery; yet not without hopes, that I might be considered as an assistant to some greater genius, and receive from the justice of my country the wages offered to an honest and not unsuccessful labourer in science.

Considering the various means by which this important inquiry has been pursued, I found that the observation of the eclipses, either of the primary or secondary planets, being possible but at certain times, could be of no use to the sailor; that the motions of the moon had been long attended, however accurately, without any consequence; that other astronomical observations were difficult and uncertain with every advantage of situation, instruments, and knowledge: and were therefore utterly impracticable to the sailor, tost upon the water, ill provided with instruments, and not very skilful in their application.

The hope of an accurate clock or time-keeper is more specious. But when I began these studies, no movements had yet been made that were not evidently inaccurate and uncertain: and even of the mechanical labours which I now hear so loudly celebrated, when I consider the obstruction of movements by friction, the waste of their parts by attrition, the various pressure of the atmosphere, the effects of different effluvia upon metals, the power of heat and cold upon all matter, the changes of gravitation and the hazard of concussion, I cannot but fear that they will supply the world with another instance of fruitless ingenuity, though I hope they will not leave upon this country the reproach of unrewarded diligence.

I saw therefore nothing on which I could fix with probability of success, but the magnetical needle, an instrument easily portable, and little subject to accidental injuries, with which the sailor has had a long acquaintance, which he will willingly study, and can easily consult.

The magnetic needle from the year 1300, when it is generally supposed to have been first applied by John Goia, of Amalphi, to the seaman's use, seems to have been long thought to point exactly to the north and south by the navigators of those times; who sailing commonly on the calm Mediterranean, or making only short voyages, had no need of very accurate observations; and who, if they ever transiently observed any deviations from the meridian, either ascribed them to some extrinsic and accidental cause, or willingly neglected what it was not necessary to understand.

But when the discovery of the new world turned the attention of mankind upon the naval sciences, and long courses required greater niceties of practice, the variation of the needle soon became observable, and was recorded in 1500 by Sebastian Cabot, a Portuguese, who, at the expense of the king of England, discovered the northern coasts of America.

As the next century was a time of naval adventures, it might be expected that the variation once observed, should have been well studied: yet it seems to have been little heeded; for it was supposed to be constant and always the same in the same place, till in 1625 Gellibrand noted its changes, and published his observations.

From this time the philosophical world had a new subject of speculation, and the students of magnetism employed their researches upon the gradual changes of the needle's direction, or the variations of the variation, which have hitherto appeared so desultory and capricious, as to elude all the schemes which the most fanciful of the philosophical dreamers could devise for its explication. Any system that could have united these tormenting diversities, they seem inclined to have received, and would have contentedly numbered the revolutions of a central magnet, with very little concern about its existence, could they have assigned it any motion, or vicissitude of motions, which could have corresponded with the changes of the needle.

Yet upon this secret property of magnetism I

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* An Account of an attempt to ascertain the Longitude at Sea, by an exact Theory of the Variation of the Magnetical Needle; with a Table of Variations at the most remarkable cities in Europe, from the year 1660 to 1860. By Zachariah Williams.

ventured to build my hopes of ascertaining the longitude at sea. I found it undeniably certain that the needle varies its direction in a course eastward or westward between any assignable parallels of latitude: and supposing nature to be in this as in all other operations uniform and consistent, I doubted not but the variation proceeded in some established method, though perhaps too abstruse and complicated for human comprehension.

This difficulty however was to be encountered; and by close and steady perseverance of attention I at last subdued, or thought myself to have subdued, it; having formed a regular system in which all the phenomena seemed to be reconciled; and being able from the variation in places where it is known to trace it to those where it is unknown; or from the past to predict the future: and consequently knowing the latitude and variation, to assign the true longitude of any place.

With this system I came to London, where having laid my proposals before a number of ingenious gentlemen, it was agreed that during the time required to the completion of my experiments, I should be supported by a joint subscription to be repaid out of the reward, to which they concluded me entitled. Among the subscribers was Mr. Rowley, the memorable constructor of the orrery; and among my favourers was the Lord Piesley, a title not unknown among magnetical philosophers. I frequently showed upon a globe of brass, experiments by which my system was confirmed, at the house of Mr. Rowley, where the learned and curious of that time generally assembled.

At this time great expectations were raised by Mr. Whiston, of ascertaining the longitude by the inclination of the needle, which he supposed to increase or diminish regularly. With this learned man I had many conferences, in which I endeavored to evince what he has at last confessed in the narrative of his life, the uncertainty and inefficacy of his method.

About the year 1729, my subscribers explained my pretensions to the Lords of the Admiralty, and the Lord Torrington declared my claim just to the reward assigned in the last clause of the act to those who should make discoveries conducive to the perfection of the art of sailing. This he pressed with so much warmth, that the commissioners agreed to lay my tables before Sir Isaac Newton, who excused himself, by reason of his age, from a regular examination: but when he was informed that I held the variation at London to be still increasing, which he and the other philosophers, his pupils, thought to be then stationary, and on the point of regression, he declared that he believed my system visionary. I did not much murmur to be for a time overborne by that mighty name, even when I believed that the name only was against me: and I have lived till I am able to produce, in my favour, the testimony of time, the inflexible enemy of false hypotheses; the only testimony which it becomes human understanding to oppose to the authority of Newton.

My notions have indeed been since treated with equal superciliousness by those who have not the same title to confidence of decision; men who, though perhaps very learned in their own studies, have had little acquaintance with mine. Yet even this may be borne far better than the petulance of boys whom I have seen shoot up into philosophers by experiments which I have long since made and neglected, and by improvements which I have so long transferred into my ordinary practice, that I cannot remember when I was without them.

When Sir Isaac Newton had declined the office assigned him, it was given to Mr. Molineux, one of the commissioners of the Admiralty, who engaged in it with no great inclination to favour me; but however thought that one of the instruments, which, to confirm my own opinion, and to confute Mr. Whiston's, I had exhibited to the Admiralty, so curious or useful, that he surreptitiously copied it on paper, and clandestinely endeavoured to have it imitated by a workman for his own use.

This treatment naturally produced remonstrances and altercations, which indeed did not continue long, for Mr. Molineux died soon afterwards; and my proposals were for a time forgotten.

I will not however accuse him of designing to condemn me, without a trial; for he demanded a portion of my tables to be tried in a voyage to America, which I then thought I had reason to refuse him, not yet knowing how difficult it was to obtain, on any terms, an actual examination.

About this time the theory of Dr. Halley was the chief subject of mathematical conversation; and though I could not but consider him as too much a rival to be appealed to as a judge, yet his reputation determined me to solicit his acquaintance and hazard his opinion. I was introduced to him by Mr. Lowthorp and Dr. Desaguliers, and put my tables into his hands; which, after having had them about twenty days under consideration, he returned in the presence of the learned Mr. Machin, and many other skilful men, with an entreaty *that I would publish them speedily; for I should do infinite service to mankind.*

It is one of the melancholy pleasures of an old man, to recollect the kindness of friends, whose kindness he shall experience no more. I have now none left to favour my studies; and therefore naturally turn my thoughts on those by whom I was favoured in better days; and I hope the vanity of age may be forgiven, when I declare that I can boast among my friends, almost every name of my time that is now remembered: and that in that great period of mathematical competition scarce any man failed to appear as my defender, who did not appear as my antagonist.

By these friends I was encouraged to exhibit to the Royal Society, an ocular proof of the reasonableness of my theory, by a sphere of iron, on which a small compass moved in various directions, exhibited no imperfect system of magnetical attraction. The experiment was shown by Mr. Hawkesbee, and the explanation with which it was accompanied, was read by Dr. Mortimer. I received the thanks of the society; and was solicited to reposit my theory properly sealed and attested among their archives, for the information of posterity. I am informed, that this whole transaction is recorded in their minutes.

After this I withdrew from public notice,

and applied myself wholly to the continuation of my experiments, the confirmation of my system, and the completion of my tables, with no other companion than Mr. Gray, who shared all my studies and amusements, and used to repay my communications of magnetism, with his discoveries in electricity. Thus I proceeded with incessant diligence; and perhaps in the zeal of inquiry did not sufficiently reflect on the silent encroachments of time, or remember, that no man is in more danger of doing little, than he who flatters himself with abilities to do all. When I was forced out of my retirement, I came loaded with the infirmities of age, to struggle with the difficulties of a narrow fortune, cut off by the blindness of my daughter from the only assistance which I ever had; deprived by time of my patron and friends, a kind of stranger in a new world, where curiosity is now diverted to other objects, and where, having no means of ingratiating my labours, I stand the single votary of an obsolete science, the scoff of puny pupils of puny philosophers.

In this state of dereliction and depression, I have bequeathed to posterity the following table; which, if time shall verify my conjectures, will show that the variation was once known; and that mankind had once within their reach an easy method of discovering the longitude.

I will not however engage to maintain, that all my numbers are theoretically and minutely exact; I have not endeavoured at such degrees of accuracy as only distract inquiry without benefiting practice. The quantity of the variation has been settled partly by instruments, and partly by computation; instruments must always partake of the imperfection of the eyes and hands of those that make, and of those that use them; and computation, till it has been rectified by experiment is always in danger of some omission in the premises, or some error in the deduction.

It must be observed, in the use of this table, that though I name particular cities for the sake of exciting attention, yet the tables are adjusted only to longitude and latitude. Thus when I predict that at Prague, the variation will in the year 1800 be 24 W. I intend to say, that it will be such if Prague be, as I have placed it, after the best geographers, in longitude 14 30′ E. latitude 50 40′; but that this is its true situation, I cannot be certain. The latitude of many places is unknown, and the longitude is known of very few; and even those who are unacquainted with science, will be convinced that it is not easily to be found, when they are told how many degrees Dr. Halley, and the French mathematicians, place the Cape of Good Hope distant from each other.

Those who would pursue this inquiry with philosophical nicety, must likewise procure better needles than those commonly in use. The needle, which after long experience I recommend to mariners, must be of pure steel, the spines and the cap of one piece, the whole length three inches, each spine containing four grains and a half of steel, and the cap thirteen grains and a half.

The common needles are so ill formed, or so unskilfully suspended, that they are affected by many causes besides magnetism: and among other inconveniences have given occasion to the idle dream of a horary variation.

I doubt not but particular places may produce exceptions to my system. There may be, in many parts of the earth, bodies which obstruct or intercept the general influence of magnetism; but those interruptions do not infringe the theory. It is allowed, that water will run down a declivity, though sometimes a strong wind may force it upwards. It is granted, that the sun gives light at noon, though in certain conjunctions it may suffer an eclipse.

These causes, whatever they are, that interrupt the course of the magnetical powers, are least likely to be found in the great ocean, when the earth, with all its minerals, is secluded from the compass by the vast body of uniform water. So that this method of finding the longitude, with a happy contrariety to all others, is most easy and practicable at sea.

This method, therefore, I recommend to the study and prosecution of the sailor and philosopher; and the appendant specimen I exhibit to the candid examination of the maritime nations, as a specimen of a general table, showing the variation at all times and places for the whole revolution of the magnetic poles, which I have long ago begun, and, with just encouragement, should have long ago completed.

CONSIDERATIONS

ON THE

PLANS OFFERED FOR THE

CONSTRUCTION OF BLACKFRIARS BRIDGE.

IN THREE LETTERS, TO THE PRINTER OF THE GAZETTEER.

LETTER I.

SIR, *Dec. 1st, 1759.*

THE Plans which have been offered by different architects, of different reputation and abilities, for the construction of the Bridge intended to be built at Blackfriars, are, by the rejection of the greater part, now reduced to a small number; in which small number, three are supposed to be much superior to the rest; so that only three architects are now properly competitors for the honour of this great employment; *by two of whom are proposed semicircular*, and by the other *elliptical arches.*

The question is, therefore, whether an elliptical or semicircular arch is to be preferred?

The first excellence of a bridge built for commerce over a large river, is strength; for a bridge which cannot stand, however beautiful, will boast its beauty but a little while; the stronger arch is therefore to be preferred, and much more to be preferred, if with greater strength it has greater beauty.

Those who are acquainted with the mathematical principles of architecture, are not many; and yet fewer are they who will, upon any single occasion, endure any laborious stretch of thought, or harass their minds with unaccustomed investigations. We shall therefore attempt to show the *weakness of the elliptical arch*, by arguments which appear simply to common reason, and which will yet stand the test of geometrical examination.

All arches have a certain degree of weakness. No hollow building can be equally strong with a solid mass, of which every upper part presses perpendicularly upon the lower. Any weight laid upon the top of an arch, has a tendency to force that top into the vacuity below; and the arch thus loaded on the top, stands only because the stones that form it, being wider in the upper than in the lower parts, that part that fills a wider space cannot fall through a space less wide; but the force which laid upon a flat would press directly downwards, is dispersed each way in a lateral direction, as the parts of a beam are pushed out to the right and left by a wedge driven between them. In proportion as the stones are wider at the top than at the bottom, they can less easily be forced downwards, and as their lateral surfaces tend more from the centre to each side, to so much more is the pressure directed laterally towards the piers, and so much less perpendicularly towards the vacuity.

Upon this plain principle the semicircular arch may be demonstrated to excel in strength the elliptical arch, which approaching nearer to a straight line, must be constructed with stones whose diminution downwards is very little, and of which the pressure is almost perpendicular.

It has yet been sometimes asserted by hardy ignorance, that the elliptical arch is stronger than the semicircular; or in other terms, that any mass is more strongly supported the less it rests upon the supporters. If the elliptical arch be equally strong with the semicircular, that is, if an arch, by approaching to a straight line, loses none of its stability, it will follow, that all arcuation is useless, and that the bridge may at last without any inconvenience, consist of stone laid in straight lines from pillar to pillar. But if a straight line will bear no weight, which is evident at the first view, it is plain likewise, that an ellipsis will bear very little; and that as the arch is more curved, its strength is increased.

Having thus evinced the superior strength of the semicircular arch, we have sufficiently proved, that it ought to be preferred; but to leave no objection unprevented, we think it proper likewise to observe, that the elliptical arch must always appear to want elevation and dignity; and that if beauty be to be determined by suffrages, the elliptical arch will have little to boast, since the only bridge of that kind has now stood *two hundred years without imitation.*

If in opposition to these arguments, and in defiance at once of right reason and general authority, the elliptical arch should at last be chosen, what will the world believe, than that some other motive than reason influenced the determination? And some degree of partiality cannot but be suspected by him, who has been told that one of the judges appointed to decide this question, is Mr. M—ll—r, who having by ignorance, or thoughtlessness, already preferred the elliptical arch, will probably think himself obliged to maintain his own judgment, though his opinion will avail but little with the public, when it is known that Mr. S—ps—n declares it to be false.

He that in the list of the committee chosen for the superintendency of the bridge, reads many of the most illustrious names of this great city, will hope that the greater number will have more reverence for the opinion of posterity, than to disgrace themselves, and the metropolis of the kingdom, in compliance with any man, who, instead of voting, aspires to dictate, perhaps without any claim to such superiority, either by greatness of birth, dignity of employment, extent of knowledge, or largeness of fortune.

LETTER II.

Sir, *Dec. 8th*, 1759.

In questions of general concern, there is no law of government or rule of decency, that forbids open examination and public discussion. I shall therefore not betray, by a mean apology, that right which no man has power, and, I suppose, no wise man has desired to refuse me; but shall consider the Letter published by you last Friday, in defence of Mr. M—'s* design for a new bridge.

Mr. M—— proposes elliptical arches. It has been objected that elliptical arches are weak: and therefore improper for a bridge of commerce, in a country where greater weights are ordinarily carried by land than perhaps in any other part of the world. That there is an elliptical bridge at Florence is allowed, but the objectors maintain, that its stability is so much doubted, *that carts* are not permitted to pass over it.

To this no answer is made, but that it was built for coaches; and if it had been built for carts, it would have been made stronger: thus all the controvertists agree, that the bridge is too weak for carts; and it is of little importance, whether carts are prohibited because the bridge is weak, or whether the architect, knowing that carts were prohibited, voluntarily constructed a weak bridge. The instability of the elliptical arch has been sufficiently proved by argument, and Ammanuti's attempt has proved it by example.

The iron rail, whether gilt or varnished, appears to me unworthy of debate. I suppose every judicious eye will discern it to be minute and trifling, equally unfit to make a part of a great design, whatever be its colour. I shall only observe how little the writer understands his own positions, when he recommends it to be cast in whole pieces from pier to pier. That iron forged is stronger than iron cast, every smith can inform him; and if it be cast in large pieces, the fracture of a single bar must be repaired by a new piece.

The abrupt rise which is feared from firm circular arches, may be easily prevented, by a little extension of the abutment at each end, which will take away the objection, and add almost nothing to the expense.

The whole of the argument in favour of Mr. M——, is only that there is an elliptical bridge at Florence, and an iron balustrade at Rome; the bridge is owned to be weak, and the iron balustrade we consider as mean; and are loth that our own country should unite two follies in a public work.

The architrave of Perault, which has been pompously produced, bears nothing but its entablature; and is so far from owing its support to the artful section of the stone, that it is held together by cramps of iron; to which I am afraid Mr. M—— must have recourse, if he persists in his ellipsis, or, to use the words of his vindicator, forms his arch of four segments of circles drawn from four different centres.

That Mr. M—— obtained the prize of the architecture at Rome, a few months ago, is willingly confessed; nor do his opponents doubt that he obtained it by deserving it. May he continue to obtain whatever he deserves; but let it not be presumed that a prize granted at Rome, implies an irresistible degree of skill. The competition is only between boys, and the prize given to excite laudable industry, not to reward consummate excellence. Nor will the suffrage of the Romans much advance any name among those who know, what no man of science will deny, that architecture has for some time degenerated at Rome to the lowest state, and that the Pantheon is now deformed by petty decorations. I am, Sir, yours, &c, &

* Mr. Mylne.

LETTER III.

Sir, *Dec. 15th*, 1759.

It is the common fate of erroneous positions, that they are betrayed by defence, and obscured by explanation; that their authors deviate from the main question into incidental disquisitions, and raise a mist where they should let in light.

Of all these concomitants of errors, the Letter of Dec. 10th, in favour of elliptical arches, has afforded examples. A great part of it is spent upon digressions. The writer allows, that *the first excellence of a bridge is undoubtedly strength:* but this concession affords him an opportunity of telling us, that strength, or provision against decay, has its limits; and of mentioning the Monument and Cupola, without any advance towards evidence or argument.

The *first excellence of a bridge* is now allowed to be *strength;* and it has been asserted, that a semi-ellipsis has less strength than a semicircle. To this he first answers, that *granting* this position *for a moment*, the semi-ellipsis may yet have strength sufficient for the purpose of commerce. This grant, which was made but for a moment, needed not to have been made at all; for before he concludes his Letter, he undertakes to prove that the *elliptical arch must in all respects be superior in strength to the semicircle.* For this daring assertion he made way by the intermediate paragraphs; in which he observes, that *the convexity of a semi-ellipsis may be increased at will to any degree that strength may require:* which is, that an elliptical arch may be made less elliptical, to be made less weak; or that an arch, which by its elliptical form is superior in strength to the semicircle, may become almost as strong as a semicircle, by being made almost semicircular.

That the longer diameter of an ellipsis may be shortened, till it shall differ little from a circle, is indisputably true; but why should the writer forget the semicircle differs as little from such an ellipsis? It seems that the difference, whether small or great, is to the advantage of the semicircle; for he does not promise that the elliptical arch, with all the convexity that his imagination can confer, will stand without *cramps of iron*, and *melted lead*, and *large stones*, and *a very thick arch;* assistances which the semicircle does not require, and which can be yet less required by a semi ellipsis, which is *in all respects superior in strength.*

Of a man who loves opposition so well, as to be thus at variance with himself, little doubt can be made of his contrariety to others; nor do I think myself entitled to complain of disregard from one, with whom the performances of anti-

quity have so *little weight*: yet in defiance of all this contemptuous superiority, I must again venture to declare, that *a straight line will bear no weight*; being convinced, that not even the science of Vasari can make that form strong which the laws of nature have condemned to weakness. By the position, that *a straight line will bear nothing*, is meant, that *it receives no strength from straightness*; for that many bodies, laid in straight lines, will support weight by the cohesion of their parts, every one has found, who has seen dishes on a shelf, or a thief upon the gallows. It is not denied, that stones may be so crushed together by enormous pressure on each side, that a heavy mass may safely be laid upon them; but the strength must be derived merely from the lateral resistance; and the line so loaded will be itself part of the load.

The semi-elliptical arch has one recommendation yet unexamined; we are told that it is difficult of execution. Why difficulty should be chosen for its own sake, I am not able to discover; but it must not be forgotten, that as the convexity is increased, the difficulty is lessened; and I know not well whether this writer, who appears equally ambitious of difficulty and studious of strength, will wish to increase the convexity for the gain of strength, or to lessen it for the love of difficulty.

The friend of Mr. M——, however he may be mistaken in some of his opinions, does not want the appearance of reason, when he prefers facts to theories; and that I may not dismiss the question without some appeal to facts, I will borrow an example, suggested by a great artist, and recommended to those who may still doubt which of the two arches is the stronger, to press an egg first on the ends, and then upon the sides. I am, Sir, yours, &c.

SOME THOUGHTS ON AGRICULTURE,

BOTH ANCIENT AND MODERN;

WITH AN ACCOUNT OF THE HONOUR DUE TO AN ENGLISH FARMER

FROM THE UNIVERSAL VISITOR FOR FEB. 1756.

Agriculture, in the primeval ages, was the common parent of traffic: for the opulence of mankind then consisted in cattle, and the product of tillage; which are now very essential for the promotion of trade in general, but more particularly so to such nations as are most abundant in cattle, corn, and fruits. The labour of the farmer gives employment to the manufacturer, and yields a support for the other parts of the community: it is now the spring which sets the whole grand machine of commerce in motion; and the sail could not be spread without the assistance of the plough. But though the farmers are of such utility in a state, we find them in general too much disregarded among the politer kind of people in the present age; while we cannot help observing the honour that antiquity has always paid to the profession of the husbandman; which naturally leads us into some reflections upon that occasion.

Though mines of gold and silver should be exhausted, and the species made of them lost; though diamonds and pearls should remain concealed in the bowels of the earth, and the womb of the sea; though commerce with strangers be prohibited; though all arts which have no other object than splendour and embellishment, should be abolished; yet the fertility of the earth alone would afford an abundant supply for the occasions of an industrious people, by furnishing subsistence for them, and such armies as should be mustered in their defence. We, therefore, ought not to be surprised, that agriculture was in so much honour among the ancients: for it ought rather to seem wonderful that it should ever cease to be so, and that the most necessary and most indispensable of all professions should have fallen into any contempt.

Agriculture was in no part of the world in higher consideration than Egypt, where it was the particular object of government and policy: nor was any country ever better peopled, richer, or more powerful. The *Satrapæ*, among the Assyrians and Persians, were rewarded, if the lands in their governments were well cultivated; but were punished, if that part of their duty was neglected. Africa abounded in corn, but the most famous countries were Thrace, Sardinia, and Sicily.

Cato, the censor, has justly called Sicily the magazine and nursing mother of the Roman people, who were supplied from thence with almost all their corn, both for the use of the city, and the subsistence of her armies: though we also find in Livy, that the Romans received no inconsiderable quantities of corn from Sardinia. But, when Rome had made herself mistress of Carthage and Alexandria, Africa and Egypt became her storehouses: for those cities sent such numerous fleets every year, freighted with corn, to Rome, that Alexandria alone annually supplied twenty millions of bushels: and, when the harvest happened to fail in one of these provinces, the other came in to its aid, and supported the metropolis of the world; which, without this supply, would have been in danger of perishing by famine. Rome actually saw herself reduced to this condition under Augustus; for there remained only three days' provision of corn in the city; and that prince was so full of tenderness

for the people, that he had resolved to poison himself, if the expected fleets did not arrive before the expiration of that time; but they came, and the preservation of the Romans was attributed to the good fortune of their emperor; but wise precautions were taken to avoid the like danger for the future.

When the seat of empire was transplanted to Constantinople, that city was supplied in the same manner; and when the emperor Septimius Severus died, there was corn in the public magazines for seven years, expending daily 75,000 bushels in bread, for 600,000 men.

The ancients were no less industrious in the cultivation of the vine than in that of corn, though they applied themselves to it later: for Noah planted it by order, and discovered the use that might be made of the fruit, by pressing out and preserving the juice. The vine was carried by the offspring of Noah into the several countries of the world: but Asia was the first to experience the sweets of this gift; from whence it was imparted to Europe and Africa. Greece and Italy, which were distinguished in so many other respects, were particularly so by the excellency of their wines. Greece was most celebrated for the wines of Cyprus, Lesbos, and Chio; the former of which is in great esteem at present: though the cultivation of the vine has been generally suppressed in the Turkish dominions. As the Romans were indebted to the Grecians for the arts and sciences, so were they likewise for the improvement of their wines; the best of which were produced in the country of Capua, and were called the Massick, Calenian, Formian, Cæcuban, and Falernian, so much celebrated by Horace. Domitian passed an edict for destroying all the vines, and that no more should be planted throughout the greatest part of the west; which continued almost two hundred years afterwards, when the emperor Probus employed his soldiers in planting vines in Europe, in the same manner as Hannibal had formerly employed his troops in planting olive-trees in Africa. Some of the ancients have endeavoured to prove, that the cultivation of vines is more beneficial than any other kind of husbandry: but, if this was thought so in the time of Columella, it is very different at present; nor were all the ancients of his opinion, for several gave the preference to pasture lands.

The breeding of cattle has always been considered as an important part of agriculture. The riches of Abraham, Laban, and Job, consisted in their flocks and herds. We also find from Latinus in Virgil, and Ulysses in Homer, that the wealth of those princes consisted in cattle. It was likewise the same among the Romans, till the introduction of money, which put a value upon commodities, and established a new kind of barter. Varro has not disdained to give an extensive account of all the beasts that are of any use to the country, either for tillage, breed, carriage, or other conveniences of man. And Cato, the censor, was of opinion, that the feeding of cattle was the most certain and speedy method of enriching a country.

Luxury, avarice, injustice, violence, and ambition, take up their ordinary residence in populous cities; while the hard and laborious life of the husbandman will not admit of these vices. The honest farmer lives in a wise and happy state, which inclines him to justice, temperance, sobriety, sincerity, and every virtue that can dignify human nature. This gave room for the poets to feign, that Astræa, the goddess of justice, had her last residence among husbandmen, before she quitted the earth. Hesiod and Virgil have brought the assistance of the muses in praise of agriculture. Kings, generals, and philosophers, have not thought it unworthy their birth, rank, and genius, to leave precepts to posterity upon the utility of the husbandman's profession. Hiero, Attalus, and Archelaus, kings of Syracuse, Pergamus, and Cappadocia, have composed books for supporting and augmenting the fertility of their different countries. The Carthaginian general Mago wrote twenty-eight volumes upon this subject; and Cato, the censor, followed his example. Nor have Plato, Xenophon, and Aristotle, omitted this article, which makes an essential part of their politics. And Cicero, speaking of the writings of Xenophon, says, "How fully and excellently does he, in that book called his 'Œconomics,' set out the advantages of husbandry, and a country life!"

When Britain was subject to the Romans, she annually supplied them with great quantities of corn; and the Isle of Anglesea was then looked upon as the granary for the western provinces; but the Britons, both under the Romans and Saxons, were employed like slaves at the plough. On the intermixture of the Danes and Normans, possessions were better regulated, and the state of vassalage gradually declined, till it was entirely worn off under the reigns of Henry VII. and Edward VI.; for they hurt the old nobility by favouring the commons, who grew rich by trade, and purchased estates.

The wines of France, Portugal, and Spain, are now the best; while Italy can only boast of the wine made in Tuscany. The breeding of cattle, is now chiefly confined to Denmark and Ireland. The corn of Sicily is still is in great esteem, as well as what is produced in the northern countries: but England is the happiest spot in the universe for all the principal kinds of agriculture, and especially its great produce of corn.

The improvement of our landed estates, is the enrichment of the kingdom; for, without this, how could we carry on our manufactures, or prosecute our commerce? We should look upon the English farmer as the most useful member of society. His arable grounds not only supply his fellow-subjects with all kinds of the best grain, but his industry enables him to export great quantities to other kingdoms, which might otherwise starve: particularly Spain and Portugal; for in one year, there have been exported 51,520 quarters of barley, 219,781 of malt, 1,920 of oatmeal, 1,329 of rye, and 153,343 of wheat; the bounty on which amounted to 72,433 pounds. What a fund of treasure arises from his pasture lands, which breed such innumerable flocks of sheep, and afford such fine herds of cattle, to feed Britons, and clothe mankind! He rears flax and hemp for the making of linen; while his plantations of apples and hops supply him with generous kinds of liquors.

The land-tax, when at four shillings in the pound, produces 2,000,000 pounds a year. This arises from the labour of the husbandman: it is a great sum: but how greatly is it increased by the means it furnishes for trade? Without the

industry of the farmer, the manufacturer could have no goods to supply the merchant, nor the merchant find any employment for the mariners: trade would be stagnated; riches would be of no advantage to the great; and labour of no service to the poor.

> The Romans, as historians all allow,
> Sought, in extreme distress, the rural plough;
> *To triumphe!* for the village swain
> Retired to be a nobleman * again.

FURTHER THOUGHTS ON AGRICULTURE.

FROM THE VISITOR FOR MARCH, 1756.

At my last visit, I took the liberty of mentioning a subject, which, I think, is not considered with attention proportionate to its importance. Nothing can more fully prove the ingratitude of mankind, a crime often charged upon them, and often denied, than the little regard which the disposers of honorary rewards have paid to agriculture; which is treated as a subject so remote from common life, by all those who do not immediately hold the plough, or give fodder to the ox, that I think there is room to question, whether a great part of mankind has yet been informed that life is sustained by the fruits of the earth. I was once indeed provoked to ask a lady of great eminence for genius, *Whether she knew of what bread is made?*

I have already observed, how differently agriculture was considered by the heroes and wise men of the Roman commonwealth, and shall now only add, that even after the emperors had made great alteration in the system of life, and taught men to portion out their esteem to other qualities than usefulness, agriculture still maintained its reputation, and was taught by the polite and elegant Celsus among the other arts.

The usefulness of agriculture I have already shown; I shall now, therefore, prove its necessity; and having before declared that it produces the chief riches of a nation, I shall proceed to show, that it gives its only riches, the only riches which we can call our own, and of which we need not fear either deprivation or diminution.

Of nations, as of individuals, the first blessing is independence. Neither the man nor the people can be happy to whom any human power can deny the necessaries or conveniences of life. There is no way of living without the need of foreign assistance, but by the product of our own land, improved by our own labour. Every other source of plenty is perishable or casual.

Trade and manufactures must be confessed often to enrich countries: and we ourselves are indebted to them for those ships by which we now command the sea from the equator to the poles, and for those sums with which we have shown ourselves able to arm the nations of the north in defence of regions in the western hemisphere. But trade and manufactures, however profitable, must yield to the cultivation of lands in usefulness and dignity.

Commerce, however we may please ourselves with the contrary opinion, is one of the daughters of fortune, inconstant and deceitful as her mother; she chooses her residence where she is least expected, and shifts her abode, when her continuance is in appearance most firmly settled. Who can read of the present distresses of the Genoese, whose only choice now remaining is from what monarch they shall solicit protection? Who can see the Hanseatic towns in ruins, where perhaps the inhabitants do not always equal the number of the houses; but he will say to himself, These are the cities whose trade enabled them once to give laws to the world, to whose merchants princes sent their jewels in pawn, from whose treasuries armies were paid, and navies supplied! And who can then forbear to consider trade as a weak and uncertain basis of power, and wish to his own country greatness more solid, and felicity more durable?

It is apparent, that every trading nation flourishes, while it can be said to flourish, by the courtesy of others. We cannot compel any people to buy from us, or to sell to us. A thousand accidents may prejudice them in favour of our rivals; the workmen of another nation may labour for less price, or some accidental improvement, or natural advantage, may procure a just preference for their commodities; as experience has shown, that there is no work of the hands, which, at different times, is not best performed in different places.

Traffic, even while it continues in its state of prosperity, must owe its success to agriculture; the materials of manufacture are the produce of the earth. The wool which we weave into cloth, the wood which is formed into cabinets, the metals which are forged into weapons, are supplied by nature with the help of art. Manufactures, indeed, and profitable manufactures, are sometimes raised from imported materials, but then we are subjected a second time to the caprice of our neighbours. The natives of Lombardy might easily resolve to retain their silk at home, and employ workmen of their own to weave it. And this will certainly be done when they grow wise and industrious, when they have sagacity to discern their true interest, and vigour to pursue it.

Mines are generally considered as the great sources of wealth, and superficial observers have thought the possession of great quantities of precious metals the first national happiness. But Europe has long seen, with wonder and contempt, the poverty of Spain, who thought herself exempted from the labour of tilling the ground, by the conquest of Peru, with its veins of silver. Time, however, has taught even this obstinate and haughty nation, that without agriculture they may indeed be the transmitters of money, but can never be the possessors. They may dig it out of the earth, but must immediately send it away to purchase cloth or bread, and it must at last remain with some people wise enough to sell much and to buy little; to live upon their own lands, without a wish for those things which nature has denied them.

Mines are themselves of no use, without some kind of agriculture. We have in our own country inexhaustible stores of iron, which lie useless in the ore for want of wood. It was never the design of Providence to feed man without his own concurrence; we have from nature only what we cannot provide for ourselves; she gives us wild fruits, which art must meliorate, and drossy metals, which labour must refine.

Particular metals are valuable, because they are scarce; and they are scarce, because the

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* *Cincinnatus.*

mines that yield them are emptied in time. But the surface of the earth is more liberal than its caverns. The field, which is this autumn laid naked by the sickle, will be covered, in the succeeding summer, by a new harvest; the grass, which the cattle are devouring, shoots up again when they have passed over it.

Agriculture, therefore, and agriculture alone, can support us without the help of others, in certain plenty and genuine dignity. Whatever we buy from without, the sellers may refuse; whatever we sell, manufactured by art, the purchasers may reject; but, while our ground is covered with corn and cattle, we can want nothing; and if imagination should grow sick of native plenty, and call for delicacies or embellishments from other countries, there is nothing which corn and cattle will not purchase.

Our country is, perhaps, beyond all others, productive of things necessary to life. The pineapple thrives better between the tropics, and better furs are found in the northern regions. But let us not envy these unnecessary privileges.—Mankind cannot subsist upon the indulgences of nature, but must be supported by her more common gifts. They must feed upon bread, and be clothed with wool; and the nation that can furnish these universal commodities, may have her ships welcomed at a thousand ports, or sit at home and receive the tribute of foreign countries, enjoy their arts, or treasure up their gold.

It is well known to those who have examined the state of other countries, that the vineyards of France are more than equivalent to the mines of America; and that one great use of Indian gold, and Peruvian silver, is to procure the wines of Champaigne and Burgundy. The advantage is indeed always rising on the side of France, who will certainly have wines, when Spain, by a thousand natural or accidental causes, may want silver. But surely the valleys of England have more certain stores of wealth. Wines are chosen by caprice; the products of France have not always been equally esteemed; but there never was any age, or people, that reckoned bread among superfluities, when once it was known. The price of wheat and barley suffers not any variation, but what is caused by the uncertainty of seasons.

I am far from intending to persuade my countrymen to quit all other employments for that of manuring the ground. I mean only to prove, that we have, at home, all that we can want, and that therefore we need feel no great anxiety about the schemes of other nations for improving their arts, or extending their traffic. But there is no necessity to infer, that we should cease from commerce, before the revolution of things shall transfer it to some other regions!—Such vicissitudes the world has often seen; and therefore such we have reason to expect. We hear many clamours of declining trade, which are not, in my opinion, always true; and many imputations of that decline to governors and ministers, which may be sometimes just, and sometimes calumnious. But it is foolish to imagine, that any care or policy can keep commerce at a stand, which almost every nation has enjoyed and lost, and which we must expect to lose as we have long enjoyed it.

There is some danger, lest our neglect of agriculture should hasten its departure. Our industry has for many ages been employed in destroying the woods which our ancestors have planted. It is well known that commerce is carried on by ships, and that ships are built out of trees; and therefore, when I travel over naked plains, to which tradition has preserved the name of forests, or see hills arising on either hand barren and useless, I cannot forbear to wonder, how that commerce, of which we promise ourselves the perpetuity, shall be continued by our descendants; nor can restrain a sigh, when I think on the time, a time at no great distance, when our neighbours may deprive us of our naval influence, by refusing us their timber.

By agriculture only can commerce be perpetuated; and by agriculture alone can we live in plenty without intercourse with other nations. This, therefore, is the great art, which every government ought to protect, every proprietor of lands to practise, and every inquirer into nature to improve.

CONSIDERATIONS ON THE CORN LAWS.*

By what causes the necessaries of life have risen to a price at which a great part of the people are unable to procure them, how the present scarcity may be remedied, and calamities of the same kind may for the future be prevented, is an inquiry of the first importance; an inquiry before which all the considerations which commonly busy the legislature vanish from the view.

The interruption of trade, though it may distress part of the community, leaves the rest power to communicate relief; the decay of one

* These "Considerations," for which we are indebted to Mr. Malone, who published them in 1808, or rather to his liberal publisher, Mr. Payne, were in the opinion of Mr. Malone, written in November, 1766, when the policy of the parliamentary bounty on the exportation of corn became naturally a subject of discussion. The harvest in that year had been so deficient, and corn had risen to so high a price, that in the months of September and October there had been many insurrections in the midland counties, to which Dr. Johnson alludes; and which were of so alarming a kind, that it was necessary to repress them by military force.

manufacture may be compensated by the advancement of another; a defeat may be repaired by victory; a rupture with one nation may be balanced by an alliance with another. These are partial and slight misfortunes, which leave us still in the possession of our chief comforts. They may lop some of our superfluous pleasures, and repress some of our exorbitant hopes; but we may still retain the essential part of civil and of private happiness,—the security of law, and the tranquillity of content. They are small obstructions of the stream, which raise a foam and noise where they happen to be found, but at a little distance are neither seen nor felt, and suffer the main current to pass forward in its natural course.

But scarcity is an evil that extends at once to the whole community; that neither leaves quiet to the poor, nor safety to the rich: that in its approaches distresses all the subordinate ranks of mankind, and in its extremity must subvert government, drive the populace upon their rulers, and end in bloodshed and massacre. Those who want the supports of life will seize them wherever they can be found. If in any place there are more than can be fed, some must be expelled, or some must be destroyed.

Of this dreadful scene there is no immediate danger; but there is already evil sufficient to deserve and require all our diligence, and all our wisdom. The miseries of the poor are such as cannot easily be borne: such as have already incited them in many parts of the kingdom to an open defiance of government, and produced one of the greatest of political evils—the necessity of ruling by immediate force.

Cæsar declared after the battle of Munda, that he had often fought for victory, but that he had that day fought for life. We have often deliberated how we should prosper; we are now to inquire how we shall subsist.

The present scarcity is imputed by some to the bounty for exporting corn, which is considered as having a necessary and perpetual tendency to pour the grain of this country into other nations.

This position involves two questions: whether the present scarcity has been caused by the bounty, and whether the bounty is likely to produce scarcity in future times.

It is an uncontroverted principle, that *sublatâ causâ tollitur effectus:* if therefore the effect continues when the supposed cause has ceased, that effect must be imputed to some other agency.

The bounty has ceased, and the exportation would still continue, if exportation were permitted. The true reason of the scarcity is the failure of the harvest; and the cause of exportation is the like failure in other countries, where they grow less, and where they are therefore always nearer to the danger of want.

This want is such, that in countries where money is at a much higher value than with us, the inhabitants are yet desirous to buy our corn at a price to which our own markets have not risen.

If we consider the state of those countries, which being accustomed to buy our corn cheaper than ourselves, when it was cheap, are now reduced to the necessity of buying it dearer than ourselves, when it is dear, we shall yet have reason to rejoice in our own exemption from the extremity of this wide-extended calamity; and if it be necessary to inquire why we suffer scarcity, it may be fit to consider likewise, why we suffer yet less scarcity than our neighbours.

That the bounty upon corn has produced plenty, is apparent,

Because ever since the grant of the bounty, agriculture has increased: scarce a session has passed without a law for enclosing commons and waste grounds:

Much land has been subjected to tillage, which lay uncultivated with little profit:

Yet, though the quantity of land has been thus increased, the rent, which is the price of land, has generally increased at the same time.

That more land is appropriated to tillage, is a proof that more corn is raised; and that the rents have not fallen, proves that no more is raised than can readily be sold.

But it is urged, that exportation, though it increases our produce, diminishes our plenty: that the merchant has more encouragement for exportation than the farmer for agriculture.

This is a paradox which all the principles of commerce, and all the experience of policy, concur to confute. Whatever is done for gain will be done more, as more gain is to be obtained.

Let the effects of the bounty be minutely considered.

The state of every country with respect to corn is varied by the chances of the year.

Those to whom we sell our corn, must have every year either more corn than they want, or less than they want. We likewise are naturally subject to the same varieties.

When they have corn equal to their wants, or more, the bounty has no effect; for they will not buy what they do not want, unless our exuberance be such as tempts them to store it for another year. This case must suppose that our produce is redundant and useless to ourselves; and therefore the profit of exportation produces no inconvenience.

When they want corn, they must buy of us, and buy at a higher price; in this case, if we have corn more than enough for ourselves, we are again benefited by supplying them.

But they may want when we have no superfluity. When our markets rise, the bounty ceases; and therefore produces no evil. They cannot buy our corn but at a higher rate than it is sold at home. If their necessities, as now has happened, force them to give a higher price, that event is no longer to be charged upon the bounty. We may then stop our corn in our ports, and pour it back upon our own markets.

It is in all cases to be considered, what events are physical and certain, and what are political and arbitrary.

The first effect of the bounty is the increase of agriculture, and by consequence the promotion of plenty. This is an effect physically good, and morally certain. While men are desirous to be rich, where there is profit there will be diligence. If much corn can be sold, much will be raised.

The second effect of the bounty is the diminution by exportation of that product which it occasioned. But this effect is political and arbitrary; we have it wholly in our own hands: we can prescribe its limits, and regulate its quantity. Whenever we feel want, or fear it, we

retain our corn, and feed ourselves upon that which was sown and raised to feed other nations.

It is perhaps impossible for human wisdom to go further, than to contrive a law of which the good is certain and uniform, and the evil, though possible in itself, yet always subject to certain and effectual restraints.

This is the true state of the bounty upon corn: it certainly and necessarily increases our crops, and can never lessen them but by our own permission.

That, notwithstanding the bounty, there have been from time to time years of scarcity, cannot be denied. But who can regulate the seasons? In the dearest years we owe to the bounty that they have not been dearer. We must always suppose part of our ground sown for our own consumption, and part in hope of a foreign sale. The time sometimes comes, when the product of all this land is scarcely sufficient; but if the whole be too little, how great would have been the deficiency, if we had sown only that part which was designed for ourselves?

"But perhaps, if exportation were less encouraged, the superfluous stores of plentiful years might be laid up by the farmer against years of scarcity."

This may be justly answered by affirming, that, if exportation were discouraged, we should have no years of plenty. Cheapness is produced by the possibility of dearness. Our farmers at present plough and sow with the hope that some country will always be in want, and that they shall grow rich by supplying. Indefinite hopes are always carried by the frailty of human nature beyond reason. While therefore exportation is encouraged, as much corn will be raised as the farmer can hope to sell, and therefore generally more than can be sold at the price of which he dreamed, when he ploughed and sowed.

The greatest part of our corn is well known to be raised by those who pay rent for the ground which they employ, and of whom few can bear to delay the sale of one year's produce to another.

It is therefore vain to hope that large stocks of grain will ever remain in private hands; he that has not sold the corn of last year, will with diffidence and reluctance till his field again: the accumulation of a few years would end in a vacation of agriculture, and the husbandman would apply himself to some more profitable calling.

If the exportation of corn were totally prohibited, the quantity possible to be consumed among us would be quickly known, and being known would rarely be exceeded; for why should corn be gathered which cannot be sold? we should therefore have little superfluity in the most favourable seasons; for the farmer, like the rest of mankind, acts in hope of success, and the harvest seldom outgoes the expectation of the spring. But for droughts or blights, we should never be provided; any intemperature of seasons would reduce us to distress, which we now only read of in our histories; what is now scarcity, would then be famine.

What would be caused by prohibiting exportation, will be caused in a less degree by obstructing it, and in some degree by every deduction of encouragement; as we lessen hope, we shall lessen labour; as we lessen labour, we shall lessen plenty.

It must always be steadily remembered, that the good of the bounty is certain, and evil avoidable; that by the hope of exportation corn will be increased, and that this increase may be kept at home.

Plenty can only be produced by encouraging agriculture; and agriculture can be encouraged only by making it gainful. No influence can dispose the farmer to sow what he cannot sell; and if he is not to have the chance of scarcity in his favour, he will take care that there never shall be plenty.

The truth of these principles our ancestors discovered by reason, and the French have now found it by experience. In this regulation we have the honour of being masters to those who, in commercial policy, have been long accounted the masters of the world. Their prejudices, their emulation, and their vanity, have at last submitted to learn of us how to ensure the bounties of nature; and it forms a strange vicissitude of opinions, that should incline us to repeal the law which our rivals are adopting.

It may be speciously enough proposed, that the bounty should be discontinued sooner. Of this every man will have his own opinion; which, as no general principles can reach it, will always seem to him more reasonable than that of another. This is a question of which the state is always changing with time and place, and which it is therefore very difficult to state or to discuss.

It may however be considered, that the change of old establishments is always an evil; and that therefore, where the good of the change is not certain and constant, it is better to preserve that reverence and that confidence which is produced by consistency of conduct and permanency of laws.

That, since the bounty was so fixed, the price of money has been much diminished: so that the bounty does not operate so far as when it was first fixed, but the price at which it ceases, though nominally the same, has, in effect and in reality, gradually diminished.

It is difficult to discover any reason why that bounty, which has produced so much good, and has hitherto produced no harm, should be withdrawn or abated. It is possible, that, if it were reduced lower, it would still be the motive of agriculture, and the cause of plenty; but why we should desert experience for conjecture, and exchange a known for a possible good, will not easily be discovered. If by a balance of probabilities, in which a grain of dust may turn the scale—or by a curious scheme of calculation, in which, if one postulate in a thousand be erroneous, the deduction which promises plenty may end in famine;—if, by a specious mode of uncertain ratiocination, the critical point at which the bounty should stop, might seem to be discovered; I shall still continue to believe that it is more safe to trust what we have already tried; and cannot but think bread a product of too much importance to be made the sport of subtilty and the topic of hypothetical disputation.

The advantage of the bounty is evident and irrefragable. Since the bounty was given, multitudes eat wheat who did not eat it before, and yet the price of wheat has abated. What more is to be hoped from any change of practice? An alteration cannot make our condition better, and is therefore very likely to make it worse.

MISCELLANEOUS TRACTS.

A

COMPLETE VINDICATION

OF THE

LICENSERS OF THE STAGE,

FROM THE MALICIOUS AND SCANDALOUS ASPERSIONS OF MR. BROOKE, AUTHOR OF GUSTAVUS VASA, WITH A PROPOSAL FOR MAKING THE OFFICE OF LICENSER MORE EXTENSIVE AND EFFECTUAL. BY AN IMPARTIAL HAND.

It is generally agreed by the writers of all parties, that few crimes are equal, in their degree of guilt, to that of calumniating a good and gentle, or defending a wicked and oppressive administration.

It is therefore with the utmost satisfaction of mind, that I reflect how often I have employed my pen in vindication of the present ministry, and their dependents and adherents, how often I have detected the specious fallacies of the advocates for independence, how often I have softened the obstinacy of patriotism, and how often triumphed over the clamour of opposition.

I have, indeed, observed but one set of men, upon whom all my arguments have been thrown away; which neither flattery can draw to compliance, nor threats reduce to submission; and who have, notwithstanding all expedients that either invention or experience could suggest, continued to exert their abilities in a vigorous and constant opposition of all our measures.

The unaccountable behaviour of these men, the enthusiastic resolution with which, after a hundred successive defeats, they still renewed their attacks: the spirit with which they continued to repeat their arguments in the senate, though they found a majority determined to condemn them; and the inflexibility with which they rejected all offers of places and preferments, at last excited my curiosity so far, that I applied myself to inquire with great diligence into the real motives of their conduct, and to discover what principle it was that had force to inspire such unextinguishable zeal, and to animate such unwearied efforts.

For this reason I attempted to cultivate a nearer acquaintance with some of the chiefs of that party, and imagined that it would be necessary for some time to dissemble my sentiments, that I might learn theirs.

Dissimulation to a true politician is not difficult, and therefore I readily assumed the character of a proselyte; but found, that their principle of action was no other, than that which they make no scruple of avowing in the most public manner, notwithstanding the contempt and ridicule to which it every day exposes them, and the loss of those honours and profits from which it excludes them.

This wild passion, or principle, is a kind of fanaticism by which they distinguish those of their own party, and which they look upon as a certain indication of a great mind. *We* have no name for it *at court;* but among themselves they term it by a kind of cant-phrase, *a regard for posterity.*

This passion seems to predominate in all their conduct, to regulate every action of their lives, and sentiment of their minds; I have heard L—— and P——, when they have made a vigorous opposition, or blasted the blossom of some ministerial scheme, cry out, in the height of their exultations, *This will deserve the thanks of posterity!* And when their adversaries, as it much more frequently falls out, have out-numbered and overthrown them, they will say with an air of revenge, and a kind of gloomy triumph, *Posterity will curse you for this.*

It is common among men under the influence of any kind of frenzy, to believe that all the world has the same odd notions that disorder their own imaginations. Did these unhappy men, these deluded patriots, know how little we are concerned about posterity, they would never attempt to fright us with their curses, or tempt us to a neglect of our own interest by a prospect of their gratitude.

But so strong is their infatuation, that they seem to have forgotten even the primary law of self-preservation; for they sacrifice without scruple every flattering hope, every darling enjoyment, and every satisfaction of life, to this *ruling passion*, and appear in every step to consult not so much their own advantage, as that of *posterity.*

Strange delusion! that can confine all their thoughts to a race of men whom they neither know, nor can know; from whom nothing is to

be feared, nor any thing expected; who cannot even bribe a special jury, nor have so much as a single riband to bestow.

This fondness for posterity is a kind of madness which at Rome was once almost epidemical, and infected even the women and the children. It reigned there till the entire destruction of Carthage; after which it began to be less general, and in a few years afterwards a remedy was discovered, by which it was almost entirely extinguished.

In England it never prevailed in any such degree; some few of the ancient Barons seem indeed to have been disordered by it; but the contagion has been for the most part timely checked, and our ladies have been generally free.

But there has been in every age a set of men much admired and reverenced, who have affected to be always talking of posterity, and have laid out their lives upon the composition of poems, for the sake of being applauded by this imaginary generation.

The present poets I reckon among the most inexorable enemies of our most excellent ministry, and much doubt whether any method will effect the cure of a distemper, which in this class of men may be termed not an accidental disease, but a defect in their original frame and constitution.

Mr. Brooke, a name I mention with all the detestation suitable to my character, could not forbear discovering this depravity of his mind in his very prologue, which is filled with sentiments so wild, and so much unheard of among those who frequent levees and courts, that I much doubt, whether the zealous licenser proceeded any further in his examination of his performance.

He might easily perceive that a man,

> Who bade his moral beam through every age,

was too much a bigot to exploded notions, to compose a play which he could license without manifest hazard of his office, a hazard which no man would incur untainted with the love of posterity.

We cannot therefore wonder that an author, wholly possessed by this passion, should vent his resentment for the licenser's just refusal, in virulent advertisements, insolent complaints, and scurrilous assertions of his rights and privileges, and proceed in defiance of authority to solicit a subscription.

This temper, which I have been describing, is almost complicated with ideas of the high prerogatives of human nature, of a sacred unalienable birthright, which no man has conferred upon us, and which neither kings can take, nor senates give away; which we may justly assert whenever and by whomsoever it is attacked, and which, if ever it should happen to be lost, we may take the first opportunity to recover it.

The natural consequence of these chimeras is contempt of authority, and an irreverence for any superiority but what is founded upon merit; and their notions of merit are very peculiar, for it is among them no great proof of merit to be wealthy and powerful, to wear a garter or a star, to command a regiment or a senate, to have the ear of the minister or of the king, or to possess any of those virtues and excellences, which among us entitle a man to little less than worship and prostration.

We may therefore easily conceive that Mr. Brooke thought himself entitled to be importunate for a license, because, in his own opinion, he deserved one, and to complain thus loudly at the repulse he met with.

His complaints will have, I hope, but little weight with the public; since the opinions of the sect in which he is enlisted are exposed, and shown to be evidently and demonstrably opposite to that system of subordination and dependence, to which we are indebted for the present tranquillity of the nation, and that cheerfulness and readiness with which the two houses concur in all our designs.

I shall, however, to silence him entirely, or at least to show those of our party that he ought to be silent, consider singly every instance of hardship and oppression which he has dared to publish in the papers, and to publish in such a manner, that I hope no man will condemn me for want of candour in becoming an advocate for the ministry, if I can consider his advertisements as nothing less than *an appeal to his country*.

Let me be forgiven if I cannot speak with temper of such insolence as this; is a man without title, pension, or place, to suspect the impartiality or the judgment of those who are intrusted with the administration of public affairs? Is he, when the law is not strictly observed in regard to him, to think himself *aggrieved*, to tell his sentiments in print, assert his claim to better usage, and fly for redress to another tribunal?

If such practices be permitted, I will not venture to foretell the effects of them; the ministry may soon be convinced, that such sufferers will find compassion, and that it is safer not to bear hard upon them, than to allow them to complain.

The power of licensing in general being firmly established by an Act of Parliament, our poet has not attempted to call in question, but contents himself with censuring the manner in which it has been executed; so that I am not now engaged to assert the licenser's authority, but to defend his conduct.

The poet seems to think himself aggrieved, because the licenser kept his tragedy in his hands one and twenty days, whereas the law allows him to detain it only fourteen.

Where will the insolence of the malecontents end? Or how are such unreasonable expectations possibly to be satisfied? Was it ever known that a man exalted into a high station, dismissed a suppliant in the time limited by law? Ought not Mr. Brooke to think himself happy that his play was not detained longer? If he had been kept a year in suspense, what redress could he have obtained? Let the poets remember, when they appear before the licenser, or his deputy, that they stand at the tribunal from which there is no appeal permitted, and where nothing will so well become them as reverence and submission.

Mr. Brooke mentions in his preface his knowledge of the laws of his own country: had he extended his inquiries to the civil law, he could have found a full justification of the licenser's conduct, *Boni judicis est ampliare suam auctoritatem.*

If then it be *the business of a good judge to enlarge his authority*, was it not in the licenser the utmost clemency and forbearance, to extend fourteen days only to twenty-one,

I suppose this great man's inclination to perform at least this duty of a good judge, is not questioned by any, either of his friends or enemies. I may therefore venture to hope, that he will extend his power by proper degrees, and that I shall live to see a malecontent writer earnestly soliciting for the copy of a play, which he had delivered to the licenser twenty years before.

"I waited," says he, "often on the licenser, and with the utmost importunity entreated an answer." Let Mr. Brooke consider, whether that importunity was not a sufficient reason for the disappointment. Let him reflect how much more decent it had been to have waited the leisure of a great man, than to have pressed upon him with repeated petitions, and to have intruded upon those precious moments which he has dedicated to the service of his country.

Mr. Brooke was doubtless led into this improper manner of acting, by an erroneous notion that the grant of a license was not an act of favour, but of justice; a mistake into which he could not have fallen, but from a supine inattention to the design of the statute, which was only to bring poets into subjection and dependence, not to encourage good writers, but to discourage all.

There lies no obligation upon the licenser to grant his sanction to a play, however excellent; nor can Mr. Brooke demand any reparation, whatever applause his performance may meet with.

Another grievance is, that the licenser assigned no reason for his refusal. This is a higher strain of insolence than any of the former. Is it for a poet to demand a licenser's reason for his proceedings? Is he not rather to acquiesce in the decision of authority, and conclude that there are reasons which he cannot comprehend?

Unhappy would it be for men in power, were they always obliged to publish the motives of their conduct. What is power but the liberty of acting without being accountable? The advocates for the Licensing Act have alleged, that the Lord Chamberlain has always had authority to prohibit the representation of a play for just reasons. Why then did we call in all our force to procure an act of parliament? Was it to enable him to do what he has always done? to confirm an authority which no man attempted to impair, or pretended to dispute? No certainly: our intention was to invest him with new privileges, and to empower him to do that *without* reason, which *with* reason he could do before.

We have found by long experience, that to lie under a necessity of assigning reasons, is very troublesome, and that many an excellent design has miscarried by the loss of time spent unnecessarily in examining reasons.

Always to call for reasons, and always to reject them, shows a strange degree of perverseness; yet such is the daily behaviour of our adversaries, who have never yet been satisfied with any reasons that have been offered by us.

They have made it their practice to demand once a year the reasons for which we maintain a standing army.

One year we told them that it was necessary, because all the nations round us were involved in war; this had no effect upon them, and therefore resolving to do our utmost for their satisfaction, we told them the next year that it was necessary, because all the nations round us were at peace.

This reason finding no better reception than the other, we had recourse to our apprehensions of an invasion from the Pretender, of an insurrection in favour of *gin*, and of a general disaffection among the people.

But as they continue still impenetrable, and oblige us still to assign our annual reasons, we shall spare no endeavour to procure such as may be more satisfactory than any of the former.

The reason we once gave for building barracks was for fear of the plague, and we intend next year to propose the augmentation of our troops for fear of a famine.

The committee, by which the act for licensing the stage was drawn up, had too long known the inconvenience of giving reasons, and were too well acquainted with the characters of great men, to lay the Lord Chamberlain, or his deputy, under any such tormenting obligation.

Yet lest Mr. Brooke should imagine that a license was refused him without just reasons, I shall condescend to treat him with more regard than he can reasonably expect, and point out such sentiments as not only justly exposed him to that refusal, but would have provoked any ministry less merciful than the present to have inflicted some heavier penalties upon him.

His prologue is filled with such insinuations as no friend of our excellent government can read without indignation and abhorrence, and cannot but be owned to be a proper introduction to such scenes, as seem designed to kindle in the audience a flame of opposition, patriotism, public spirit, and independency; that spirit which we have so long endeavoured to suppress, and which cannot be revived without the entire subversion of all our schemes.

The seditious poet, not content with making an open attack upon us, by declaring in plain terms, that he looks upon freedom as the only source of public happiness and national security, has endeavoured with subtlety, equal to his malice, to make us suspicious of our firmest friends, to infect our consultations with distrust, and to ruin us by disuniting us.

This indeed will not be easily effected; a union founded upon interest and cemented by dependence is naturally lasting; but confederacies which owe their rise to virtue or mere conformity of sentiments, are quickly dissolved, since no individual has any thing either to hope or fear for himself, and public spirit is generally too weak to combat with private passions.

The poet has, however, attempted to weaken our combination by an artful and sly assertion, which, if suffered to remain unconfuted, may operate by degrees upon our minds in the days of leisure and retirement which are now approaching, and perhaps fill us with such surmises as may at least very much embarrass our affairs.

The law by which the Swedes justified their opposition to the encroachments of the King of Denmark, he not only calls

> Great Nature's law, the law within the breast,

but proceeds to tell us that it is

> ——Stamp'd by Heaven upon the unletter'd mind.

By which he evidently intends to insinuate a maxim which is, I hope, as false as it is perni-

cious, that men are naturally fond of liberty till those unborn ideas and desires are effaced by literature.

The author, if he be not a man mewed up in his solitary study, and entirely unacquainted with the conduct of the present ministry, must know that we have hitherto acted upon different principles. We have always regarded *letters* as great obstructions to our scheme of subordination, and have therefore, when we have heard of any man remarkably *unlettered*, carefully noted him down as the most proper person for any employments of trust or honour, and considered him as a man in whom we could safely repose our most important secrets.

From among the uneducated and *unlettered* we have chosen not only our ambassadors and other negotiators, but even our journalists and pamphleteers; nor have we had any reason to change our measures, or to repent of the confidence which we have placed in ignorance.

Are we now therefore to be told, that this law is

Stamp'd upon th' unletter'd mind?

Are we to suspect our placemen, our pensioners, our generals, our lawyers, our best friends in both houses, all our adherents among the atheists and infidels, and our very gazetteers, clerks and court-pages, as friends to independency? Doubtless this is the tendency of his assertion, but we have known them too long to be thus imposed upon, the *unlettered* have been our warmest and most constant defenders, nor have we omitted any thing to deserve their favour, but have always endeavoured to raise their reputation, extend their influence, and increase their number.

In his first act he abounds with sentiments very inconsistent with the ends for which the power of licensing was granted; to enumerate them all would be to transcribe a great part of his play, a task which I shall very willingly leave to others, who, though true friends to the government, are not inflamed with zeal so fiery and impatient as mine, and therefore do not feel the same emotions of rage and resentment at the sight of those infamous passages, in which venality and dependence are represented as mean in themselves, and productive of remorse and infelicity.

One line which ought, in my opinion, to be erased from every copy by a special act of parliament, is mentioned by Anderson, as pronounced by the hero in his sleep,

O Sweden, O my country, yet I'll save thee.

This line I have reason to believe thrown out as a kind of a watch-word for the opposing faction, who, when they meet in their seditious assemblies, have been observed to lay their hands upon their breasts, and cry out with great vehemence of accent,

O B———, O my country, yet I'll save thee.

In the second scene he endeavours to fix epithets of contempt upon those passions and desires which have been always found most useful to the ministry, and most opposite to the spirit of independency.

Base fear, the laziness of lust, gross appetites,
These are the ladders and the grovelling footstool
From whence the tyrant rises———
Secure and scepter'd in the soul's servility.
He has debauch'd the genius of our country,
And rides triumphant, while her captive sons
Await his nod, the silken slaves of pleasure,
Or fetter'd in their fears.———

Thus is that decent submission to our superiors, and that proper awe of authority which we are taught in courts, termed *base fear* and the *servility of the soul*. Thus are those gayeties and enjoyments, those elegant amusements and lulling pleasures, which the followers of a court are blessed with, as the just rewards of their attendance and submission, degraded to *lust*, *grossness*, and *debauchery*. The author ought to be told, that courts are not to be mentioned with so little ceremony, and that though gallantries and amours are admitted there, it is almost treason to suppose them infected with debauchery or lust.

It is observable, that when this hateful writer has conceived any thought of an uncommon malignity, a thought which tends in a more particular manner to excite the love of liberty, animate the heat of patriotism, or degrade the majesty of kings, he takes care to put it in the mouth of his hero, that it may be more forcibly impressed upon his reader. Thus Gustavus, speaking of his tatters, cries out,

———Yes, my Arvida,
Beyond the sweeping of the proudest train
That shades a monarch's heel, I prize these weeds,
For they are sacred to my country's freedom.

Here this abandoned son of liberty makes a full discovery of his execrable principles; the tatters of Gustavus, the usual dress of the assertors of these doctrines, are of more divinity, because they are sacred to freedom, than the sumptuous and magnificent robes of regality itself. Such sentiments are truly detestable, nor could any thing be an aggravation of the author's guilt, except his ludicrous manner of mentioning a monarch.

The *heel of a monarch*, or even the print of his *heel*, is a thing too venerable and sacred to be treated with such levity, and placed in contrast with rags and poverty. He that will speak contemptuously of the *heel* of a *monarch*, will, whenever he can with security, speak contemptuously of his head.

These are the most glaring passages which have occurred, in the perusal of the first pages; my indignation will not suffer me to proceed farther, and I think much better of the licenser, than to believe he went so far.

In the few remarks which I have set down, the reader will easily observe, that I have strained no expression beyond its natural import, and have divested myself of all heat, partiality, and prejudice.

So far therefore is Mr. Brooke from having received any hard or unwarrantable treatment, that the licenser has only acted in pursuance of that law to which he owes his power, a law which every admirer of the administration must own to be very necessary, and to have produced very salutary effects.

I am indeed surprised, that this great office is not drawn out into a longer series of deputations, since it might afford a gainful and reputable employment to a great number of the friends of the government; and I should think, instead of having immediate recourse to the deputy-licenser himself, it might be sufficient honour for any poet, except the laureat, to stand bare-

headed in the presence of the deputy of the deputy's deputy in the nineteenth subordination.

Such a number cannot but be thought necessary, if we take into consideration the great work of drawing up an index *expurgatorius* to all the old plays; which is, I hope, already undertaken, or if it has been hitherto unhappily neglected, I take this opportunity to recommend.

The productions of our old poets are crowded with passages very unfit for the ears of an English audience, and which cannot be pronounced without irritating the minds of the people.

This censure I do not confine to those lines in which liberty, natural equality, wicked ministers, deluded kings, mean arts of negotiation, venal senates, mercenary troops, oppressive officers, servile and exorbitant taxes, universal corruption, the luxuries of a court, the miseries of the people, the decline of trade, or the happiness of independency are directly mentioned. These are such glaring passages as cannot be suffered to pass without the most supine and criminal negligence. I hope the vigilance of the licensers will extend to all such speeches and soliloquies as tend to recommend the pleasures of virtue, the tranquillity of an uncorrupted head, and the satisfactions of conscious innocence; for though such strokes as these do not appear to a common eye to threaten any danger to the government, yet it is well known to more penetrating observers, that they have such consequences as cannot be too diligently obviated, or too cautiously avoided.

A man, who becomes once enamoured of the charms of virtue, is apt to be very little concerned about the acquisition of wealth or titles, and is therefore not easily induced to act in a manner contrary to his real sentiments, or to vote at the word of command; by contracting his desires, and regulating his appetites, he wants much less than other men, and every one versed in the arts of government can tell, that men are more easily influenced in proportion as they are more necessitous.

This is not the only reason why virtue should not receive too much countenance from a licensed stage; her admirers and followers are not only naturally independent, but learn such a uniform and consistent manner of speaking and acting, that they frequently by the mere force of artless honesty surmount all the obstacles which subtlety and politics can throw in their way, and obtain their ends in spite of the most profound and sagacious ministry.

Such then are the passages to be expunged by the licensers: in many parts indeed the speeches will be imperfect, and the action appear not regularly conducted, but the Poet Laureat may easily supply these vacuities, by inserting some of his own verses in praise of wealth, luxury, and venality.

But, alas! all those pernicious sentiments which shall be banished from the stage, will be vented from the press, and more studiously read because they are prohibited.

I cannot but earnestly implore the friends of the government to leave no art untried by which we may hope to succeed in our design of extending the power of the licenser to the press, and of making it criminal to publish any thing without an *imprimatur*.

How much would this single law lighten the mighty burden of state affairs! with how much security might our ministers enjoy their honours, their places, their reputations, and their admirers, could they once suppress those malicious invectives which are at present so industriously propagated, and so eagerly read; could they hinder any arguments but their own from coming to the ears of the people, and stop effectually the voice of cavil and inquiry!

I cannot but indulge myself a little while by dwelling on this pleasing scene, and imagining those *halcyon-days*, in which no politics shall be read but those of the *Gazetteer*, nor any poetry but that of the Laureat; when we shall hear of nothing but the successful negotiations of our ministers, and the great actions of ——

How much happier would this state be than those perpetual jealousies and contentions which are inseparable from knowledge and liberty, and which have for many years kept this nation in perpetual commotions.

But these are times rather to be wished for than expected, for such is the nature of our unquiet countrymen, that if they are not admitted to the knowledge of affairs, they are always suspecting their governors of designs prejudicial to their interest; they have not the least notion of the pleasing tranquillity of ignorance, nor can be brought to imagine that they are kept in the dark, lest too much light should hurt their eyes. They have long claimed a right of directing their superiors, and are exasperated at the least mention of secrets of state.

This temper makes them very readily encourage any writer or printer, who, at the hazard of his life or fortune, will give them any information: and while this humour prevails, there never will be wanting some daring adventurer who will write in defence of liberty, and some zealous or avaricious printer who will disperse his papers.

It has never yet been found that any power, however vigilant or despotic, has been able to prevent the publication of seditious journals, ballads, essays, and dissertations; "Considerations on the present state of affairs," and "Inquiries into the conduct of the administration."

Yet I must confess, that considering the success with which the present ministry has hitherto proceeded in their attempts to drive out of the world the old prejudices of patriotism and public spirit, I cannot but entertain some hopes, that what has been so often attempted by their predecessors, is reserved to be accomplished by their superior abilities.

If I might presume to advise them upon this great affair, I should dissuade them from any direct attempt upon the liberty of the press, which is the darling of the common people, and therefore cannot be attacked without immediate danger. They may proceed by a more sure and silent way, and attain the desired end without noise, detraction, or oppression.

There are scattered over this kingdom several little seminaries, in which the lower ranks of people, and the youngest sons of our nobility and gentry are taught, from their earliest infancy, the pernicious arts of spelling and reading, which they afterwards continue to practise, very much to the disturbance of their own quiet, and the interruption of ministerial measures.

These seminaries may, by an act of parlia-

ment, be at once suppressed, and that our posterity be deprived of all means of reviving this corrupt method of education, it may be made felony to teach to read without a license from the Lord Chamberlain.

This expedient, which I hope will be carefully concealed from the vulgar, must infallibly answer the great end proposed by it, and set the power of the court not only above the insults of the poets, but in a short time above the necessity of providing against them. The licenser having his authority thus extended, will in time enjoy the title and the salary without the trouble of exercising his power, and the nation will rest at length in ignorance and peace.

PREFACE

TO THE

GENTLEMAN'S MAGAZINE, 1738.

The usual design of Addresses of this sort is to implore the candour of the public! we have always had the more pleasing province of returning thanks, and making acknowledgments for the kind acceptance which our Monthly Collections have met with.

This, it seems, did not sufficiently appear from the numerous sale and repeated impressions of our books, which have at once exceeded our merit and our expectation; but have been still more plainly attested by the clamours, rage, and calumnies of our competitors, of whom we have seldom taken any notice, not only because it is cruelty to insult the depressed, and folly to engage with desperation, but because we consider all their outcries, menaces, and boasts, as nothing more than advertisements in our favour, being evidently drawn up with the bitterness of baffled malice and disappointed hope; and almost discovering in plain terms, that the unhappy authors have seventy thousand London Magazines mouldering in their warehouses, returned from all parts of the kingdom, unsold, unread, and disregarded.

Our obligations for the encouragement we have so long continued to receive, are so much the greater, as no artifices have been omitted to supplant us. Our adversaries cannot be denied the praise of industry; how far they can be celebrated for an honest industry we leave to the decision of the public, and even of their brethren the booksellers, not including those whose advertisements they obliterated to paste their invectives in our book.

The success of the Gentleman's Magazine has given rise to almost twenty imitations of it, which are either all dead, or very little regarded by the world. Before we had published sixteen months, we met with such a general approbation, that a knot of enterprising geniuses, and sagacious inventors, assembled from all parts of the town, agreed with a unanimity natural to understandings of the same size to seize upon our whole plan, without changing even the title. Some weak objections were indeed made by one of them against the design, as having an air of servility, dishonesty, and piracy; but it was concluded that all these imputations might be avoided by giving the picture of St. Paul's instead of St. John's gate; it was however thought indispensably necessary to add, printed in St. John's Street, though there was then no printing-house in that place.

That these plagiaries should, after having thus stolen their whole design from us, charge us with robbery, on any occasion, is a degree of impudence scarcely to be matched, and certainly entitles them to the first rank among false heroes We have therefore inserted their names* at length in our February Magazine, p. 61; being desirous that every man should enjoy the reputation he deserves.

Another attack has been made upon us by the author of Common Sense, an adversary equally malicious as the former, and equally despicable. What were his views, or what his provocations, we know not, nor have thought him considerable enough to inquire. To make him any further answer would be to descend too low: but as he is one of those happy writers, who are best exposed by quoting their own words, we have given his elegant remarks in our Magazine for December, where the reader may entertain himself at his leisure with an agreeable mixture of scurrility and false grammar.

For the future we shall rarely offend him by adopting any of his performances, being unwilling to prolong the life of such pieces as deserve no other fate than to be hissed, torn, and forgotten. However, that the curiosity of our readers may not be disappointed, we shall, whenever we find him a little excelling himself, perhaps print his dissertations upon our blue covers, that they may be looked over, and stripped off, without disgracing our collection, or swelling our volumes.

We are sorry that by inserting some of his essays, we have filled the head of this petty writer with idle chimeras of applause, laurels,

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* The *gay* and *learned* C. Ackers, of Swan Alley, Printer; the *polite* and *generous* T. Cox, under the Royal Exchange; the *eloquent* and *courtly* J. Clark, of Duck Lane; and the *modest*, *civil* and *judicious* T Astley, of St. Paul's Church yard, booksellers. All these names appeared in the title of the London Magazine, begun in 1732.

and immortality, nor suspected the bad effect of our regard for him, till we saw in the Postscript to one of his papers a wild* prediction of the honours to be paid him by future ages. Should any mention of him be made, or his writings, by posterity, it will probably be in words like these: "In the Gentleman's Magazine are still preserved some essays under the specious and inviting title of *Common Sense*. How papers of so little value came to be rescued from the common lot of dulness, we are at this distance of time unable to conceive, but imagine that personal friendship prevailed with Urban to admit them in opposition to his judgment. If this was the reason, he met afterwards with the treatment which all deserve who patronize stupidity; for the writer, instead of acknowledging his favours, complains of injustice, robbery, and mutilation; but complains in a style so barbarous and indecent, as sufficiently confutes his own calumnies." In this manner must this author expect to be mentioned.—But of him, and our other adversaries, we beg the reader's pardon for having said so much. We hope it will be remembered in our favour, that it is sometimes necessary to chastise insolence, and that there is a sort of men who cannot distinguish between forbearance and cowardice.

* Common Sense Journal, printed by Purser of Whitefriars, March 11, 1731.

"I make no doubt but after some grave historian, three or four hundred years hence, has described the corruption, the baseness, and the flattery, which men run into in these times, he will make the following observation:—In the year 1737, a certain unknown author published a writing under the title of *Common Sense*:—this writing came out weekly in little detached essays, some of which are political, some moral, and others humorous. By the best judgment that can be formed of a work, the style and language of which is become so obsolete that it is scarcely intelligible, it answers the title well." &c

AN APPEAL TO THE PUBLIC.

FROM THE GENTLEMAN'S MAGAZINE, MARCH, 1739.

Men' moveat cimex Pantilius? aut crucier, quod
Vellicet absentem Demetrius?—*Hor.*

Laudat, amat, cantat nostros mea Roma libellos,
Meque sinus omnes, me manus omnis habet.
Ecce rubet quidam, pallet, stupet, oscitat, odit.
Hoc volo, nunc nobis carmina nostra placent.—*Martial.*

It is plain, from the conduct of writers of the first class, that they have esteemed it no derogation from their characters to defend themselves against the censures of ignorance, or the calumnies of envy.

It is not reasonable to suppose that they always judged their adversaries worthy of a formal confutation, but they concluded it not prudent to neglect the feeblest attacks; they knew that such men have often done hurt who had not abilities to do good; that the weakest hand, if not timely disarmed, may stab a hero in his sleep; that a worm, however small, may destroy a fleet in the acorn; and that citadels, which have defied armies, have been blown up by rats.

In imitation of these great examples, we think it not absolutely needless to vindicate ourselves from the virulent aspersions of the Craftsman and Common Sense, because their accusations, though entirely groundless, and without the least proof, are urged with an air of confidence, which the unwary may mistake for consciousness of truth.

In order to set the proceedings of these calumniators in a proper light, it is necessary to inform such of our readers as are unacquainted with the artifices of trade, that we originally incurred the displeasure of the greatest part of the booksellers by keeping this Magazine wholly in our own hands, without admitting any of that fraternity into a share of the property. For nothing is more criminal in the opinion of many of them, than for an author to enjoy more advantage from his own works than they are disposed to allow him. This is a principle so well established among them, that we can produce some who threatened printers with their highest displeasure for their having dared to print books for those that wrote them.

Hinc iræ, hinc odia.

This was the first ground of their animosity, which for some time proceeded no farther than private murmurs and petty discouragements. At length, determining to be no longer debarred from a share in so beneficial a project, a knot of them combined to seize our whole plan; and without the least attempt to vary or improve it, began with the utmost vigour to print and circulate the London Magazine, with such success, that in a few years, while we were printing the fifth edition of some of our earliest numbers, they had seventy thousand of their books returned unsold upon their hands.

It was then time to exert their utmost efforts to stop our progress, and nothing was to be left unattempted that interest could suggest. It will be easily imagined that their influence among those of their own trade was greater than ours, and that their Collections were therefore more industriously propagated by their brethren; but this being the natural consequence of such a relation, and therefore excusable, is only mentioned to show the disadvantages against which we are obliged to struggle, and to convince the reader, that we who depend so entirely upon his approbation, shall omit nothing to deserve it.

They then had recourse to advertisements, is

which they sometimes made faint attempts to be witty, and sometimes were content with being merely scurrilous; but finding that their attacks, while we had an opportunity of returning hostilities, generally procured them such treatment as very little contributed to their reputation, they came at last to a resolution of excluding us from the Newspapers in which they have any influence; by this means they can at present insult us with impunity, and without the least danger of confutation.

Their last, and indeed their most artful expedient, has been to hire and incite the weekly journalists against us. The first weak attempt was made by the Universal Spectator, but this we took not the least notice of, as we did not imagine it would ever come to the knowledge of the public.

Whether there was then a confederacy between this journal and Common Sense, as at present between Common Sense and the Craftsman, or whether understandings of the same form receive at certain times the same impressions from the planets, I know not, but about that time war was likewise declared against us by the redoubted author of Common Sense: an adversary not so much to be dreaded for his abilities as for the title of his paper, behind which he has the art of sheltering himself in perfect security. He defeats all his enemies by calling them "enemies to Common Sense," and silences the strongest objections and the clearest reasonings by assuring his readers that "they are contrary to Common Sense."

I must confess to the immortal honour of this great writer, that I can remember but two instances of a genius able to use a few syllables to such great and so various purposes. One is, the old man in Shadwell, who seems, by long time and experience, to have attained to equal perfection with our author; for "when a young fellow began to prate and be pert," says he, "I silenced him with my old word, *Tace* is Latin for candle."

The other, who seems yet more to resemble this writer, was one *Goodman*, a horse-stealer, who being asked, after having been found guilty by the jury, what he had to offer to prevent sentence of death from being passed upon him, did not attempt to extenuate his crime, but entreated the judge to beware of hanging a *Good Man*.

This writer we thought, however injudiciously, worthy, not indeed of a reply, but of some correction, and in our Magazine for December, 1738, and the preface to the Supplement, treated him in such a manner as he does not seem inclined to forget.

From that time, losing all patience, he has exhausted his stores of scurrility upon us; but our readers will find upon consulting the passages above mentioned, that he has received too much provocation to be admitted as an impartial critic.

In our magazine for January, p. 24, we made a remark upon the Craftsman; and in p. 3, dropped some general observations upon the weekly writers, by which we did not expect to make them more our friends. Nor, indeed, did we imagine that this would have inflamed *Caleb* to so high a degree. His resentment has arisen so much above the provocation, that we cannot but impute it more to what he fears than what he has felt. He has seen the solecisms of his brother Common Sense exposed, and remembers that——

——Tua res agitur, paries cum proximus ardet.

He imagines that he shall soon fall under the same censure, and is willing that our criticisms shall appear rather the effects of our resentment than our judgment.

For this reason, I suppose, (for I can find no other,) he has joined with Common Sense to charge us with partiality, and to recommend the London Magazine as drawn up with less regard to interest or party. A favour which the authors of that collection have endeavoured to deserve from them by the most servile adulation.

But as we have a higher opinion of the candour of our readers, than to believe that they will condemn us without examination, or give up their right of judging for themselves, we are not unconcerned at this charge, though the most atrocious and malignant that can be brought against us. We entreat only to be compared with our rivals, in full confidence, that not only our innocence, but our superiority, will appear

CONSIDERATIONS

ON THE CASE OF

DR. T[RAPP]'S SERMONS.*

ABRIDGED BY MR. CAVE, 1739.

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1. THAT the copy of a book is the property of the author, and that he may, by sale or otherwise, transfer that property to another, who has a right to be protected in the possession of that property, so transferred, is not to be denied.

2. That the complainants may be lawfully invested with the property of this copy, is likewise granted.

3. But the complainants have mistaken the nature of this property; and, in consequence of their mistake, have supposed it to be invaded by an act, in itself legal, and justifiable by an uninterrupted series of precedents, from the first establishment of printing among us, down to the present time.

4. He that purchases the copy of a book, purchases the sole right of printing it, and of vending the books printed according to it; but has no right to add to it, or take from it, without the author's consent, who still preserves such a right in it, as follows from the right every man has to preserve his own reputation.

5. Every single book, so sold by the proprietor, becomes the property of the buyer, who purchases with the book the right of making use of it as he shall think most convenient, either for his own improvement or amusement, or the benefit or entertainment of mankind.

6. This right the reader of a book may use many ways to the disadvantage both of the author and the proprietor, which yet they have not any right to complain of, because the author when he wrote, and the proprietor when he purchased, the copy, knew, or ought to have known, that the one wrote and the other purchased under the hazard of such treatment from the buyer and reader, and without any security from the bad consequences of that treatment except the excellence of the book.

7. Reputation and property are of different kinds; one kind of each is more necessary to be secured by the law than another, and the law has provided more effectually for its defence. My character as a man, a subject, or a trader, is under the protection of the law; but my reputation as an author is at the mercy of the reader, who lies under no other obligations to do me justice than those of religion and morality. If a man calls me rebel or bankrupt, I may prosecute and punish him; but if a man calls me idiot or plagiary, I have no remedy, since, by selling him the book, I admit his privilege of judging, and declaring his judgment, and can appeal only to other readers, if I think myself injured.

8. In different characters we are more or less protected; to hiss a pleader at the bar, would perhaps be deemed illegal and punishable, but to hiss a dramatic writer is justifiable by custom.

9. What is here said of the writer, extends itself naturally to the purchaser of a copy, since the one seldom suffers without the other.

10. By these liberties it is obvious that authors and proprietors may often suffer, and sometimes unjustly: but as these liberties are encouraged and allowed for the same reason with writing itself, for the discovery and propagation of truth, though, like other human goods, they have their alloys and ill-consequences, yet, as their advantages abundantly preponderate, they have never yet been abolished or restrained.

11. Thus every book, when it falls into the hands of the reader, is liable to be examined, confuted, censured, translated, and *abridged*: any of which may destroy the credit of the author, or hinder the sale of the book.

12. That all these liberties are allowed, and cannot be prohibited without manifest disadvantage to the public, may be easily proved; but we shall confine ourselves to the liberty of making epitomes, which gives occasion to our present inquiry.

13. That an uninterrupted prescription confers a right, will be easily granted, especially if it appears that the prescription, pleaded in defence of that right, might at any time have been interrupted, had it not been always thought agreeable to reason and to justice.

14. The numberless abridgments that are to be found of all kinds of writings, afford sufficient evidence that they were always thought legal, for they are printed with the names of the abbreviators and publishers, and without the least appearance of a clandestine transaction. Many of the books so abridged were the properties of men who wanted neither wealth, nor interest, nor spirit to sue for justice, if they had thought themselves injured. Many of these abridgments must have been made by men whom we can least

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* Dr. Trapp, it will be recollected, was a popular preacher; and about the year 1739, when Methodism might be said to be in its infancy, preached Four Sermons "On the Nature, Folly, Sin and Danger, of being righteous over much;" which were published by Austen and Gilliver, and had an extensive sale. Mr. Cave, ever ready to oblige his readers with temporary subjects, took an extract from them, and promised a *continuation*, which never appeared; so that it was either stopped by a prosecution, or made up by other means. On all difficult occasions Johnson was Cave's oracle. And the paper now before us was certainly written on *that* occasion. *Gent. Mag. July*, 1787.

suspect of illegal practices, for there are few books of late that are not abridged.

15. When Bishop Burnet heard that his "History of the Reformation" was about to be abridged, he did not think of appealing to the Court of Chancery; but, to avoid any misrepresentation of his History, epitomised it himself, as he tells us in his preface.

16. But, lest it should be imagined that an author might do this rather by choice than necessity, we shall produce two more instances of the like practice, where it would certainly not have been borne if it had been suspected of illegality. The one, in Clarendon's History, which was abridged in 2 vols. 8vo.; and the other in Bishop Burnet's "History of his own Time," abridged in the same manner. The first of these books was the property of the University of Oxford, a body tenacious enough of their rights; the other, of Bishop Burnet's heirs, whose circumstances were such as made them very sensible of any diminution of their inheritance.

17. It is observable, that both these abridgments last mentioned, with many others that might be produced, were made when the act of parliament for securing the property of copies was in force, and which, if that property was injured, afforded an easy redress: what then can be inferred from the silence and forbearance of the proprietors, but that they thought an epitome of a book no violation of the right of the proprietor.

18. That their opinion, so contrary to their own interest, was founded in reason, will appear from the nature and end of an abridgment.

19. The design of an abridgment is, to benefit mankind by facilitating the attainment of knowledge, and by contracting arguments, relations, or descriptions, into a narrow compass; to convey instruction in the easiest method, without fatiguing the attention, burdening the memory, or impairing the health of the student.

20. By this method the original author becomes, perhaps, of less value, and the proprietor's profits are diminished; but these inconveniences give way to the advantage received by mankind from the easier propagation of knowledge; for as an incorrect book is lawfully criticised, and false assertions justly confuted, because it is more the interest of mankind that error should be detected and truth discovered, than that the proprietors of a particular book should enjoy their profits undiminished; so a tedious volume may no less lawfully be abridged, because it is better that the proprietors should suffer some damage, than that the acquisition of knowledge should be obstructed with unnecessary difficulties, and the valuable hours of thousands thrown away.

21. Therefore, as he that buys the copy of a book, buys it under this condition, that it is liable to be confuted if it is false, however his property may be affected by such a confutation; so he buys it likewise liable to be abridged if it be tedious, however his property may suffer by the abridgment.

22. To abridge a book, therefore, is no violation of the right of the proprietor, because to be subject to the hazard of an abridgment was an original condition of the property.

23. Thus we see the right of abridging authors established both by reason and the customs of trade. But, perhaps, the necessity of this practice may appear more evident, from a consideration of the consequences that must probably follow from the prohibition of it.

24. If abridgments be condemned as injurious to the proprietor of the copy, where will this argument end? Must not confutations be likewise prohibited for the same reason? or, in writings of entertainment, will not criticisms at least be entirely suppressed, as equally hurtful to the proprietor, and certainly not more necessary to the public?

25. Will not authors who write for pay, and who are rewarded commonly according to the bulk of their work, be tempted to fill their works with superfluities and digressions, when the dread of an abridgment is taken away, as doubtless more negligences would be committed, and more falsehoods published, if men were not restrained by the fear of censure and confutation?

26. How many useful works will the busy, the indolent, and the less wealthy part of mankind be deprived of? How few will read or purchase forty-four large volumes of the Transactions of the Royal Society, which, in abridgment, are generally read, to the great improvement of philosophy?

27. How must general systems of sciences be written, which are nothing more than epitomes of those authors who have written on particular branches, and whose works are made less necessary by such collections? Can he that destroys the profit of many copies, be less criminal than he that lessens the sale of one?

28. Even to confute an erroneous book will become more difficult, since it has always been a custom to abridge the author whose assertions are examined, and sometimes to transcribe all the essential parts of his book. Must an inquirer after truth be debarred from the benefit of such confutations, unless he purchases the book, however useless, that gave occasion to the answer?

29. Having thus endeavoured to prove the legality of abridgments from custom, and the necessity of continuing that custom from reason, it remains only, that we show that we have not printed the complainant's copy, but abridged it.

30. This will need no proof, since it will appear, upon comparing the two books, that we have reduced thirty-seven pages to thirteen of the same print.

31. Our design is, to give our readers a short view of the present controversy; and we require that one of these two positions be proved, either that we have no right to exhibit such a view, or that we can exhibit it without epitomising the writers of each party.

LETTER ON FIREWORKS.

FROM THE GENTLEMAN'S MAGAZINE, JAN. 1749.

Mr. Urban,

Among the principal topics of conversation which now furnish the places of assembly with amusement, may be justly numbered the Fireworks, which are advancing, by such slow degrees, and with such costly preparation.

The first reflection that naturally arises is upon the inequality of the effect to the cause. Here are vast sums expended, many hands, and some heads employed, from day to day, and from month to month, and the whole nation is filled with expectations, by delineations and narratives. And in what is all this to end? in a building that is to attract the admiration of ages? in a bridge, which may facilitate the commerce of future generations? in a work of any kind which may stand as the model of beauty, or the pattern of virtue? To show the blessings of the late change of our state* by any monument of these kinds, were a project worthy not only of wealth, and power, and greatness, but of learning, wisdom, and virtue. But nothing of this kind is designed; nothing more is projected, than a crowd, a shout, and a blaze: the mighty work of artifice and contrivance is to be set on fire for no other purpose that I can see, than to show how idle pyrotechnical virtuosos have been busy. Four hours the sun will shine, and then fall from his orb, and lose his memory and his lustre together; the spectators will disperse as their inclinations lead them, and wonder by what strange infatuation they had been drawn together. In this will consist the only propriety of this transient show, that it will resemble the war of which it celebrates the period. The powers of this part of the world, after long preparations, deep intrigues, and subtile schemes, have set Europe in a flame, and, after having gazed a while at their fireworks, have laid themselves down where they rose, to inquire for what they had been contending.

It is remarked likewise, that this blaze, so transitory and so useless, will be to be paid for, when it shines no longer: and many cannot forbear observing, how many lasting advantages might be purchased, how many acres might be drained, how many ways repaired, how many debtors might be released, how many widows and orphans, whom the war has ruined, might be relieved, by the expense which is about to evaporate in smoke, and to be scattered in rockets: and there are some who think not only reason, but humanity, offended, by such a trifling profusion, when so many sailors are starving, and so many churches sinking into ruins.

It is no improper inquiry by whom this expense is at last to be borne: for certainly nothing can be more unreasonable than to tax the nation for a blaze, which will be extinguished before many of them know it has been lighted; nor will it be consistent with the common practice, which directs that local advantages shall be procured at the expense of the district that enjoys them. I never found in any records, that any town petitioned the parliament for a maypole, a bull-ring, or a skittle-ground; and, therefore, I should think, fireworks, as they are less durable, and less useful, have at least as little claim to the public purse.

The fireworks are, I suppose, prepared, and therefore it is too late to obviate the project: but I hope the generosity of the great is not so far extinguished, as that they can for their diversion drain a nation already exhausted, and make us pay for pictures in the fire, which none will have the poor pleasure of beholding but themselves.

* The peace of Aix-la-Chapelle, 1748.

PROPOSALS

FOR PRINTING BY SUBSCRIPTION,

ESSAYS IN VERSE AND PROSE,

BY ANNA WILLIAMS.

FROM THE GENTLEMAN'S MAGAZINE, SEPT. 1750.

When a writer of my sex solicits the regard of the public, some apology seems always to be expected; and it is unhappily too much in my power to satisfy this demand; since, how little soever I may be qualified, either by nature or study, for furnishing the world with literary entertainments, I have such motives for venturing my little performances into the light, as are sufficient to counterbalance the censure of arrogance and to turn off my attention from the

threats of criticism. The world will perhaps be something softened when it shall be known, that my intention was to have lived by means more suited to my ability, from which being now cut off by a total privation of sight, I have been persuaded to suffer such Essays as I had formerly written, to be collected, and fitted, if they can be fitted, by the kindness of my friends, for the press. The candour of those that have already encouraged me, will, I hope, pardon the delays incident to a work which must be performed by other eyes and other hands: and censure may surely be content to spare the compositions of a woman, written for amusement, and published for necessity.

A PROJECT

FOR THE

EMPLOYMENT OF AUTHORS.

FROM THE UNIVERSAL VISITER, APRIL, 1756.

TO THE VISITER.

SIR,

I know not what apology to make for the little dissertation which I have sent, and which I will not deny that I have sent with design that you should print it. I know that admonition is very seldom grateful, and that authors are eminently choleric; yet, I hope, that you, and every impartial reader, will be convinced, that I intend the benefit of the public, and the advancement of knowledge; and that every reader, into whose hands this shall happen to fall, will rank himself among those who are to be excepted from general censure.

I am, Sir, your humble servant.

Scire velim quare toties mihi, Nævole, tristis
Occurris fronte obductâ, ceu Marsya victus.—*Juv.*

There is no gift of nature, or effect of art, however beneficial to mankind, which either by casual deviations, or foolish perversions, is not sometimes mischievous. Whatever may be the cause of happiness, may be made likewise the cause of misery. The medicine, which, rightly applied, has power to cure, has, when rashness or ignorance prescribes it, the same power to destroy.

I have computed, at some hours of leisure, the loss and gain of literature, and set the pain which it produces against the pleasure. Such calculations are indeed at a great distance from mathematical exactness, as they arise from the induction of a few particulars, and from observations made rather according to the temper of the computist, than the nature of things. But such a narrow survey as can be taken, will easily show that letters cause many blessings, and inflict many calamities; that there is scarcely an individual who may not consider them as immediately or mediately influencing his life, as they are chief instruments of conveying knowledge, and transmitting sentiments; and almost every man learns, by their means, all that is right or wrong in his sentiments and conduct.

If letters were considered only as means of pleasure, it might well be doubted in what degree of estimation they should be held; but when they are referred to necessity, the controversy is at an end: it soon appears, that though they may sometimes incommode us, yet human life would scarcely rise, without them, above the common existence of animal nature: we might indeed breathe and eat in universal ignorance, but must want all that gives pleasure or security, all the embellishments and delights, and most of the conveniences and comforts of our present condition.

Literature is a kind of intellectual light, which, like the light of the sun, may sometimes enable us to see what we do not like; but who would wish to escape unpleasing objects, by condemning himself to perpetual darkness?

Since, therefore, letters are thus indispensably necessary, since we cannot persuade ourselves to lose their benefits for the sake of escaping their mischiefs, it is worth our serious inquiry, how their benefits may be increased and their mischiefs lessened; by what means the harvest of our studies may afford us more corn and less chaff; and how the roses of the gardens of science may gratify us more with their fragrance, and prick us less with their thorns.

I shall not at present mention the more formidable evils which the misapplication of literature produces, nor speak of churches infected with heresy, states inflamed with sedition, or schools infatuated with hypothetical fictions. These are evils which mankind have always lamented, and which, till mankind grow wise and modest, they must, I am afraid, continue to lament, without hope of remedy. I shall now touch only on some lighter and less extensive evils, yet such as are sufficiently heavy to those that feel them, and are of late so widely diffused, as to deserve, though perhaps not the notice of the legislature, yet the consideration of those whose benevolence inclines them to a voluntary care of public happiness.

It was long ago observed by Virgil, and I suppose by many before him, that "Bees do not

make honey for their own use;" the sweets which they collect in their laborious excursions, and store up in their hives with so much skill, are seized by those who have contributed neither toil nor art to the collection; and the poor animal is either destroyed by the invader, or left to shift without a supply. The condition is nearly the same of the gatherer of honey, and the gatherer of knowledge. The bee and the author work alike for others, and often lose the profit of their labour. The case, therefore, of authors, however hitherto neglected, may claim regard. Every body of men is important according to the joint proportion of their usefulness and their number. Individuals, however they may excel, cannot hope to be considered singly as of great weight in the political balance; and multitudes, though they may, merely by their bulk, demand some notice, are yet not of much value, unless they contribute to ease the burden of society, by co-operating to its prosperity.

Of the men, whose condition we are now examining, the usefulness never was disputed; they are known to be the great disseminators of knowledge, and guardians of the commonwealth; and of late their number has been so much increased, that they are become a very conspicuous part of the nation. It is not now, as in former times, when men studied long, and passed through the severities of discipline, and the probation of public trials, before they presumed to think themselves qualified for instructors of their countrymen; there is found a nearer way to fame and erudition, and the inclosures of literature are thrown open to every man whom idleness disposes to loiter, or whom pride inclines to set himself to view. The sailor publishes his journal, the farmer writes the process of his annual labour; he that succeeds in his trade, thinks his wealth a proof of his understanding, and boldly tutors the public; he that fails, considers his miscarriage as the consequence of a capacity too great for the business of a shop, and amuses himself in the Fleet with writing or translating. The last century imagined, that a man, composing in his chariot, was a new object of curiosity; but how much would the wonder have been increased by a footman studying behind it? There is now no class of men without its authors, from the peer to the thresher; nor can the sons of literature be confined any longer to Grub-street or Moorfields; they are spread over all the town and all the country, and fill every stage of habitation from the cellar to the garret.

It is well known, that the price of commodities must always fall as the quantity is increased, and that no trade can allow its professors to be multiplied beyond a certain number. The great misery of writers proceeds from their multitude. We easily perceive that in a nation of clothiers, no man could have any cloth to make but for his own back; that in a community of bakers every man must use his own bread; and what can be the case of a nation of authors, but that every man must be content to read his book to himself? for surely it is vain to hope, that of men labouring at the same occupation, any will prefer the work of his neighbour to his own; yet this expectation, wild as it is, seems to be indulged by many of the writing race, and therefore it can be no wonder, that like all other men who suffer their minds to form inconsiderate hopes, they are harassed and dejected with frequent disappointments.

If I were to form an adage of misery, or fix the lowest point to which humanity could fall, I should be tempted to name the life of an author. Many universal comparisons there are by which misery is expressed. We talk of a man teased like a bear at the stake, tormented like a toad under a harrow, or hunted like a dog with a stick at his tail; all these are indeed states of uneasiness, but what are they to the life of an author! of an author worried by critics, tormented by his bookseller, and hunted by his creditors. Yet such must be the case of many among the retailers of knowledge, while they continue thus to swarm over the land; and, whether it be by propagation or contagion, produce new writers to heighten the general distress, to increase confusion, and hasten famine.

Having long studied the varieties of life, I can guess by every man's walk, or air, to what state of the community he belongs. Every man has noted the legs of a tailor, and the gait of a seaman, and a little extension of his physiognomical acquisitions will teach him to distinguish the countenance of an author. It is my practice, when I am in want of amusement, to place myself for an hour at Temple Bar, or any other narrow pass much frequented, and examine one by one the looks of the passengers; and I have commonly found, that, between the hours of eleven and four, every sixth man is an author. They are seldom to be seen very early in the morning, or late in the evening, but about dinner time they are all in motion, and have one uniform eagerness in their faces, which gives little opportunity of discerning their hopes or fears, their pleasures or their pains.

But in the afternoon, when they have all dined, or composed themselves to pass the day without a dinner, their passions have full play, and I can perceive one man wondering at the stupidity of the public, by which his new book has been totally neglected; another cursing the French, who fright away literary curiosity by their threats of an invasion; another swearing at his book seller, who will advance no money without copy; another perusing as he walks, his publisher's bill; another murmuring at an unanswerable criticism; another determining to write no more to a generation of barbarians; and another resolving to try once again, whether he cannot awaken the drowsy world to a sense of his merit.

It sometimes happens, that there may be remarked among them a smile of complacence, or a strut of elevation; but if these favourites of fortune are carefully watched for a few days, they seldom fail to show the transitoriness of human felicity; the crest falls, the gayety is ended, and there appear evident tokens of a successful rival, or a fickle patron.

But of all authors, those are the most wretched, who exhibit their productions on the theatre, and who are to propitiate first the manager, and then the public. Many an humble visitant have I followed to the doors of these lords of the drama, seen him touch the knocker with a shaking hand, and, after long deliberation, adventure to solicit entrance, by a single knock; but I never stayed to see them come out from their audience, because my heart is tender, and being subject to frights

in bed, I would not willingly dream of an author.

That the number of authors is disproportionate to the maintenance which the public seems willing to assign them; that there is neither praise nor meat for all who write, is apparent from this, that, like wolves in long winters, they are forced to prey on one another. The *Reviewers* and *Critical Reviewers*, the *Remarkers* and *Examiners* can satisfy their hunger only by devouring their brethren. I am far from imagining that they are naturally more ravenous or bloodthirsty than those on whom they fall with so much violence and fury; but they are hungry, and hunger must be satisfied; and these savages, when their bellies are full, will fawn on those whom they now bite.

The result of all these considerations amounts only to this, that the number of writers must at last be lessened, but by what method this great design can be accomplished, is not easily discovered. It was lately proposed, that every man who kept a dog should pay a certain tax, which, as the contriver of ways and means very judiciously observed, would either destroy the dogs, or bring in money. Perhaps it might be proper to lay some such tax upon authors, only the payment must be lessened in proportion as the animal, upon which it is raised, is less necessary; for many a man that would pay for his dog, will dismiss his dedicator. Perhaps if every one who employed or harboured an author, was assessed a groat a year, it would sufficiently lessen the nuisance without destroying the species.

But no great alteration is to be attempted rashly. We must consider how the authors, which this tax shall exclude from their trade are to be employed. The nets used in the *herring-fishery* can furnish work but for few, and not many can be employed as labourers at the foundation of the *new bridge*. There must, therefore, be some other scheme formed for their accommodation, which the present state of affairs may easily supply. It is well known, that great efforts have been lately made to man the fleet, and augment the army, and loud complaints are made of useful hands forced away from their families into the service of the crown. This offensive exertion of power may be easily avoided, by opening a few houses for the entertainment of discarded authors, who would enter into the service with great alacrity, as most of them are zealous friends of every present government; many of them are men of able bodies and strong limbs, qualified at least as well for the *musket* as the *pen*; they are, perhaps, at present a little emaciated and enfeebled, but would soon recover their strength and flesh with good quarters and present pay.

There are some reasons for which they may seem particularly qualified for a military life. They are used to suffer want of every kind; they are accustomed to obey the word of command from their patrons and their booksellers; they have always passed a life of hazard and adventure, uncertain what may be their state on the next day; and, what is of yet more importance, they have long made their minds familiar to danger, by descriptions of bloody battles, daring undertakings, and wonderful escapes. They have their memories stored with all the stratagems of war, and have over and over practised in their closets the expedients of distress, the exultation of triumph, and the resignation of heroes sentenced to destruction.

Some indeed there are, who, by often changing sides in controversy, may give just suspicion of their fidelity, and whom I should think likely to desert for the pleasure of desertion, or for a farthing a month advanced in their pay. Of these men I know not what use can be made, for they can never be trusted, but with shackles on their legs. There are others whom long depression, under supercilious patrons, has so humbled and crushed, that they will never have steadiness to keep their ranks. But for these men there may be found fifes and drums, and they will be well enough pleased to inflame others to battle, if they are not obliged to fight themselves.

It is more difficult to know what can be done with the *ladies of the pen*, of whom this age has produced greater numbers than any former time. It is indeed common for women to follow the camp, but no prudent general will allow them in such numbers as the breed of authoresses would furnish. Authoresses are seldom famous for clean linen, therefore they cannot make laundresses; they are rarely skilful at their needle, and cannot mend a soldier's shirt; they will make bad sutlers, being not much accustomed to eat. I must therefore propose, that they shall form a regiment of themselves, and garrison the town which is supposed to be in most danger of a French invasion. They will probably have no enemies to encounter; but, if they are once shut up together, they will soon disencumber the public by tearing out the eyes of one another.

The great art of life is to play for much, and to stake little; which rule I have kept in view through this whole project; for, if our authors and authoresses defeat our enemies, we shall obtain all the usual advantages of victory; and if they should be destroyed in war, we shall lose only those who had wearied the public, and whom, whatever be their fate, nobody will miss.

PREFACE,

TO THE

LITERARY MAGAZINE, 1756.

TO THE PUBLIC.

THERE are some practices which custom and prejudice have so unhappily influenced, that to observe or neglect them is equally censurable. The promises made by the undertakers of any new design, every man thinks himself at liberty to deride, and yet every man expects, and expects with reason, that he who solicits the public attention should give some account of his pretensions.

We are about to exhibit to our countrymen a new Monthly Collection, to which the well deserved popularity of the first undertaking of this kind, has now made it almost necessary to prefix the name of Magazine. There are already many such periodical compilations, of which we do not envy the reception, nor shall dispute the excellence. If the nature of things would allow us to indulge our wishes, we should desire to advance our own interest without lessening that of any other, and to excite the curiosity of the vacant, rather than withdraw that which other writers have already engaged.

Our design is to give the history, political and literary, of every month, and our pamphlets must consist, like other collections, of many articles unconnected and independent on each other.

The chief political object of an Englishman's attention must be the great council of the nation, and we shall therefore register all public proceedings with particular care. We shall not attempt to give any regular series of debate, or to amuse our readers with senatorial rhetoric. The speeches inserted in other papers have been long known to be fictitious, and produced sometimes by men who never heard the debate, nor had any authentic information. We have no design to impose thus grossly on our readers, and shall therefore give the naked arguments used in the discussion of every question, and add, when they can be obtained, the names of the speakers.

As the proceedings in parliament are unintelligible without a knowledge of the facts to which they relate, and of the state of the nations to which they extend their influence, we shall exhibit monthly a view, though contracted yet distinct, of foreign affairs, and lay open the designs and interests of those nations which are considered by English either as friends or enemies.

Of transactions in our own country curiosity will demand a more particular account, and we shall record every remarkable event, extraordinary casualty, uncommon performance, or striking novelty, and shall apply our care to the discovery of truth, with very little reliance on the daily historians.

The lists of births, marriages, deaths, and burials will be so drawn up, that we hope very few omissions or mistakes will be found, though some must be expected to happen in so great a variety, where there is neither leisure nor opportunity for minute information.

It is intended that lists shall be given of all the officers and persons in public employment; and that all the alterations shall be noted as they happen, by which our list will be a kind of Court Register always complete.

The literary history necessarily contains an account of the labours of the learned, in which whether we shall show much judgment or sagacity, must be left to our readers to determine; we can promise only justness and candour. It is not to be expected that we can insert extensive extracts or critical examinations of all the writings which this age of writers may offer to our notice. A few only will deserve the distinction of criticism, and a few only will obtain it. We shall try to select the best and most important pieces, and are not without hope, that we may sometimes influence the public voice, and hasten the popularity of a valuable work.

Our regard will not be confined to books; it will extend to all the productions of science. Any new calculation, a commodious instrument, the discovery of any property in nature, or any new method of bringing known properties into use or view, shall be diligently treasured up wherever found.

In a paper designed for general perusal, it will be necessary to dwell most upon things of general entertainment. The elegant trifles of literature, the wild strains of fancy, the pleasing amusements of harmless wit, shall therefore be considered as necessary to our collection. Nor shall we omit researches into antiquity, explanations of coins or inscriptions, disquisitions on controverted history, conjectures on doubtful geography, or any other of those petty works upon which learned ingenuity is sometimes employed.

To these accounts of temporary transactions and fugitive performances, we shall add some dissertations on things more permanent and stable; some inquiries into the history of nature, which has hitherto been treated as if mankind were afraid of exhausting it. There are in our own country many things and places worthy of note that are yet little known, and every day gives opportunities of new observations which are made and forgotten. We hope to find means of extending and perpetuating physiological discoveries, and with regard to this article, and all others, entreat the assistance of curious and candid correspondents.

We shall labour to attain as much exactness as can be expected in such variety, and shall give as much variety as can consist with reasonable exactness; for this purpose a selection has been made of men qualified for the different parts of the work, and each has the employment assigned him, which he is supposed most able to discharge.

A DISSERTATION

UPON

THE GREEK COMEDY

TRANSLATED FROM BRUMOY.

ADVERTISEMENT.

I CONCLUDE this work according to my promise, with an account of the Comic Theatre, and entreat the reader, whether a favourer or an enemy of the ancient drama, not to pass his censure upon the authors or upon me, without a regular perusal of this whole work. For, though it seems to be composed of pieces of which each may precede or follow without dependence upon the other, yet all the parts taken together, form a system which would be destroyed by their disjunction. Which way shall we come at the knowledge of the ancients' shows, but by comparing together all that is left of them? The value and necessity of this comparison determined me to publish all, or to publish nothing. Besides, the reflections on each piece, and on the general taste of antiquity, which, in my opinion, are not without importance, have a kind of obscure gradation, which I have carefully endeavoured to preserve, and of which the thread would be lost by him who should slightly glance sometimes upon one piece, and sometimes upon another. It is a structure which I have endeavoured to make as near to regularity as I could, and which must be seen in its full extent and in proper succession. The reader who skips here and there over the book, might make a hundred objections which are either anticipated or answered in those pieces which he might have overlooked. I have laid such stress upon the connexion of the parts of this work, that I have declined to exhaust the subject, and have suppressed many of my notions, that I might leave the judicious reader to please himself by forming such conclusions as I supposed him like to discover as well as myself. I am not here attempting to prejudice the reader by an apology either for the ancients, or my own manner. I have not claimed a right of obliging others to determine, by my opinion, the degrees of esteem which I think due to the authors of the Athenian Stage; nor do I think that their reputation in the present time, ought to depend upon my mode of thinking or expressing my thoughts, which I leave entirely to the judgment of the public.

A DISSERTATION, &c.

I.

REASONS WHY ARISTOPHANES MAY BE REVIEWED, WITHOUT TRANSLATING HIM ENTIRELY.

I was in doubt a long time, whether I should meddle at all with the Greek comedy, both because the pieces which remain are very few, the licentiousness of Aristophanes, their author, is exorbitant, and it is very difficult to draw from the performances of a single poet, a just idea of Greek comedy. Besides, it seemed that tragedy was sufficient to employ all my attention, that I might give a complete representation of that kind of writing, which was most esteemed by the Athenians and the wiser Greeks,* particularly by Socrates, who set no value upon comedy or comic actors. But the very name of that drama, which in polite ages, and above all others in our own, has been so much advanced, that it has become equal to tragedy, if not preferable, inclines me to think that I may be partly reproached with an imperfect work, if, after having gone as deep as I could into the nature of Greek tragedy, I did not at least sketch a draught of the comedy.

I then considered, that it was not wholly impossible to surmount, at least in part, the difficulties which had stopped me, and to go somewhat farther than the learned writers,† who have published in French some pieces of Aristophanes; not that I pretend to make large translations. The same reasons which have hindered with respect to the more noble parts of the Greek drama, operate with double force upon my present subject. Though ridicule, which is the business of comedy, be not less uniform in all times, than the passions which are moved by tragic compositions; yet, if diversity of manners may sometimes disguise the passions themselves, how much greater change will be made in jocularities! The truth is, that they are so much changed by the course of time, that pleasantry and ridicule become dull and flat much more easily than the pathetic becomes ridiculous.

That which is commonly known by the term jocular and comic, is nothing but a turn of expression, an airy phantom, that must be caught at a particular point. As we lose this point, we lose the jocularity, and find nothing but dulness in its place. A lucky sally, which has filled a company with laughter, will have no effect in print, because it is shown single and separate from the circumstances which gave it force. Many satirical jests, found in ancient books, have had the same fate; their spirit has evaporated by time, and has left nothing to us but insipidity. None but the most biting passages have preserved their points unblunted.

But, besides this objection, which extends universally to all translations of Aristophanes, and many allusions of which time has deprived us,

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* There was a law which forbade any judge of the Areopagus to write comedy.

† Madame Dacier, M. Boivin.

there are loose expressions thrown out to the populace to raise laughter from corrupt passions, which are unworthy of the curiosity of decent readers, and which ought to rest eternally in proper obscurity. Not every thing in this infancy of comedy was excellent, at least it would not appear excellent at this distance of time, in comparison of compositions of the same kind, which lie before our eyes; and this is reason enough to save me the trouble of translating, and the reader that of perusing. As for that small number of writers who delight in those delicacies, they give themselves very little trouble about translations, except it be to find fault with them; and the majority of people of wit like comedies that may give them pleasure, without much trouble of attention, and are not much disposed to find beauties in that which requires long deductions to find it beautiful. If Helen had not appeared beautiful to the Greeks and Trojans but by force of argument, we had never been told of the Trojan war.

On the other side, Aristophanes is an author more considerable than one would imagine. The History of Greece could not pass over him when it comes to touch upon the people of Athens; this alone might procure him respect, even when he was not considered as a comic poet. But when his writings are taken into view, we find him the only author from whom may be drawn a just idea of the comedy of his age; and farther, we find in his pieces, that he often makes attacks upon the tragic writers, particularly upon the three chief, whose valuable remains we have had under examination; and what is yet worse, fell sometimes upon the state, and upon the gods themselves.

THE CHIEF HEADS OF THIS DISCOURSE.

II. These considerations have determined me to follow, in my representation of this writer, the same method which I have taken in several tragic pieces, which is, that of giving an exact analysis as far as the matter would allow, from which I deduce four important systems. First, Upon the nature of the comedy of that age, without omitting that of Menander.* Secondly, Upon the vices and government of the Athenians. Thirdly, Upon the notion we ought to entertain of Aristophanes, with respect to Eschylus, Sophocles, and Euripides. Fourthly, Upon the jest which he makes upon the gods. These things will not be treated in order, as a regular discourse seems to require, but will arise sometimes separately, sometimes together, from the view of each particular comedy, and from the reflections which this free manner of writing will allow. I shall conclude with a short view of the whole, and so finish my design.

HISTORY OF COMEDY.

III. I shall not repeat here what Madame Dacier, and so many others before her, have collected of all that can be known relating to the history of comedy. Its beginnings are as obscure as those of tragedy, and there is an appearance that we take these two words in a more extensive meaning; they had both the same original, that is, they began among the festivals of the vintage, and were not distinguished from one another but by a burlesque or serious chorus, which made all the soul and all the body. But, if we give these words a stricter sense, according to the notion which has since been formed, comedy was produced after tragedy, and was in many respects a sequel and imitation of the works of Eschylus. It is in reality nothing more than an action set before the sight by the same artifice of representation. Nothing is different but the object, which is merely ridicule. This original of true comedy will be easily admitted, if we take the word of Horace, who must have known better than us the true dates of dramatic works. This poet supports the system which I have endeavoured to establish in the second discourse† so strongly as to amount to demonstrative proof.

Horace‡ expresses himself thus: "Thespis is said to have been the first inventor of a species of tragedy, in which he carried about in carts, players smeared with the dregs of wine, of whom some sung and others declaimed." This was the first attempt both of tragedy and comedy: for Thespis made use only of one speaker, without the least appearance of dialogue. "Eschylus afterwards exhibited them with more dignity. He placed them on a stage somewhat above the ground, covered their faces with masks, put buskins on their feet, dressed them in trailing robes, and made them speak in a more lofty style." Horace omits invention of dialogue, which we learn from Aristotle.§ But, however, it may be well enough inferred from the following words of Horace; this completion is mentioned while he speaks of Eschylus, and therefore to Eschylus it must be ascribed: "Then first appeared the old comedy, with great success in its beginning." Thus we see that the Greek comedy arose after tragedy, and by consequence tragedy was its parent. It was formed in imitation of Eschylus, the inventor of the tragic drama; or, to go yet higher into antiquity, had its original from Homer, who was the guide of Eschylus. For, if we credit Aristotle,‖ comedy had its birth from the Margites, a satirical poem of Homer, and tragedy from the Iliad and Odyssey. Thus the design and artifice of comedy were drawn from Homer and Eschylus. This will appear less surprising, since the ideas of the human mind

* Menander, an Athenian, son of Diopythus and Hegistrata, was apparently the most eminent of the writers of the new comedy. He had been a scholar of Theophrastus: his passion for the women brought infamy upon him: he was squint-eyed, and very lively. Of the one hundred and eighty comedies, or, according to Suidas, the eighty which he composed, and which are all stated to be translated by Terence, we have now only a few fragments remaining. He flourished about the 115th Olympiad, 318 years before the Christian Era. He was drowned as he was bathing in the port of Piræus. I have told in another place, what is said of one Philemon, his antagonist, not so good a poet as himself, but one who often gained the prize. This Philemon was older than him, and was much in fashion in the time of Alexander the Great. He expressed all his wishes in two lines: "To have health, and fortune, and pleasure, and never to be in debt, is all I desire." He was very covetous, and was pictured with his fingers hooked, so that he set his comedies at a high price. He lived about a hundred years, some say a hundred and one. Many tales are told of his death; Valerius Maximus says, that he died with laughing at a little incident: seeing an ass eating his figs, he ordered his servant to drive her away; the man made no great haste, and the ass eat them all. "Well done," says Philemon, "now give her some wine."—Apuleius and Quintilian placed this writer much below Menander, but gave him the second place.

† Greek Theatre, part i. vol. 1.
‡ Hor. Poet. v. 275. § Poet. ch. 4.
‖ Poet. chap. 4.

are always gradual, and arts are seldom invented but by imitation. The first idea contains the seed of the second; this second, expanding itself, gives birth to a third; and so on. Such is the progress of the mind of man; it proceeds in its productions step by step, in the same manner as nature multiplies her works by imitating, or repeating her own act, when she seems most to run into variety. In this manner it was that comedy had its birth, its increase, its improvement, its perfection, and its diversity.

IV. But the question is, who was the happy author of that imitation, and that show, whether only one like Eschylus of tragedy, or whether they were several? for neither Horace, nor any before him, explained this.* This poet only quotes three writers, who had reputation in the old comedy, Eupolis,† Cratinus,‡ and Aristophanes, of whom he says, "That they, and others who wrote in the same way, reprehended the faults of particular persons with excessive liberty." These are probably the poets of the greatest reputation, though they were not the first, and we know the names of many others.§ Among these three we may be sure that Aristophanes had the greatest character, since not only the king of Persia‖ expressed a high esteem of him to the Grecian ambassadors, as of a man extremely useful to his country, and Plato¶ rated him so high as to say that the Graces resided in his bosom; but likewise because he is the only writer of whom any comedies have made their way down to us, through the confusion of times. There are not indeed any proofs that he was the inventor of comedy, properly so called, especially since he had not only predecessors who wrote in the same kind, but it is at least a sign, that he had contributed more than any other to bring comedy to the perfection in which he left it. We shall, therefore, not inquire farther, whether regular comedy was the work of a single mind, which seems yet to be unsettled, or of several contemporaries, such as these which Horace quotes. We must distinguish three forms which comedy wore, in consequence of the genius of the writers, or of the laws of the magistrates, and the change of the government of many into that of few.

THE OLD, MIDDLE, AND NEW COMEDY.

V. That comedy,** which Horace calls the ancient, and which, according to his account, was after Eschylus, retained something of its original state, and of the licentiousness which it practised, while it was yet without regularity, and uttered loose jokes and abuse upon the passers-by from the cart of Thespis. Though it was now properly modelled, as might have been worthy of a great theatre and a numerous audience, and deserved the name of a regular comedy, it was not yet much nearer to decency. It was a representation of real actions, and exhibited the dress, the motions, and the air, as far as could be done in a mask, of any one who was thought proper to be sacrificed to public scorn. In a city so free, or to say better, so licentious as Athens was at that time, nobody was spared, not even the chief magistrate, nor the very judges, by whose voice comedies were allowed or prohibited. The insolence of those performances reached to open impiety, and sport was made equally with men and gods.†† These are the features by which the greatest part of the compositions of Aristophanes will be known.—In which it may be particularly observed, that not the least appearance of praise will be found, and therefore certainly no trace of flattery or servility.

This licentiousness of the poets, to which in some sort Socrates fell a sacrifice, at last was restrained by a law. For the government, which was before shared by all the inhabitants, was now confined to a settled number of citizens.—It was ordered that no man's name should be mentioned on the stage; but poetical malignity was not long in finding the secret of defeating the purpose of the law, and of making ample compensation for the restraint laid upon authors, by the necessity of inventing false names. They set themselves to work upon known and real characters, so that they had now the advantage of giving a more exquisite gratification to the vanity of poets, and the malice of spectators. One had the refined pleasure of setting others to guess, and the other that of guessing right by naming the masks. When pictures are so like that the name is not wanted, nobody inscribes it. The consequence of the law, therefore, was nothing more than to make that done with delicacy, which was done grossly before; and the art, which was expected would be confined within the limits of duty, was only partly transgressed with more ingenuity. Of this Aristophanes, who was comprehended in this law, gives us good examples in some of his poems. Such was that which was afterwards called the middle comedy.

The new comedy, or that which followed, was again an excellent refinement, prescribed

* "The alterations which have been made in tragedy, were perceptible, and the authors of them unknown; but comedy has lain in obscurity, being not cultivated, like tragedy, from the time of its original; for it was long before the magistrates began to give comic choruses. It was first exhibited by actors who played voluntarily, without orders of the magistrates. From the time that it began to take some settled form, we know its authors, but are not informed who first used masks, added prologues, increased the numbers of the actors, and joined all the other things which now belong to it. The first that thought of forming comic fables were Epicharmus and Phormys, and consequently this manner came from Sicily: Crates was the first Athenian that adopted it, and forsook the practice of gross raillery that prevailed before." *Aristot.* ch. 5. Crates flourished in the 82nd Olympiad, 450 years before our era, twelve or thirteen years before Aristophanes.

† Eupolis was an Athenian; his death, which we shall mention presently, is represented differently by authors, who almost all agree that he was drowned. Elian adds an incident which deserves to be mentioned: he says, (book x. Of Animals,) that one Augeas of Eleusis, made Eupolis a present of a fine mastiff, who was so faithful to his master as to worry to death a slave who was carrying away some of his comedies. He adds, that when the poet died at Egene, his dog stayed by his tomb till he perished by grief and hunger.

‡ Cratinus of Athens, who was son of Calimedes, died at the age of ninety-seven. He composed twenty comedies, of which nine had the prize: he was a daring writer, but a cowardly warrior.

§ Hertelius has collected the sentences of fifty Greek poets of the different ages of comedy.

‖ Interlude of the second act of the comedy entitled "The Acharnians."

¶ Epigram attributed to Plato.

** This history of the three ages of comedy, and their different characters, is taken in part from the valuable fragments of Platonius.

†† It will be shown how and in what sense this was allowed.

by the magistrates, who as they had before forbid the use of real names, forbade afterwards real subjects, and the train of choruses* too much given to abuse; so that the poets saw themselves reduced to the necessity of bringing imaginary names and subjects upon the stage, which at once purified and enriched the theatre; for comedy from that time was no longer a fury armed with torches, but a pleasing and innocent mirror of human life.

> Chacun peint avec art dans ce nouveau miroir
> S'y vit avec plaisir, ou crut ne s'y pas voir!
> L'avare des premiers rit du tableau fidelle
> D'un avare souvent tra[illegible]us son modelle;
> Et mille fois un fat finem[illegible]xprimé
> Méconnut le portrait su[illegible]-meme formé.†

The comedy of Menander and Terence is, in propriety of speech, the fine comedy. I do not repeat all this after so many writers, but just to recall it to memory, and to add to what they have said, something which they have omitted, a singular effect of public edicts appearing in the successive progress of the art. A naked history of poets and of poetry, such as has been often given, is a mere body without soul, unless it be enlivened with an account of the birth, progress, and perfection of the art, and of the causes by which they were produced.

THE LATIN COMEDY.

VI. To omit nothing essential which concerns this part, we shall say a word of the Latin comedy. When the arts passed from Greece to Rome, comedy took its turn among the rest: but the Romans applied themselves only to the new species, without chorus or personal abuse; though perhaps they might have played some translations of the old or the middle comedy, for Pliny gives an account of one which was represented in his own time. But the Roman comedy, which was modelled upon the last species of the Greek, hath nevertheless its different ages, according as its authors were rough or polished. The pieces of Livius Andronicus,‡ more ancient and less refined than those of the writers who learned the art from him, may be said to compose the first age, or the old Roman comedy and tragedy. To him you must join Nevius his contemporary, and Ennius, who lived some years after him. The second age comprises Pacuvius, Cecilius, Accius, and Plautus, unless it shall be thought better to reckon Plautus with Terence, to make the third and highest age of the Latin comedy, which may properly be called the new comedy, especially with regard to Terence, who was the friend of Lelius, and the faithful copier of Menander.

But the Romans, without troubling themselves with this order of succession, distinguished their comedies by the dresses§ of the players. The robe, called *Prætexta*, with large borders of purple, being the formal dress of magistrates in their dignity and in the exercises of their office, the actors who had this dress gave its name to the comedy. This is the same with that called *Trabeata*,* from Trabea, the dress of the consuls in peace, and the generals in triumph. The second species introduced the senators not in great offices, but as private men; this was called *Togata*, from *Toga*. The last species was named *Tabernaria*, from the tunic, or the common dress of the people, or rather from the mean houses which were painted on the scene. There is no need of mentioning the farces which took their name and original from Atella, an ancient town of Campania in Italy, because they differed from the low comedy only by greater licentiousness; nor of those which were called *Palliates*, from the Greek, a cloak, in which the Greek characters were dressed upon the Roman stage, because that habit only distinguished the nation, not the dignity or character, like those which have been mentioned before. To say truth, these are but trifling distinctions; for, as we shall show in the following pages, comedy may be more usefully and judiciously distinguished by the general nature of its subjects. As to the Romans, whether they had or had not, reason for these names, they have left us so little upon the subject which is come down to us, that we need not trouble ourselves with a distinction which affords us no solid satisfaction. Plautus and Terence, the only authors of whom we are in possession, give us a fuller notion of the real nature of their comedy, with respect at least to their own times, than can be received from names and terms, from which we have no real exemplification.

THE GREEK COMEDY IS REDUCED ONLY TO ARISTOPHANES.

VII. Not to go too far out of our way, let us return to Aristophanes, the only poet in whom we can now find the Greek comedy. He is the single writer whom the violence of time has in some degree spared, after having buried in darkness, and almost in forgetfulness, so many great men, of whom we have nothing but the names and a few fragments, and such slight memorials as are scarcely sufficient to defend them against the enemies of the honour of antiquity; yet these memorials are like the last glimmer of the setting sun, which scarcely affords us a weak and fading light: yet from this glimmer we must endeavour to collect rays of sufficient strength to form a picture of the Greek comedy, approaching as near as possible to the truth.

Of the personal character of Aristophanes little is known; what account we can give of it must therefore be had from his comedies. It can scarcely be said with certainty of what country he was: the invectives of his enemies so often called in question his qualification as a citizen, that they have made it doubtful. Some said, he was of Rhodes, others of Egena, a little island in the neighbourhood, and all agreed that he was a stranger. As to himself, he said that he was the son of Philip, and born in the Cydathenian quarter; but he confessed that some of his fortune was in Egena, which was probably the original seat of his family. He was, however, formally declared a citizen of Athens, upon evidence, whether good or bad, upon a decisive judgment, and this for having made his judges

* Perhaps the chorus was forbid in the middle age of the comedy. Platonius seems to say so.

† Despreaux Art. Poet. chant 3.

‡ The year of Rome 514, the first year of the 135th Olympiad.

§ *Prætexta*, *Togata*, *Tabernaria*.

* Suet. de Claris Grammat. says that C. Gellius, librarian to Augustus, was the author of it.

merry by an application of a saying of Telemachus,* of which this is the sense: "I am, as my mother tells me, the son of Philip; for my own part, I know little of the matter, for what child knows his own father?" This piece of merriment did him as much good as Archias received from the oration of Cicero,† who said that that poet was a Roman citizen. An honour which, if he had not inherited by birth, he deserved for his genius.

Aristophanes‡ flourished in the age of the great men of Greece, particularly of Socrates and Euripides, both of whom he outlived. He made a great figure during the whole Peloponnesian war, not merely as a comic poet by whom the people were diverted, but as the censor of the government, as a man kept in pay by the state to reform it, and almost to act the part of the arbitrator of the public. A particular account of his comedies will best let us into his personal character as a poet, and into the nature of his genius, which is what we are most interested to know. It will, however, not be amiss to prepossess our readers a little by the judgments that have been passed upon him by the critics of our own time, without forgetting one of the ancients that deserves great respect.

ARISTOPHANES CENSURED AND PRAISED.

VIII. "Aristophanes," says Father Rapin, "is not exact in the contrivance of his fables; his fictions are not probable; he brings real characters upon the stage too coarsely and too openly. Socrates, whom he ridicules so much in his plays, had a more delicate turn of burlesque than himself, and had his merriment without his impudence. It is true, that Aristophanes wrote amidst the confusion and licentiousness of the old comedy, and he was well acquainted with the humour of the Athenians, to whom uncommon merit always gave disgust, and therefore he made the eminent men of his time the subject of his merriment. But the too great desire which he had to delight the people by exposing worthy characters upon the stage, made him, at the same time, an unworthy man; and the turn of his genius to ridicule was disfigured and corrupted by the indelicacy and outrageousness of his manners. After all, his pleasantry consists chiefly in new-coined puffy language. The dish of twenty-six syllables, which he gives in his last scene of his 'Female Orators,' would please few tastes in our days.—His language is sometimes obscure, perplexed, and vulgar, and his frequent play with words, his oppositions of contradictory terms, his mixture of tragic and comic, of serious and burlesque, are all flat; and his jocularity, if you examine it to the bottom, is all false. Menander is diverting in a more elegant manner; his style is pure, clear, elevated, and natural; he persuades like an orator, and instructs like a philosopher; and if we may venture to judge upon the fragments which remain, it appears that his pictures of civil life are pleasing, that he makes every one speak according to his character, that every man may apply his pictures of life to himself, because he always follows nature, and feels for the personages which he brings upon the stage. To conclude: Plutarch, in his comparison of these authors, says, that the Muse of Aristophanes is an abandoned prostitute, and that of Menander a modest woman.'"

It is evident that this whole character is taken from Plutarch. Let us now go on with this remark of Father Rapin, since we have already spoken of the Latin comedy, of which he gives us a description.

"With respect to the two Latin comic poets, Plautus is ingenious in his designs, happy in his conceptions, and fruitful of invention. He has, however, according to Horace, some low jocularities, and those sm[illegible]ayings, which made the vulgar laugh, made him be pitied by men of higher taste. It is true that some of his jests are extremely good, but others likewise are very bad. To this every man is exposed who is too much determined to make sallies of merriment; they endeavour to raise that laughter by hyperboles, which would not arise by a just representation of things. Plautus is not quite so regular as Terence in the scheme of his designs, or in the distribution of his acts, but he is more simple in his plot; for the fables of Terence are commonly complex, as may be seen in his Andria, which contains two amours. It was imputed as a fault to Terence, that, to bring more action upon the stage, he made one Latin comedy out of two Greek; but then Terence unravels his plot more naturally than Plautus, which Plautus did more naturally than Aristophanes; and though Cæsar calls Terence but one half of Menander, because, though he had softness and delicacy, there was in him some want of sprightliness and strength; yet he has written in a manner so natural and so judicious, that though he was then only a copy, he is now an original. No author has ever had a more exact sense of pure nature. Of Cecilius, since we have only a few fragments, I shall say nothing. All that we know of him is told us by Varrus, that he was happy in the choice of subjects."

Rapin omits many others for the same reason, that we have not enough of their works to qualify us for judges. While we are upon this subject, it will perhaps not displease the reader to see what that critic's opinion is of Lopes de Vega and Moliere. It will appear, that with respect to Lopes de Vega, he is rather too profuse of praise: that in speaking of Moliere, he is too parsimonious. This piece will, however, be of use to our design, when we shall examine to the bottom what it is that ought to make the character of comedy.

"No man has ever had a greater genius for comedy than Lopes de Vega the Spaniard. He had a fertility of wit, joined with great beauty of conception, and a wonderful readiness of composition; for he has written more than three hundred comedies. His name alone gave reputation to his pieces; for his reputation was so well established, that a work which came from his hands, was sure to claim the approbation of the public. He had a mind too extensive to be subjected to rules, or restrained by limits. For that reason he gave himself up to his own genius, on which he could always depend with confidence. When he wrote, he consulted no other laws than the taste of his auditors, and regulated his manner more by the success of his

* Homer, Odyssey.
† Orat. pro Archia Poeta.
‡ In the 85th year of the Olympiad, 437 years before our era, and 317 of the foundation of Rome.

work than by the rules of reason. Thus he discarded all scruples of unity, and all the superstitions of probability." (This is certainly not said with a design to praise him, and must be connected with that which immediately follows.) "But as for the most part he endeavours at too much jocularity, and carries ridicule to too much refinement; his conceptions are often rather happy than just, and rather wild than natural; for, by subtilizing merriment too far, it becomes too nice to be true, and his beauties lose their power of striking by being too delicate and acute.

"Among us, nobody has carried ridicule in comedy farther than Moliere. Our ancient comic writers brought no characters higher than servants, to make sport upon the theatre; but we are diverted upon the theatre of Moliere by marquises and people of quality. Others have exhibited in comedy no species of life above that of a citizen; but Moliere shows us all Paris, and the court. He is the only man among us, who has laid open those features of nature by which he is exactly marked, and may be accurately known. The beauties of his pictures are so natural, that they are felt by persons of the least discernment, and his power of pleasantry received half its force from his power of copying. His Misanthrope is, in my opinion, the most complete, and likewise the most singular character that has ever appeared upon the stage; but the disposition of his comedies is always defective some way or another. This is all which we can observe in general upon comedy."

Such are the thoughts of one of the most refined judges of works of genius, from which, though they are not all oraculous, some advantages may be drawn, as they always make some approaches to truth.

Madame Dacier,* having her mind full of the merit of Aristophanes, expresses herself in this manner: "No man had ever more discernment then he in finding out the ridiculous, or a more ingenious manner of showing it to others. His remarks are natural and easy, and, what very rarely can be found, with great copiousness he has great delicacy. To say all at once, the attic wit, of which the ancients made such boast, appears more in Aristophanes than in any other that I know of in antiquity. But what is most of all to be admired in him is, that he is always so much master of the subject before him, that, without doing any violence to himself, he finds a way to introduce naturally things which at first appeared most distant from his purpose; and even the most quick and unexpected of his desultory sallies appear the necessary consequence of the foregoing incidents. This is that art which sets the dialogues of Plato above imitation, which we must consider as so many dramatic pieces, which are equally entertaining by the action and by the dialogue. The style of Aristophanes is no less pleasing than his fancy; for, besides its clearness, its vigour, and its sweetness, there is in it a certain harmony so delightful to the ear, that there is no pleasure equal to that of reading it. When he applies himself to vulgar mediocrity of style, he descends without meanness; when he attempts the sublime, he is elevated without obscurity; and no man has ever had the art of blending all the different kinds of writing so equally together.—After having studied all that is left us of Grecian learning, if we have not read Aristophanes, we cannot yet know all the charms and beauties of that language."

* Preface to Plautus. Paris, 1684.

PLUTARCH'S SENTIMENT UPON ARISTOPHANES AND MENANDER.

IX. This is a pompous eulogium: but let us suspend our opinion, and hear that of Plutarch, who, being an ancient, well deserves our attention, at least after we have heard the moderns before him. This is then the sum of his judgment concerning Aristophanes and Menander. To Menander he gives the preference, without allowing much competition. He objects to Aristophanes, that he carries all his thoughts beyond nature, that he writes rather to the crowd than to men of character; that he affects a style obscure and licentious; tragical, pompous, and mean, sometimes serious, and sometimes ludicrous, even to puerility; that he makes none of his personages speak according to any distinct character, so that in his scenes the son cannot be known from the father, the citizen from the boor, the hero from the shopkeeper, or the divine from the serving-man. Whereas the diction of Menander, which is always uniform and pure, is very justly adapted to different characters, rising when it is necessary to vigorous and sprightly comedy, yet without transgressing the proper limits, or losing sight of nature, in which Menander, says Plutarch, has attained a perfection to which no other writer has arrived. For what man besides himself has ever found the art of making a diction equally suitable to women and children, to old and young, to divinities and heroes? Now Menander has found this happy secret, in the equality and flexibility of his diction, which, though always the same, is nevertheless different upon different occasions; like a current of clear water, (to keep closely to the thoughts of Plutarch,) which running through banks differently turned, complies with all their turns backward and forward, without changing any thing of its nature or its purity. Plutarch mentions it as a part of the merit of Menander, that he began very young, and was stopped only by old age, at a time when he would have produced the greatest wonders, if death had not prevented him. This, joined to a reflection which he makes as he returns to Aristophanes, shows that Aristophanes continued a long time to display his powers: for his poetry, says Plutarch, is a strumpet that affects sometimes the airs of a prude, but whose impudence cannot be forgiven by the people, and whose affected modesty is despised by men of decency. Menander, on the contrary, always shows himself a man agreeable and witty, a companion desirable upon the stage, at table, and in gay assemblies; an extract of all the treasures of Greece, who deserves always to be read, and always to please. His irresistible power of persuasion, and the reputation which he has had, of being the best master of language of Greece, sufficiently show the delightfulness of his style. Upon this article of Menander, Plutarch does not know how to make an end; he says, that he is the delight of philosophers fatigued with study; that they use his works as a

meadow enamelled with flowers, where purer air gratifies the sense; that notwithstanding the powers of the other comic poets of Athens, Menander has always been considered as possessing a salt peculiar to himself, drawn from the same waters that gave birth to Venus. That on the contrary, the salt of Aristophanes is bitter, keen, coarse, and corrosive; that one cannot tell whether his dexterity, which has been so much boasted, consists not more in the characters than in the expression, for he is charged with playing often upon words, with affecting antithetical allusions; that he has spoiled the copies which he endeavoured to take after nature; that artifice in his plays is wickedness, and simplicity, brutishness; that his jocularity ought to raise hisses rather than laughter; that his amours have more impudence than gayety; and that he has not so much written for men of understanding, as for minds blackened with envy and corrupted with debauchery.

THE JUSTIFICATION OF ARISTOPHANES.

X. After such a character there seems no need of going further; and one would think that it would be better to bury for ever the memory of so hateful a writer, that makes us so poor a recompense for the loss of Menander, who cannot be recalled. But without showing any mercy to the indecent or malicious sallies of Aristophanes, any more than to Plautus his imitator, or at least the inheritor of his genius, may it not be allowed us to do, with respect to him, what, if I mistake not, Lucretius* did to Ennius, from whose muddy verses he gathered jewels? *Ennii de stercore gemmas.*

Besides, we must not believe that Plutarch, who lived more than four ages after Menander, and more than five after Aristophanes, has passed so exact a judgment upon both, that it may be fit to re-examine it. Plato, the contemporary of Aristophanes, thought very differently, at least of his genius; for, in his piece called "The Entertainment," he gives that poet a distinguished place, and makes him speak, according to his character, with Socrates himself; from which, by the way, it is apparent that this dialogue of Plato was composed before the time that Aristophanes wrote his "Clouds" against Socrates. Plato is likewise said to have sent a copy of Aristophanes to Dionysius the tyrant, with advice to read it diligently, if he would attain a complete judgment of the state of the Athenian republic.

Many other scholars have thought that they might depart somewhat from the opinion of Plutarch. Frischlinus, for example, one of the commentators upon Aristophanes, though he justly allows his taste to be less pure than that of Menander, has yet undertaken his defence against the outrageous censure of the ancient critic. In the first place, he condemns without mercy his ribaldry and obscenity. But this part, so worthy of contempt, and written only for the lower people, according to the remark of Boivin, bad as it is, after all is not the chief part which is left of Aristophanes. I will not say with Frischlinus, that Plutarch seems in this to contradict himself, and in reality commends the poet when he accuses him of having adapted his language to the stage; by the stage, in this place, he meant the theatre of Farces, on which low mirth and buffoonery were exhibited. This plea of Frischlinus is a mere cavil; and though the poet had obtained his end, which was to divert a corrupted populace, he would not have been less a bad man, nor less a despicable poet, notwithstanding the excuse of his defender. To be able in the highest degree to divert fools and libertines, will not make a poet: it is not, therefore, by this defence that we must justify the character of Aristophanes. The depraved taste of the crowd, who once drove away Cratinus and his company, because the scenes had not low buffoonery enough for their taste, will not justify Aristophanes, since Menander found a way of changing the taste by giving a sort of comedy, not indeed so modest as Plutarch represents it, but less licentious than before. Nor is Aristophanes better justified by the reason which he himself offers, when he says, that he exhibited debauchery upon the stage, not to corrupt the morals, but to mend them. The sight of gross faults is rather a poison than a remedy.

The apologist has forgot one reason, which appears to me to be essential to a just account. As far as we can judge by appearance, Plutarch had in his hands all the plays of Aristophanes, which were at least fifty in number. In these he saw more licentiousness than has come to our hands, though in the eleven that are still remaining, there is much more than could be wished.

Plutarch censures him in the second place for playing upon words; and against this charge Frischlinus defends him with less skill. It is impossible to exemplify this in French. But after all, this part is so little, that it deserves not so severe a reprehension, especially since among those sayings, there are some so mischievously malignant, that they became proverbial, at least by the sting of their malice, if not by the delicacy of their wit. One example will be sufficient: speaking of the tax-gatherers, or the excisemen of Athens, he crushes them at once by observing, *non quod essent rapiai sed lapiai.* The work *lamiæ* signified *walking spirits*, which, according to the vulgar notion, devoured men; this makes the spirit of the sarcasm against the tax-gatherers. This cannot be rendered in our language; but if any thing as good had been said in France on the like occasion, it would have lasted too long, and like many other sayings among us been too well received. The best is, that Plutarch himself confesses that it was extremely applauded.

The third charge is, a mixture of tragic and comic style. This accusation is certainly true; Aristophanes often gets into the buskin; but we must examine upon what occasion. He does not take upon him the character of a tragic writer; but, having remarked that his trick of parody was always well received by a people who liked to laugh at that for which they had been just weeping, he is eternally using the same craft; and there is scarcely any tragedy or striking passages known by memory by the Athenians which he does not turn into merriment, by throwing over it a dress of ridicule and burlesque, which is done sometimes by changing or transposing the words, and sometimes by an unexpected application of the whole sentence.

* Brumoy has mistaken Lucretius for Virgil.

These are the shreds of tragedy, in which he arrays the comic muse, to make her still more comic. Cratinus had before done the same thing; and we know that he made a comedy called "Ulysses," to burlesque Homer and his Odyssey; which shows, that the wits and poets are, with respect to one another, much the same at all times, and that it was at Athens as here. I will prove this system by facts, particularly with respect to the merriment of Aristophanes upon our three celebrated tragedians. This being the case, the mingled style of Aristophanes will, perhaps, not deserve so much censure as Plutarch has vented. We have no need of the Travesty of Virgil, nor the parodies of our own time, nor of the Lutrin of Boileau, to show us that this medley may have its merit upon particular occasions.

The same may be said in general of his obscurity, his meanness, and his high flights, and of all the seeming inequality of style, which puts Plutarch in a rage. These censures can never be just upon a poet, whose style has always been allowed to be perfectly Attic, and of an Atticism which made them extremely delightful to the lovers of the Athenian taste. Plutarch, perhaps, rather means to blame the choruses of which the language is somtimes elevated, sometimes burlesque, always very poetical, and therefore in appearance not suitable to comedy. But the chorus which had been borrowed from tragedy, was then all the fashion, particularly for pieces of satire, and Aristophanes admitted them like the other poets of the old, and perhaps of the middle comedy; whereas Menander suppressed them, not so much in compliance with his own judgment, as in obedience to the public edicts. It is not, therefore, this mixture of tragic and comic that will place Aristophanes below Menander.

The fifth charge is, that he kept no distinction of character; that, for example, he makes women speak like orators, and orators like slaves; but it appears by the characters which he ridicules, that this objection falls of itself. It is sufficient to say, that a poet who painted, not imaginary characters, but real persons, men well known, citizens whom he called by their names, and showed in dresses like their own, and masks resembling their faces, whom he branded in the sight of a whole city, extremely haughty and full of derision; it is sufficient to say, that such a poet could never be supposed to miss his characters. The applause, which his licentiousness produced, is too good a justification; besides, if he had not succeeded, he exposed himself to the fate of Eupolis, who in a comedy called "The Drowned Man," having imprudently pulled to pieces particular persons more powerful than himself, was laid hold of, and drowned more effectually than those he had drowned upon the open stage.

The condemnation of the poignancy of Aristophanes, as having too much acrimony, is better founded. Such was the turn of a species of comedy, in which all licentiousness was allowed: in a nation which made every thing a subject of laughter, in its jealousy of immoderate liberty, and its enmity to all appearance of rule and superiority; for the genius of independency naturally produces a kind of satire more keen and delicate, as may be easily observed in most of the inhabitants of islands. If we do not say with Longinus, that a popular government kindles eloquence, and that a lawful monarchy stifles it; at least it is easy to discover by the event, that eloquence in different governments takes a different appearance. In republics it is more sprightly and violent, and in monarchies more insinuating and soft. The same thing may be said of ridicule; it follows the cast of genius, as genius follows that of government. Thus the republican raillery, particularly of the age which we are now considering, must have been rougher than that of the age which followed it, for the same reason that Horace is more delicate, and Lucilius more pointed. A dish of satire was always a delicious treat to human malignity, but that dish was differently seasoned, as the manners were polished more or less. By polished manners, I mean that good-breeding, that art of reserve and self-restraint, which is the consequence of dependence. If one were to determine the preference due to one of those kinds of pleasantry of which both have their value, there would not need a moment's hesitation, every voice would join in favour of the softer, yet without contempt of that which is rough. Menander will, therefore, be preferred, but Aristophanes will not be despised, especially since he was the first who quitted that wild practice of satirizing at liberty right or wrong, and by a comedy of another cast made way for the manner of Menander, more agreeable yet, and less dangerous. There is yet another distinction to be made between the acrimony of the one, and the softness of the other; the works of the one are acrimonious, and of the other soft, because the one exhibited personal and the other general characters; which leaves us still at liberty to examine, if these different designs might not be executed with equal delicacy.

We shall know this by a view of the particulars; in this place we say only that the reigning taste, or the love of striking likenesses, might justify Aristophanes for having turned, as Plutarch says, art into malignity, simplicity into brutality, merriment into farce, and amour into impudence; if in any age a poet could be excused for painting public folly and vice in their true colours.

There is a motive of interest at the bottom which disposed Elian, Plutarch, and many others, to condemn this poet without appeal. Socrates, who is said to have been destroyed by a poetical attack, at the instigation of two wretches,* has too many friends among good men, to have pardon granted for so horrid a crime. This has filled them with an implacable hatred against Aristophanes, which is mingled with the spirit of philosophy, a spirit wherever it comes, more dangerous than any other. A common enemy will confess some good qualities in his adversary; but a philosopher, made partial by philosophy, is never at rest till he has totally destroyed him who has hurt the most tender part of his heart; that is, has disturbed him in his adherence to some character, which, like that of Socrates, takes possession of the mind. The mind is the freest part of man, and the most tender of its

* It is not certain, that Aristophanes did procure the death of Socrates; but, however, he is certainly criminal for having, in "The Clouds," accused him publicly of impiety

liberties; possessions, life, and reputation, may be in another's power, but opinion is always independent. If any man can obtain that gentle influence, by which he ingratiates himself with the understanding, and makes a sect in a commonwealth, his followers will sacrifice themselves for him, and nobody will be pardoned that dares to attack him justly or unjustly, because that truth, real or imaginary, which he maintained, is now become an idol. Time will do nothing for the extinction of this hatred; it will be propagated from age to age; and there is no hope that Aristophanes will ever be treated with tenderness by the disciples of Plato, who made Socrates his hero. Every body else may, perhaps, confess that Aristophanes, though in one instance a bad man, may nevertheless be a good poet; but distinctions, like these, will not be admitted by prejudice and passion, and one or other dictates all characters, whether good or bad.

As I add my own reasons, such as they are, for or against Aristophanes, to those of Frischlinus his defender, I must not omit one thing which he has forgot, and which, perhaps, without taking in the rest, put Plutarch out of humour, which is that perpetual farce which goes through all the comedies of Aristophanes, like the character of Harlequin on the Italian theatre. What kind of personages are clouds, frogs, wasps, and birds? Plutarch, used to a comic stage of a very different appearance, must have thought them strange things; and yet stranger must they appear to us who have a newer kind of comedy, with which the Greeks were unacquainted. This is what our poet may be charged with, and what may be proved beyond refutation. This charge comprises all the rest, and against this I shall not pretend to justify him. It would be of no use to say, that Aristophanes wrote for an age that required shows which filled the eye, and grotesque paintings in satirical performances; that the crowds of spectators, which sometimes neglected Cartinus to throng Aristophanes, obliged him more and more to comply with the ruling taste, lest he should lose the public favour by pictures more delicate and less striking; that, in a state where it was considered as policy to lay open every thing that had the appearance of ambition, singularity, or knavery, comedy was become a haranguer, a reformer, and a public counsellor, from whom the people learned to take care of their most valuable interests; and that this comedy, in the attempt to lead and please the people, claimed a right to the strongest touches of eloquence, and had likewise the power of personal painting peculiar to herself. All these reasons, and many others, would disappear immediately, and my mouth would be stopped with a single word, with which every body would agree; my antagonist would tell me that such an age was to be pitied, and passing on from age to age, till he came to our own, he would conclude flatly, that we are the only possessors of common sense; a determination with which the French are too much reproached, and which overthrows all the prejudice in favour of antiquity. At the sight of so many happy touches, which one cannot help admiring in Aristophanes, a man might, perhaps, be inclined to lament that such a genius was thrown into an age of fools: but what age has been without them? And have not we ourselves reason to fear, lest posterity should judge of Moliere and his age, as we judge of Aristophanes? Menander altered the taste, and was applauded in Athens, but it was after Athens was changed. Terence imitated him at Rome, and obtained the preference over Plautus, though Cæsar called him but a demi-Menander, because he appears to want that spirit and vivacity which he calls the *vis comica*. We are now weary of the manner of Menander and Terence, and leave them for Moliere, who appears like a new star in a new course. Who can answer, that in such an interval of time as has passed between these four writers there will not arise another author, or another taste, that may bring Moliere, in his turn, into neglect? Without going further, our neighbours, the English, think he wants force and fire. Whether they are right, or not, is another question; all that I mean to advance is, that we are to fix it as a conclusion, that comic authors must grow obsolete with the modes of life, if we admit any one age, or any one climate, for the sovereign rule of taste. But let us talk with more exactness, and endeavour by an exact analysis to find out what there is in comedy, whether of Aristophanes and Plautus, of Meander and Terence, of Moliere and his rivals, which is never obsolete, and must please all ages and all nations.

REMARKABLE DIFFERENCE BETWEEN THE STATE OF COMEDY AND THE OTHER WORKS OF GENIUS, WITH REGARD TO THEIR DURATION.

XI. I now speak particularly of comedy; for we must observe that between that and other works of literature, especially tragedy, there is an essential difference, which the enemies of antiquity will not understand, and which I shall endeavour palpably to show.

All works show the age in which they are produced; they carry its stamp upon them; the manners of the times are impressed by indelible marks. If it be allowed, that the best of past times were rude in comparison with ours, the cause of the ancients is decided against them; and the want of politeness, with which their works are charged in our days, must be generally confessed. History alone seems to claim exemption from this accusation. Nobody will dare to say of Herodotus or Thucydides, of Livius or Tacitus, that which has been said without scruple of Homer and the ancient poets. The reason is, that history takes the nearest way to its purpose, and gives the characters and practices of nations, be they what they will; it has no dependance upon its subject, and offers nothing to examination, but the art of the narrative. A history of China well written, would please a Frenchman as well as one of France. It is otherwise with mere works of genius, they depend upon their subjects, and consequently upon the characters and practices of the times in which they were written; this at least is the light in which they are beheld. This rule of judgment is not equitable; for, as I have said over and over, all the orators and poets are painters, and merely painters. They exhibit nature as it is before them, influenced by the accidents of education, which, without changing it entirely, yet give it, in different ages and climates, a different appearance; but we make their success depend in a great degree upon their subject, that is, upon

circumstances which we measure by the circumstances of our own days. According to this prejudice, oratory depends more upon its subject than history, and poetry yet more than oratory. Our times, therefore, show more regard to Herodotus and Suetonius, than to Demosthenes and Cicero, and more to all these than to Homer or Virgil. Of this prejudice, there are regular gradations; and to come back to the point which we have left, we show, for the same imperceptible reason, less regard to tragic poets than to others. The reason is, that the subjects of their paintings are more examined than the art. Thus comparing the "Achilles" and "Hippolytus" of Euripides, with those of Racine, we drive them off the stage, without considering that Racine's heroes will be driven off, in a future age, if the same rule of judgment be followed, and one time be measured by another.

Yet tragedy having the passions for its object, is not wholly exposed to the caprice of our taste, which would make our own manners the rule of human kind; for the passions of Grecian heroes are often dressed in external modes of appearance that disgust us, yet they break through the veil when they are strongly marked, as we cannot deny them to be in Eschylus, Sophocles, and Euripides. The essence then gets the better of the circumstance. The passions of Greece and France do not so much differ by the particular characters of particular ages, as they agree by the participations of that which belongs to the same passion in all ages. Our three tragic poets will, therefore, get clear by suffering only a little ridicule, which falls directly upon their times; but these times and themselves will be well recompensed by the admiration which their art will irresistibly enforce.

Comedy is in a more lamentable situation; for, not only its object is the ridiculous, which, though in reality always the same, is so dependant on custom, as to change its appearance with time and with place; but the art of a comic writer is, to lay hold of that species of the ridiculous which will catch the spectators of the present hour, without regard to futurity. But though comedy has attained its end, and diverted the pit, for which it was written; if it goes down to posterity, it is in a new world, where it is no longer known; it becomes there quite a foreigner, because there are no longer the same originals, nor the same species of the ridiculous, nor the same spectators, but a set of merciless readers, who complain that they are tired with it, though it once filled Athens, Rome, or Paris, with merriment. This position is general, and comprises all poets and all ages. To say all at once, comedy is the slave of its subject, and of the reigning taste; tragedy is not subject to the same degree of slavery, because the ends of the two species of poetry are different. For this reason, if we suppose that in all ages, there are critics who measure every thing by the same rule, it will follow, that if the comedy of Aristophanes become obsolete, that of Menander likewise, after having delighted Athens, and revived again at Rome, at last suffered by force of time. The Muse of Moliere has almost made both of them forgotten, and would still be walking the stage, if the desire of novelty did not in time make us weary of that which we have too frequently admired.

Those who have endeavoured to render their judgment independent upon manners and customs, and of such men there have been always some, have not judged so severely either of times, or of writers; they have discovered that a certain resemblance runs through all polished ages, which are alike in essential things, and differ only in external manners, which, if we except religion, are things of indifference; that wherever there is genius, politeness, liberty, or plenty, there prevails an exact and delicate taste, which, however hard to be expressed, is felt by those that were born to feel it; that Athens, the inventress of all the arts, the mother first of the Roman and then of general taste, did not consist of stupid savages; that the Athenian and Augustan ages have always been considered as times that enjoyed a particular privilege of excellence, though we may distinguish the good authors from the bad, as in our own days, yet we ought to suspend the vehemence of criticism, and proceed with caution and timidity before we pass sentence upon times and writers, whose good taste has been universally applauded. This obvious consideration has disposed them to pause; they have endeavoured to discover the original of taste, and have found that there is not only a stable and immutable beauty, as there is a common understanding in all times and places, which is never obsolete; but that there is another kind of beauty, such as we are now treating, which depends upon times and places, and is therefore changeable. Such is the imperfection of every thing below, that one mode of beauty is never found without a mixture of the other, and from these two blended together results what is called the taste of an age. I am now speaking of an age sprightly and polite, an age which leaves works for a long time behind it, an age which is imitated or criticised when revolutions have thrown it out of sight.

Upon this incontestable principle, which supposes a beauty universal and absolute, and a beauty likewise relative and particular, which are mingled through one work in very different proportions, it is easy to give an account of the contrary judgments passed on Aristophanes. If we consider him only with respect to the beauties, which, though they do not please us, delighted the Athenians, we shall condemn him at once, though even this sort of beauty may sometimes have its original in universal beauty carried to extravagance. Instead of commending him for being able to give merriment to the most refined nation of those days, we shall proceed to place that people, with all their atticism, in the rank of savages, whom we take upon us to degrade, because they have no other qualifications but innocence and plain understanding. But have not we likewise, amidst our more polished manners, beauties merely fashionable, which make part of our writings as of the writings of former times; beauties of which our self-love now makes us fond, but which, perhaps, will disgust our grandsons? Let us be more equitable, let us leave this relative beauty to its real value more or less in every age: or if we must pass judgment upon it, let us say that these touches in Aristophanes, Menander, and Moliere, were well struck off in their own time; but that, comparing them with true beauty, that part of Aristophanes was a colouring too strong,

that of Menander was too weak, and that of Moliere was a peculiar varnish formed of one and the other, which, without being an imitation, is itself inimitable, yet depending upon time, which will efface it by degrees, as our notions, which are every day changing, shall receive a sensible alteration. Much of this has already happened since the time of Moliere, who, if he was now to come again, must take a new road.

With respect to unalterable beauties, of which comedy admits much fewer than tragedy, when they are the subject of our consideration, we must not too easily set Aristophanes and Plautus below Menander and Terence. We may properly hesitate with Boileau, whether we shall prefer the French comedy to the Greek and Latin. Let us only give, like him, the great rule for pleasing in all ages, and the key by which all the difficulties in passing judgment may be opened. This rule and this key are nothing else but the ultimate design of the comedy.

> Etudiez la cour, et connoissez la ville :
> L'une et l'autre est toujours en modèles fertile.
> C'est par-là que Moliere illustrant ses écrits
> Peut-être de son art eût remporté le prix.
> Si moins ami du peuple en ses doctes peintures
> Il n'eût point fait souvent grimacer ses figures,
> Quitté pour le bouffon l'agréable et le fin,
> Et sans honte à Terence allié Tabarin *

In truth, Aristophanes and Plautus united buffoonery and delicacy in a greater degree than Moliere; and for this they may be blamed. That which then pleased at Athens, and at Rome, was a transitory beauty, which had not sufficient foundation in truth, and therefore the taste changed. But if we condemn those ages for this, what age shall we spare? Let us refer every thing to permanent and universal taste, and we shall find in Aristophanes at least as much to commend as censure.

TRAGEDY MORE UNIFORM THAN COMEDY.

XII. But before we go on to his works, it may be allowed to make some reflections upon tragedy and comedy. Tragedy, though different according to the difference of times and writers, is uniform in its nature, being founded upon the passions, which never change. With comedy it is otherwise. Whatever difference there is between Eschylus, Sophocles, and Euripides; between Corneille and Racine; between the French and the Greeks, it will not be found sufficient to constitute more than one species of tragedy.

The works of those great masters are, in some respects, like the sea-nymphs, of whom Ovid says, "That their faces were not the same, yet so much alike that they might be known to be sisters."

> Facies non omnibus una,
> Nec diversa tamen, qualem decet esse sororum.

The reason is, that the same passions give action and animation to them all. With respect to the comedies of Aristophanes and Plautus, Menander and Terence, Moliere and his imitators, if we compare them one with another, we shall find something of a family likeness, but much less strongly marked, on account of the different appearance which ridicule and pleasantry take from the different manners of every age. They will not pass for sisters, but for very distant relations. The Muse of Aristophanes and Plautus, to speak of her with justice, is a bacchanal at least, whose malignant tongue is dipped in gall, or in poison dangerous as that of the aspic or viper; but whose bursts of malice, and sallies of wit, often give a blow where it is not expected. The Muse of Terence, and consequently of Menander, is an artless and unpainted beauty, of easy gayety, whose features are rather delicate than striking, rather soft than strong, rather plain and modest than great and haughty, but always perfectly natural.

> Ce n'est pas un portrait, une image semblable :
> C'est un fils, un amant, un père véritable.

The Muse of Moliere is not always plainly dressed, but takes airs of quality, and rises above her original condition, so as to attire herself gracefully in magnificent apparel. In her manners she mingles elegance with foolery, force with delicacy, and grandeur, or even haughtiness, with plainness and modesty. If sometimes, to please the people, she gives a loose to farce, it is only the gay folly of a moment, from which she immediately returns, and which lasts no longer than a slight intoxication. The first might be painted encircled with little satyrs, some grossly foolish, the others delicate, but all extremely licentious and malignant; monkeys always ready to laugh in your face, and to point out to indiscriminate ridicule, the good and the bad. The second may be shown encircled with geniuses full of softness and of candour, taught to please by nature alone, and whose honeyed dialect is so much the more insinuating as there is no temptation to distrust it. The last must be accompanied with the delicate laughter of the court, and that of the city somewhat more coarse, and neither the one nor the other can be separated from her. The Muse of Aristophanes and of Plautus can never be denied the honour of sprightliness, animation, and invention; nor that of Menander and Terence the praise of nature and of delicacy; to that of Moliere must be allowed the happy secret of uniting all the piquancy of the former, with a peculiar art which they did not know. Of these three sorts of merit, let us show to each the justice that is due. Let us in each separate the pure and the true from the false gold, without approving or condemning either the one or the other in the gross. If we must pronounce in general upon the taste of their writings, we must indisputably allow that Menander, Terence, and Moliere, will give most pleasure to a decent audience, and consequently that they approach nearer to the true beauty, and have less mixture of beauties purely relative, than Plautus and Aristophanes.

If we distinguish comedy by its subjects, we shall find three sorts among the Greeks, and as many among the Latins, all differently dressed; if we distinguish it by ages and authors, we shall again find three sorts; and we shall find three sorts a third time if we regard more closely the subject. As the ultimate and general rules of all these sorts of comedy are the same, it will, perhaps, be agreeable to our purpose to sketch them out before we give a full display of the last class. I can do nothing better on this occasion than transcribe the twenty-fifth reflection of Rapin upon poetry in particular.

* Boileau, Art. Poet. chant. 3.

GENERAL RULES OF COMEDY.

XIII. "Comedy," says he,* "is a representation of common life: its end is to show the faults of particular characters on the stage, to correct the disorder of the people by the fear of ridicule. Thus ridicule is the essential part of a comedy. Ridicule may be in words or in things; it may be decent, or grotesque. To find what is ridiculous in every thing, is the gift merely of nature; for all the actions of life have their bright and their dark sides; something serious, and something merry. But Aristotle, who has given rules for drawing tears, has given none for raising laughter; for this is merely the work of nature, and must proceed from genius, with very little help from art or matter. The Spaniards have a turn to find the ridicule in things much more than we: and the Italians, who are natural comedians, have a better turn for expressing it; their language is more proper for it than ours, by an air of drollery which it can put on, and of which ours may become capable when it shall be brought nearer to perfection. In short, that agreeable turn, that gayety which yet maintains the delicacy of its character without falling into dulness or into buffoonery, that elegant raillery which is the flower of fine wit, is the qualification which comedy requires. We must, however, remember that the true artificial ridicule, which is required on the theatre, must be only a transcript of the ridicule which nature affords. Comedy is naturally written, when, being on the theatre, a man can fancy himself in a private family, or a particular part of the town, and meets with nothing but what he really meets with in the world: for it is no real comedy in which a man does not see his own picture, and find his own manners and those of the people among whom he lives. Menander succeeded only by this art among the Greeks: and the Romans, when they sat at Terence's comedies, imagined themselves in a private party; for they found nothing there which they had not been used to find in common company. The great art of comedy is to adhere to nature without deviation; to have general sentiments and expressions which all the world can understand; for the writer must keep it always in his mind, that the coarsest touches after nature will please more than the most delicate with which nature is inconsistent. However, low and mean words should never be allowed upon the stage, if they are not supported with some kind of wit. Proverbs and vulgar smartnesses can never be suffered, unless they have something in them of nature and pleasantry. This is the universal principle of comedy; whatever is represented in this manner must please, and nothing can ever please without it. It is by application to the study of nature alone that we arrive at probability, which is the only infallible guide to theatrical success; without this probability every thing is defective, and that which has it, is beautiful: he that follows this, can never go wrong; and the most common faults of comedy proceed from the neglect of propriety, and the precipitation of incidents. Care must likewise be taken that the hints made use of to introduce the incidents, are not too strong, that the spectator may enjoy the pleasure of finding out their meaning: but commonly the weak place in our comedy is the untying of the plot, in which we almost always fail, on account of the difficulty which there is in disentangling of what has been perplexed. To perplex an intrigue is easy, the imagination does it by itself; but it must be disentangled merely by the judgment, and is, therefore, seldom done happily: and he that reflects a very little, will find that most comedies are faulty by an unnatural catastrophe. It remains to be examined whether comedy will allow pictures larger than the life, that this strength of the strokes may make a deeper impression upon the mind of the spectators; that is, if a poet may make a covetous man more covetous, and a peevish man more impertinent and more troublesome than he really is. To which I answer, that this was the practice of Plautus, whose aim was to please the people; but that Terence, who wrote for gentlemen, confined himself within the compass of nature, and represented vice without addition or aggravation. However, these extravagant characters, such as the "Citizen turned Gentleman," and the "Hypochondriac Patient," of Moliere, have lately succeeded at court, where delicacy is carried so far; but every thing, even to provincial interludes, is well received if it has but merriment, for we had rather laugh than admire. These are the most important rules of comedy."

* Reflections sur la Poët. p. 154, Paris, 1684.

THREE SORTS OF COMEDY.

XIV. These rules, indeed, are common to the three kinds which I have in my mind; but it is necessary to distinguish each from the rest, which may be done by diversity of matter, which always makes some diversity of management. The old and middle comedy simply represented real adventures: in the same way some passages of history and of fable might form a class of comedies, which should resemble it without having its faults; such is the "Amphitryon." How many moral tales, how many adventures ancient and modern, how many little fables of Æsop, of Phædrus, of Fontaine, or some other ancient poet, would make pretty exhibitions, if they were all made use of as materials by skilful hands? And have we not seen some like "Timon the Man Hater," that have been successful in this way? This sort chiefly regards the Italians. The ancient exhibition called a satire, because the satyrs played their part in it, of which we have no other instance than the "Cyclops" of Euripides, has, without doubt, given occasion to the pastoral comedies, for which we are chiefly indebted to Italy, and which are there more cultivated than in France. It is, however, a kind of exhibition that would have its charms, if it were touched with elegance and without meanness; it is the pastoral put into action. To conclude: the new comedy, invented by Menander, has produced the comedy properly so called in our times. This is that which has for its subject general pictures of common life, and feigned names and adventures, whether of the court or of the city. This third kind is incontestably the most noble, and has received the strongest sanction from custom. It is likewise the most difficult to perform, because it is merely the work of invention, in which the poet has no help from real passages, or persons, which the tragic poet always makes use of.--

Who knows but by deep thinking, another kind of comedy may be invented wholly different from the three which I have mentioned? such is the fruitfulness of comedy: but its course is already too wide for the discovery of new fields to be wished, and on ground where we are already so apt to stumble, nothing is so dangerous as novelty imperfectly understood. This is the rock on which men have often split in every kind of pursuit; to go no further, in that of grammar and language: it is better to endeavour after novelty in the manner of expressing common things, than to hunt for ideas out of the way, in which many a man loses himself. The ill success of that odd composition, Tragic Comedy, a monster wholly unknown to antiquity, sufficiently shows the danger of novelty in attempts like these.

WHETHER TRAGEDY OR COMEDY BE THE HARDER TO WRITE.

XV. To finish the parallel of the two dramas, a question may be revived equally common and important, which has been oftener proposed than well decided: it is, whether comedy or tragedy be most easy or difficult to be well executed. I shall not have the temerity to determine positively a question which so many great geniuses have been afraid to decide; but if it be allowed to every literary man to give his reason for and against a mere work of genius, considered without respect to its good or bad tendency, I shall in a few words give my opinion, drawn from the nature of the two works, and the qualifications they demand. Horace* proposes a question nearly of the same kind: "It has been inquired, whether a good poem be the work of art or nature: for my part, I do not see much to be done by art without genius, nor by genius without knowledge. The one is necessary to the other, and the success depends upon their co-operation." If we should endeavour to accommodate matters in imitation of this decision of Horace, it were easy to say at once, that supposing two geniuses equal, one tragic and the other comic, supposing the art likewise equal in each, one would be as easy or difficult as the other; but this, though satisfactory in the simple question put by Horace, will not be sufficient here. Nobody can doubt but genius and industry contribute their part to every thing valuable, and particularly to good poetry. But if genius and study were to be weighed one against the other, in order to discover which must contribute most to a good work, the question would become more curious, and, perhaps, very difficult of solution. Indeed, though nature must have a great part of the expense of poetry, yet no poetry lasts long that is not very correct: the balance, therefore, seems to incline in favour of correction. For is it not known that Virgil with less genius than Ovid, is yet valued more by men of exquisite judgment; or, without going so far, Boileau, the Horace of our time, who composed with so much labour, and asked Moliere where he found his rhyme so easily, has said, "If I write four words, I shall blot out three;" has not Boileau, by his polished lines, retouched and retouched a thousand times, gained the preference above the works of the same Moliere, which are so natural, and produced by so fruitful a genius! Horace was of that opinion, for when he is teaching the writers of his age the art of poetry, he tells them in plain terms, that Rome would excel in writing as in arms, if the poets were not afraid of the labour, patience, and time required to polish their pieces. He thought every poem was bad that had not been brought ten times back to the anvil, and required that a work should be kept nine years, as a child is nine months in the womb of its mother, to restrain that natural impatience which combines with sloth and self-love to disguise faults; so certain is it that correction is the touchstone of writing.

The question proposed comes back to the comparison which I have been making between genius and correction, since we are now engaged in inquiring whether there is more or less difficulty in writing tragedy or comedy: for as we must compare nature and study one with another, since they must both concur more or less to make a poet; so if we will compare the labours of two different minds in different kinds of writing, we must, with regard to the authors, compare the force of genius, and with respect to the composition, the difficulties of the task.

The genius of the tragic and comic writer will be easily allowed to be remote from each other. Every performance, be what it will, requires a turn of mind which a man cannot confer upon himself: it is purely the gift of nature, which determines those who have it, to pursue, almost in spite of themselves, the taste which predominates in their minds. Pascal found in his childhood that he was a mathematician, and Vandyke that he was born a painter. Sometimes this internal direction of the mind does not make such evident discoveries of itself; but it is rare to find Corneilles who have lived long without knowing that they were poets. Corneille having once got some notions of his powers, tried a long time on all sides to know what particular direction he should take. He had first made an attempt in comedy, in an age when it was yet so gross in France that it could give no pleasure to polite persons. "Melite" was so well received when he dressed her out, that she gave rise to a new species of comedy and comedians. This success which encouraged Corneille to pursue that sort of comedy of which he was the first inventor, left him no reason to imagine, that he was one day to produce those master-pieces of tragedy, which his muse displayed afterwards with so much splendour; and yet less did he imagine, that his comic pieces, which, for want of any that were preferable, were then very much in fashion, would be eclipsed by another genius* formed upon the Greeks and Romans, and who would add to their excellences improvements of his own, and that this modish comedy, to which Corneille, as to his idol, dedicated his labours, would quickly be forgot. He wrote first "Medea," and afterwards "The Cid," and, by that prodigious flight of his genius he discovered, though late, that nature had formed him to run in no other course but that of Sophocles. Happy genius! that, without rule or imitation, could at once take so high a flight; having once, as I may say, made himself an eagle, he never afterwards quitted the path which he had worked out for himself, over the heads of the writers of his time: yet

* Post. v. 407.

* Moliere.

he retained some traces of the false taste which infected the whole nation; but even in this, he deserves our admiration, since in time he changed it completely by the reflections he made, and those he occasioned. In short, Corneille was born for tragedy, as Moliere for comedy. Moliere, indeed, knew his own genius sooner, and was not less happy in procuring applause, though it often happened to him as to Corneille,

"L'Ignorance et l'Erreur à ses naissantes pièces
En habit de Marquis, en robes de Comtesses,
Vinssent pour diffamer son chef-d'œuvre nouveau,
Et secoüer la tête à l'endroit le plus beau."

But, without taking any farther notice of the time at which either came to the knowledge of his own genius, let us suppose that the powers of tragedy and comedy were as equally shared between Moliere and Corneille, as they are different in their own nature, and then nothing more will remain than to compare the several difficulties of each composition, and to rate those difficulties together which are common to both.

It appears, first, that the tragic poet has in his subject an advantage over the comic, for he takes it from history; and his rival, at least in the more elevated and splendid comedy, is obliged to form it by his own invention. Now, it is not so easy as it might seem to find comic subjects capable of a new and pleasing form; but history is a source, if not inexhaustible, yet certainly so copious as never to leave the genius aground. It is true, that invention seems to have a wider field than history: real facts are limited in their number, but the facts which may be feigned have no end; but though, in this respect, invention may be allowed to have the advantage, is the difficulty of inventing to be accounted as nothing? To make a tragedy, is to get materials together, and to make use of them like a skilful architect; but to make a comedy, is to build like Æsop in the air. It is in vain to boast that the compass of invention is as wide as the extent of desire; every thing is limited, and the mind of man like every thing else. Besides, invention must be in conformity to nature; but distinct and remarkable characters are very rare in nature herself. Moliere has got hold on the principal touches of ridicule. If any man should bring characters less strong, he will be in danger of dulness. Where comedy is to be kept up by subordinate personages, it is in great danger. All the force of a picture must arise from the principal persons, and not from the multitude clustered up together. In the same manner, a comedy, to be good, must be supported by a single striking character, and not by under-parts.

But, on the contrary, tragic characters are without number, though of them the general outlines are limited; but dissimulation, jealousy, policy, ambition, desire of dominion, and other interests and passions, are various without end, and take a thousand different forms in different situations of history; so that as long as there is tragedy, there may be always novelty. Thus the jealous and dissembling Mithridates, so happily painted by Racine, will not stand in the way of a poet who shall attempt a jealous and dissembling Tiberius. The stormy violence of an Achilles will always leave room for the stormy violence of Alexander.

But the case is very different with avarice, trifling vanity, hypocrisy, and other vices considered as ridiculous. It would be safer to double and treble all the tragedies of our greatest poets, and use all their subjects over and over, as has been done with Œdipus and Sophonisba, than to bring again upon the stage in five acts a Miser, a Citizen turned Gentleman, a Tartuffe, and other subjects sufficiently known. Not that these popular vices are less capable of diversification, or are less varied by different circumstances, than the vices and passions of heroes; but that if they were to be brought over again in comedies, they would be less distinct, less exact, less forcible, and, consequently, less applauded. Pleasantry and ridicule must be more strongly marked than heroism and pathos, which support themselves by their own force. Besides, though these two things of so different natures could support themselves equally in equal variety, which is very far from being the case; yet comedy, as it now stands, consists not in incidents, but in characters. Now it is by incidents only that characters are diversified, as well upon the stage of comedy, as upon the stage of life. Comedy, as Moliere has left it, resembles the pictures of manners drawn by the celebrated La Bruyere. Would any man after him venture to draw them over again, he would expose himself to the fate of those who have ventured to continue them. For instance, what could we add to his character of the Absent Man? Shall we put him in other circumstances? The principal strokes of absence of mind will always be the same; and there are only those striking touches which are fit for a comedy, of which the end is painting after nature, but with strength and sprightliness like the designs of Callot. If comedy were among us what it is in Spain, a kind of romance, consisting of many circumstances and intrigues, perplexed and disentangled, so as to surprise; if it was nearly the same with that which Corneille practised in his time; if, like that of Terence, it went no farther than to draw the common portraits of simple nature, and show us fathers, sons, and rivals; notwithstanding the uniformity, which would always prevail, as in the plays of Terence, and probably in those of Menander, whom he imitated in his four first pieces, there would always be a resource found either in variety of incidents, like those of the Spaniards, or in the repetition of the same characters in the way of Terence: but the case is now very different, the public calls for new characters and nothing else. Multiplicity of accidents, and the laborious contrivance of an intrigue, are not now allowed to shelter a weak genius that would find great conveniences in that way of writing. Nor does it suit the taste of comedy, which requires an air less constrained, and such freedom and ease of manners as admit nothing of the romantic. She leaves all the pomp of sudden events to the novels, or little romances, which were the diversion of the last age. She allows nothing but a succession of characters resembling nature, and falling in without any apparent contrivance. Racine has likewise taught us to give to tragedy the same simplicity of air and action; he has endeavoured to disentangle it from that great number of incidents, which made it rather a study than diversion to the audience, and which show the poet not so much to abound in invention as to be deficient in taste. But, notwithstanding all that he has done, or that we can do, to make it simple,

it will always have the advantage over comedy in the number of its subjects, because it admits more variety of situations and events, which give variety and novelty to the characters. A miser, copied after nature, will always be the miser of Plautus or Moliere; but a Nero, or a prince like Nero, will not always be the hero of Racine. Comedy admits of so little intrigue, that the miser cannot be shown in any such position as will make his picture new; but the great events of tragedy may put Nero in such circumstances as to make him wholly another character.

But, in the second place, over and above the subjects, may we not say something concerning the final purpose of comedy and tragedy? The purpose of the one is to divert, and the other to move; and of these two, which is the easier? To go to the bottom of those purposes; to move, is to strike those strings of the heart which are most natural, terror and pity: to divert, is to make one laugh, a thing which indeed is natural enough, but more delicate. The gentleman and the rustic have both sensibility and tenderness of heart, perhaps in greater or less degree; but as they are men alike, the heart is moved by the same touches. They both love likewise to send their thoughts abroad, and to expand themselves in merriment; but the springs which must be touched for this purpose, are not the same in the gentleman and the rustic. The passions depend on nature, and merriment upon education. The clown will laugh at a waggery, and the gentleman only at a stroke of delicate conceit. The spectators of a tragedy, if they have but a little knowledge, are almost all on a level; but with respect to comedy, we have three classes, if not more—the people, the learned, and the court. If there are certain cases in which all may be comprehended in the term people, this is not one of those cases. Whatever Father Rapin may say about it, we are more willing even to admire than to laugh. Every man that has any power of distinction, laughs as rarely as the philosopher admires; for we are not to reckon those fits of laughter which are not incited by nature, and which are given merely to complaisance, to respect, flattery, and good-humour; such as break out at sayings which pretend to smartness in assemblies. The laughter of the theatre is of another stamp. Every reader and spectator judges of wit by his own standard, and measures it by his capacity, or by his condition: the different capacities and conditions of men, make them diverted on very different occasions. If, therefore, we consider the end of the tragic and comit poet, the comedian must be involved in much more difficulties, without taking in the obstructions to be encountered equally by both, in an art which consists in raising the passions, or the mirth of a great multitude. The tragedian has little to do but to reflect upon his own thought, and draw from his heart those sentiments which will certainly make their way to the hearts of others, if he found them in his own. The other must take many forms, and change himself almost into as many persons as he undertakes to satisfy and divert.

It may be said, that, if genius be supposed equal, and success supposed to depend upon genius, the business will be equally easy and difficult to one author and to the other. The objection is of no weight; for the same question still recurs, which is, whether of these two kinds of genius is more valuable or more rare. If we proceed by example, and not by reasoning, we shall decide, I think, in favour of comedy.

It may be said, that if merely art be considered, it will require deeper thoughts to form a plan just and simple; to produce happy surprises without apparent contrivance; to carry a passion skilfully through its gradations to its height; to arrive happily to the end by always moving from it, as Ithaca seemed to fly Ulysses; to unite the acts and scenes; and to raise by insensible degrees a striking edifice, of which the least merit shall be exactness of proportion. It may be added, that in comedy this art is infinitely less, for there the characters come upon the stage with very little artifice or plot: the whole scheme is so connected that we see it at once, and the plan and disposition of the parts make a small part of its excellence, in comparison of a gloss of pleasantry diffused over each scene, which is more the happy effect of a lucky moment, than of long consideration.

These objections, and many others, which so fruitful a subject might easily suggest, it is not difficult to refute; and if we were to judge by the impression made on the mind by tragedies and comedies of equal excellence, perhaps, when we examine those impressions, it will be found that a sally of pleasantry, which diverts all the world, required more thought than a passage which gave the highest pleasure in tragedy; and to this determination we shall be more inclined when a closer examination shall show us, that a happy vein of tragedy is opened and effused at less expense, than a well-placed witticism in comedy has required merely to assign its place.

It would be too much to dwell long upon such a digression; and as I have no business to decide the question, I leave both that and my arguments to the taste of each particular reader, who will find what is to be said for or against it. My purpose was only to say of comedy, considered as a work of genius, all that a man of letters can be supposed to deliver without departing from his character, and without palliating in any degree the corrupt use which has been almost always made of an exhibition which in its nature might be innocent; but has been vicious from the time that it has been infected with the wickedness of men. It is not for public exhibitions that I am now writing, but for literary inquiries. The stage is too much frequented, and books too much neglected. Yet it is to the literature of Greece and Rome that we are indebted for that valuable taste, which will be insensibly lost by the affected negligence which now prevails of having recourse to originals. If reason has been a considerable gainer, it must be confessed that taste has been somewhat a loser.

To return to Aristophanes. So many great men of antiquity, through a long succession of ages, down to our times, have set a value upon his works, that we cannot naturally suppose them contemptible, notwithstanding the essential faults with which he may be justly reproached. It is sufficient to say, that he was esteemed by Plato and Cicero; and to conclude by that which does him most honour, but still falls short of justification, the strong and sprightly eloquence of St. Chrysostom drew its support from

the masculine and vigorous atticism of this sarcastic comedian, to whom the father paid the same regard as Alexander to Homer, that of putting his works under his pillow, that he might read them at night before he slept, and in the morning as soon as he awaked.

GENERAL CONCLUSION

TO

BRUMOY'S GREEK THEATRE.

SUMMARY OF THE FOUR ARTICLES TREATED OF IN THIS DISCOURSE.

I. Thus I have given a faithful extract of the remains of Aristophanes. That I have not shown them in their true form, I am not afraid that any body will complain. I have given an account of every thing, as far as it was consistent with moral decency. No pen, however cynical or heathenish, would venture to produce in open day the horrid passages which I have put out of sight; and instead of regretting any part that I have suppressed, the very suppression will easily show to what degree the Athenians were infected with licentiousness of imagination and corruption of principles. If the taste of antiquity allows us to preserve what time and barbarity have hitherto spared, religion and virtue at least oblige us not to spread it before the eyes of mankind. To end this work in a useful manner, let us examine in a few words the four particulars which are most striking in the eleven pieces of Aristophanes.

CHARACTER OF ANCIENT COMEDY.

II. The first is the character of the ancient comedy, which has no likeness to any thing in nature. Its genius is so wild and strange, that it scarce admits a definition. In what class of comedy must we place it? It appears to me to be a species of writing by itself. If we had Phrynicus, Plato, Eupolis, Cratinus, Ameipsias, and so many other celebrated rivals of Aristophanes, of whom all that we can find are a few fragments scattered in Plutarch, Athenæus, and Suidas, we might compare them with our poet, settle the general scheme, observe the minuter differences, and form a complete notion of their comic stage. But for want of all this we can fix only on Aristophanes, and it is true that he may be in some measure sufficient to furnish a tolerable judgment of the old comedy; for if we believe him, and who can be better credited? he was the most daring of all his brethren, the poets, who practised the same kind of writing. Upon this supposition we may conclude, that the comedy of those days consisted in an allegory drawn out and continued; an allegory never very regular, but often ingenious, and almost always carried beyond strict propriety, of satire keen and biting, but diversified, sprightly, and unexpected; so that the wound was given before it was perceived. Their points of satire were thunderbolts, and their wild figures, with their variety and quickness, had the effect of lightning. Their imitation was carried even to resemblance of persons, and their common entertainments were a parody of rival poets joined, if I may so express it, with a parody of manners and habits.

But it would be tedious to draw out to the reader that which he will already have perceived better than myself. I have no design to anticipate his reflections; and therefore shall only sketch the picture, which he must finish by himself: he will pursue the subject farther, and form to himself a view of the common and domestic life of the Athenians, of which this kind of comedy was a picture, with some aggravation of the features: he will bring within his view all the customs, manners, and vices, and the whole character of the people of Athens. By bringing all these together, he will fix in his mind an indelible idea of a people in whom so many contrarieties were united, and who, in a manner that can scarce be expressed, connected nobility with the cast of Athens, wisdom with madness, rage for novelty with a bigotry for antiquity, the politeness of a monarchy with the roughness of a republic, refinement with coarseness, independence with slavery, haughtiness with servile compliance, severity of manners with debauchery, a kind of irreligion with piety. We shall do this in reading, as in travelling through different nations we make ourselves masters of their characters by combining their different appearances, and reflecting upon what we see.

THE GOVERNMENT OF THE ATHENIANS.

III. The government of Athens makes a fine part of the ancient comedy. In most states the mystery of government is confined within the walls of the cabinets; even in commonwealths it does not pass but through five or six heads, who rule those that think themselves the rulers. Oratory dares not touch it, and comedy still less. Cicero himself did not speak freely upon so nice a subject as the Roman commonwealth; but the Athenian eloquence was informed of the whole secret, and searches the recesses of the human mind, to fetch it out and expose it to the people. Demosthenes, and his contemporaries, speak with a freedom at which we are astonished, notwithstanding the notion we have of a popular government; yet at what time but this did comedy adventure to claim the same rights with civil eloquence? The Italian comedy of the last age, all daring as it was, could for its boldness come into no competition with the ancient. It was limited to general satire, which was sometimes carried so far, that the malignity was overlooked in an attention to the wild exaggeration, the unexpected strokes, the pungent wit, and the malignity concealed under such wild flights as became the character of Harlequin. But though it so far resembled Aristophanes, our age is yet at a great distance from his, and the Italian comedy from his scenes. But with respect to the liberty of censuring the government, there can be no comparison made of one age of comedy with another. Aristophanes is the only writer of this kind, and is for that reason of the highest value. A powerful state set at the head of Greece, is the subject of his merriment, and that merriment is allowed by the state itself. This appears to us an inconsistency; but it is true that it was the interest of the state to allow it, though not always without inconveniency. It was a restraint upon the ambition and tyranny of single men, a matter of great importance to a people so very jealous of their liberty. Cicon, Alcibiades, Lamachus, and many other generals

and magistrates, were kept under by fear of the comic strokes of a poet so little cautious as Aristophanes. He was once indeed in danger of paying dear for his wit. He professed, as he tells us himself, to be of great use by his writings to the state; and rated his merit so high as to complain that he was not rewarded. But, under pretence of this public spirit, he spared no part of the public conduct; neither was government, councils, revenues, popular assemblies, secret proceedings in judicature, choice of ministers, the government of the nobles, or that of the people, spared.

The "Acharnians," the "Peace," and the "Birds," are eternal monuments of the boldness of the poet, who was not afraid of censuring the government for the obstinate continuance of a ruinous war, for undertaking new ones, and feeding itself with wild imaginations, and running to destruction as it did for an idle point of honour.

Nothing can be more reproachful to the Athenians than his play of the "Knights," where he represents, under an allegory that may be easily seen through, the nation of the Athenians as an old doting fellow tricked by a new man, such as Cleon and his companions, who were of the same stamp.

A single glance upon "Lysistra," and the "Female Orators," must raise astonishment when the Athenian policy is set below the schemes of women, whom the author makes ridiculous for no other reason than to bring contempt upon their husbands, who held the helm of government.

The "Wasps," is written to expose the madness of people for lawsuits and litigations; and a multitude of iniquities are laid open.

It may easily be gathered, that notwithstanding the wise laws of Solon, which they still professed to follow, the government was falling into decay, for we are not to understand the jest of Aristophanes in the literal sense. It is plain that the corruption, though we should suppose it but half as much as we are told, was very great, for it ended in the destruction of Athens, which could scarce raise its head again, after it had been taken by Lysander. Though we consider Aristophanes as a comic writer who deals in exaggeration, and bring down his stories to their true standard, we still find that the fundamentals of their government fail in almost all the essential points. That the people were inveigled by men of ambition; that all the councils and decrees had their original in factious combinations; that avarice and private interest animated all their policy to the hurt of the public; that their revenues were ill managed, their allies improperly treated; that their good citizens were sacrificed, and the bad put in places; that a mad eagerness for judicial litigation took up all their attention within, and that war was made without, not so much with wisdom and precaution, as with temerity and good luck; that the love of novelty and fashion in the manner of managing the public affairs, was a madness universally prevalent; and that Melanthius says in Plutarch, the republic of Athens was continued only by the perpetual discord of those that managed its affairs. This remedied the dishonour by preserving the equilibrium, and was kept always in action by eloquence and comedy.

This is what in general may be drawn from the reading Aristophanes. The sagacity of the readers will go farther: they will compare the different forms of government by which that tumultuous people endeavoured to regulate or increase the democracy, which forms were all fatal to the state, because they were not built upon lasting foundations, and had all in them the principles of destruction. A strange contrivance it was to perpetuate a state by changing the just proportion which Solon had wisely settled between the nobles and the people; and by opening a gate to the skilful ambition of those who had art or courage enough to force themselves into the government by means of the people, whom they flattered with protections that they might more certainly crush them.

THE TRAGIC POETS RALLIED.

IV. Another part of the works of Aristophanes are his pleasant reflections upon the most celebrated poets: the shafts which he lets fly at the three heroes of tragedy, and particularly at Euripides, might incline the reader to believe that he had little esteem for those great men; and that probably the spectators that applauded him were of his opinion. This conclusion would not be just, as I have already shown by arguments, which, if I had not offered them, the reader might have discovered better than I. But that I may leave no room for objections, and prevent any shadow of captiousness, I shall venture to observe, that posterity will not consider Racine as less a master of the French stage, because his plays were ridiculed by parodies. Parody always fixes upon the best pieces, and was more to the taste of the Greeks than to ours. At present, the high theatres give it up to stages of an inferior rank; but in Athens, the comic theatre considered parody as its principal ornament, for a reason which is worth examining. The ancient comedy was not like ours, a remote and delicate imitation; it was the art of gross mimickry, and would have been supposed to have missed its aim, had it not copied the mien, the walk, the dress, the motions of the face of those whom it exhibited. Now parody is an imitation of this kind; it is a change of serious to burlesque, by a slight variation of words, inflection of voice, or an imperceptible art of mimickry. Parody is to poetry as a mask to a face. As the tragedies of Eschylus, of Sophocles, and of Euripides, were much in fashion, and were known by memory to the people, the parodies upon them would naturally strike and please, when they were accompanied by the grimaces of a good comedian, who mimicked with archness a serious character. Such is the malignity of human nature; we love to laugh at those whom we esteem most, and by this make ourselves some recompense for the unwilling homage which we pay to merit. The parodies upon these poets made by Aristophanes, ought to be considered rather as encomiums than satires. They give us occasion to examine whether the criticisms are just or not in themselves: but what is more important, they afford no proof that Euripides or his predecessors wanted the esteem of Aristophanes or his age. The statues raised to their honour, the respect paid by the Athenians to their writings, and the careful preservation of those writings themselves,

are immortal testimonies in their favour, and make it unnecessary for me to stop any longer upon so plausible a solution of so frivolous an objection.

FREQUENT RIDICULE OF THE GODS.

V. The most troublesome difficulty, and that which, so far as I know, has not yet been cleared to satisfaction, is the contemptuous manner in which Aristophanes treats the gods. Though I am persuaded in my own mind that I have found the true solution of this question, I am not sure that it will make more impression than that of M. Boivin, who contents himself with saying, that every thing was allowed to the comic poets; and that even Atheism was permitted to the licentiousness of the stage: that the Athenians applauded all that made them laugh; and believed that Jupiter himself laughed with them at the smart sayings of a poet. Mr. Collier, an Englishman, in his remarks upon their stage, attempts to prove that Aristophanes was an open Atheist. For my part, I am not satisfied with the account either of one or the other, and think it better to venture a new system, of which I have already dropt some hints in this work. The truth is, that the Athenians professed to be great laughers; always ready for merriment on whatever subject. But it cannot be conceived that Aristophanes should, without punishment, publish himself an Atheist, unless we suppose that Atheism was the opinion likewise of the spectators, and of the judges commissioned to examine the plays; and yet this cannot be suspected of those who boasted themselves the most religious nation, and naturally the most superstitious of all Greece. How can we suppose those to be Atheists who passed sentence upon Diagoras, Socrates, and Alcibiades, for impiety? These are glaring inconsistencies. To say, like M. Boivin, for the sake of getting clear of the difficulty, that Alcibiades, Socrates, and Diagoras attacked religion seriously, and were therefore not allowed, but that Aristophanes did it in jest, or was authorised by custom, would be to trifle with the difficulty, and not to clear it. Though the Athenians loved merriment, it is not likely that if Aristophanes had professed Atheism, they would have spared him more than Socrates, who had as much life and pleasantry in his discourses, as the poet in his comedies. The pungent raillery of Aristophanes, and the fondness of the Athenians for it, are therefore not the true reason why the poet was spared when Socrates was condemned. I shall now solve the question with great brevity.

The true answer to this question is given by Plutarch in his treatise of reading of the poets. Plutarch attempts to prove that youth is not to be prohibited the reading of the poets; but to be cautioned against such parts as may have bad effects. They are first to be prepossessed with this leading principle, that poetry is false and fabulous. He then enumerates at length the fables which Homer and other poets have invented about their deities; and concludes thus: "When therefore there is found in poetical compositions any thing strange and shocking, with respect to gods, or demigods, or concerning the virtue of any excellent and renowned characters, he that should receive these fictions as truth, would be corrupted by an erroneous opinion: but he that always keeps in his mind the fables and allusions which it is the business of poetry to contrive, will not be injured by these stories, nor receive any ill impressions upon his thoughts, but will be ready to censure himself, if at any time he happens to be afraid, lest Neptune in his rage should split the earth, and lay open the infernal regions." Some pages afterwards, he tells us, "That religion is a thing difficult of comprehension, and above the understanding of poets; which it is," says he, "necessary to have in mind when we read their fables."

The Pagans therefore had their fables, which they distinguished from their religion: for no one can be persuaded that Ovid intended his Metamorphoses as a true representation of the religion of the Romans. The poets were allowed their imaginations about their gods, as things which have no regard to the public worship. Upon this principle, I say, as I said before, there was amongst the Pagans two sorts of religion: one a poetical, and a real religion: one practical, the other theatrical: a mythology for the poets, a theology for use. They had fables, and a worship, which, though founded upon fables, was yet very different.

Diagoras, Socrates, Plato, and the philosophers of Athens, with Cicero, their admirer, and the other pretended wise men of Rome, are men by themselves. These were the Atheists with respect to the ancients. We must not therefore look into Pluto, or into Cicero, for the real religion of the Pagans, as distinct from the fabulous. These two authors involve themselves in the clouds, that their opinions may not be discovered. They durst not openly attack the real religion; but destroyed it by attacking fable.

To distinguish here with exactness the agreement or difference between fable and religion, is not at present my intention: it is not easy* to show with exactness what was the Athenian notion of the nature of the gods whom they worshipped. Plutarch himself tells us, that this was a thing very difficult for the philosophers. It is sufficient for me that the mythology and theology of the ancients were different at the bottom; that the names of the gods continued the same; and that long custom gave up one to the caprices of the poets, without supposing the other affected by them. This being once settled upon the authority of the ancients themselves, I am no longer surprised to see Jupiter, Minerva, Neptune, Bacchus, appear upon the stage in the comedy of Aristophanes; and at the same time receiving incense in the temples of Athens. This is, in my opinion, the most reasonable account of a thing so obscure; and I am ready to give up my system to any other, by which the Athenians shall be made more consistent with themselves; those Athenians who sat laughing at the gods of Aristophanes, while they condemned Socrates for having appeared to despise the gods of his country.

THE MIMI AND PANTOMIMES.

VI. A word is now to be spoken of the *Mimi*, which had some relation to comedy. This appellation was, by the Greeks and Romans, given to certain dramatic performances, and to the actors that played them. The denomination sufficiently

* See St. Paul upon the subject of the *Ignoto Deo*.

shows, that their art consisted in imitation and buffoonery. Of their works, nothing, or very little, is remaining: so that they can only be considered by the help of some passages in authors: from which little is to be learned that deserves consideration. I shall extract the substance, as I did with respect to the chorus, without losing time, by defining all the different species, or producing all the quotations, which would give the reader more trouble than instruction. He that desires fuller instructions may read Vossius, Valois, Saumaises, and Gataker, of whose compilations, however learned, I should think it shame to be the author.

The *Mimi* had their original from comedy, of which at its first appearance they made a part; for their mimic actors always played and exhibited grotesque dances in the comedies. The jealousy of rivalship afterwards broke them off from the comic actors, and made them a company by themselves. But to secure their reception, they borrowed from comedy all its drollery, wildness, grossness, and licentiousness. This amusement they added to their dances, and they produced what are now called farces, or burlettas. These farces had not the regularity or delicacy of comedies; they were only a succession of single scenes contrived to raise laughter; formed or unravelled without order and without connexion. They had no other end but to make the people laugh. Now and then there might be good sentences, like the sentences of P. Syrus, that are yet left us: but the ground-work was low comedy; and any thing of greater dignity drops in by chance. We must however imagine, that this odd species of the drama rose at length to somewhat a higher character, since we are told that Plato the philosopher laid the *Mimi* of Sophron under his pillow, and they were found there after his death. But in general we may say with truth, that it always discovered the meanness of its original, like a false pretension to nobility, in which the cheat is always discovered through the concealment of fictitious splendour.

These *Mimi* were of two sorts, of which the length was different, but the purposes the same. The *Mimi* of one species was short; those of the other long, and not quite so grotesque. These two kinds were subdivided into many species, distinguished by the dresses and characters, such as show drunkards, physicians, men, and women.

Thus far of the Greeks. The Romans having borrowed of them the more noble shows of tragedy and comedy, were not content till they had their rhapsodies. They had their *Planipedes*, who played with flat soles, that they might have the more agility; and their *Sannions*, whose heads were shaved, that they might box the better. There is no need of naming here all who had a name for these diversions among the Greeks and Romans. I have said enough, and perhaps too much, of this abortion of comedy, which drew upon itself the contempt of good men, the censures of the magistrates, and the indignation of the fathers of the church.*

Another set of players were called *Pantomimes;* these were at least so far preferable to the former, that they gave no offence to the ears They spoke only to the eyes: but with such art of expression, that without the utterance of a single word, they represented, as we are told, a complete tragedy or comedy, in the same manner as dumb Harlequin is exhibited on our theatres. These Pantomimes among the Greeks first mingled singing with their dances; afterwards, about the time of Livius Andronicus, the songs were performed by one part, and the dances by another. Afterwards, in the time of Augustus, when they were sent for to Rome, for the diversions of the people, whom he had enslaved, they played comedies without songs or vocal utterance; but by the sprightliness, activity, and efficacy of their gestures; or, as Sidonius Apollinaris, expresses it, *clausis faucibus, et, loquente gestu*, they not only exhibited things and passions, but even the most delicate distinctions of passions, and the slightest circumstances of facts. We must not however imagine, at least in my opinion, that the *Pantomimes* did literally represent regular tragedies or comedies by the mere motions of their bodies. We may justly determine, notwithstanding all their agility, that their representations would at last be very incomplete: yet we may suppose, with good reason, that their action was very lively; and that the art of imitation went great lengths, since it raised the admiration of the wisest men, and made the people mad with eagerness. Yet when we read that one Hylus, the pupil of one Pylades, in the time of Augustus, divided the applauses of the people with his master, when they represented Œdipus, or when Juvenal tells us, that Bathillus played Leda, and other things of the same kind, it is not easy to believe that a single man, without speaking a word, could exhibit tragedies or comedies, and make starts and bounds supply the place of vocal articulation. Notwithstanding the obscurity of this whole matter, one may know what to admit as certain, or how far a representation could be carried by dance, posture, and grimace. Among these artificial dances, of which we know nothing but the names, there was as early as the time of Aristophanes some extremely indecent. These were continued in Italy from the time of Augustus, long after the emperors. It was a public mischief, which contributed in some measure to the decay and ruin of the Roman empire. To have a due detestation of those licentious entertainments, there is no need of any recourse to the fathers; the wiser Pagans tell us very plainly what they thought of them. I have made this mention of the Mimi and Pantomimes, only to show how the most noble of public spectacles were corrupted and abused, and to conduct the reader to the end through every road, and through all the by-paths of human wit, from Homer and Eschylus to our own time.

WANDERINGS OF THE HUMAN MIND IN THE BIRTH AND PROGRESS OF THEATRICAL REPRESENTATIONS.

VII. That we may conclude this work by applying the principle laid down at the beginning, and extend it through the whole, I desire the reader to recur to that point where I have represented the human mind as beginning the course of the drama. The chorus was first a

* It is the licentiousness of the *Mimi* and *Pantomimes*, against which the censure of the Holy Fathers particularly breaks out, as against a thing irregular and indecent, without supposing it much connected with the cause of religion.

hymn to Bacchus, produced by accident; art brought it to perfection, and delight made it a public diversion. Thespis made a single actor play before the people; this was the beginning of theatrical shows. Eschylus, taking the idea of the Iliad and Odyssey, animated, if I may so express it, the epic poem, and gave a dialogue in place of simple recitation; puts the whole into action, and sets it before the eyes, as if it was a present and real transaction: he gives the chorus* an interest in the scenes, contrives habits of dignity and theatrical decorations. In a word, he gives birth to tragedy; or, more properly, draws it from the bosom of the epic poem. She made her appearance sparkling with graces, and displayed such majesty as gained every heart at the first view. Sophocles considers her more nearly, with the eyes of a critic, and finds that she has something still about her rough and swelling: he divests her of her false ornaments, teaches her a more regular walk, and more familiar dignity. Euripides was of opinion, that she ought to receive still more softness and tenderness; he teaches her the new art of pleasing by simplicity, and gives her the charms of graceful negligence; so that he makes her stand in suspense, whether she appears most to advantage in the dress of Sophocles sparkling with gems, or in that of Euripides, which is more simple and modest. Both indeed are elegant; but the elegance is of different kinds, between which no judgment as yet has decided the prize of superiority.

We can now trace it no farther; its progress among the Greeks is out of sight. We must pass at once to the time of Augustus, when Apollo and the Muses quitted their ancient residence in Greece, to fix their abode in Italy. But it is vain to ask questions of Melpomene; she is obstinately silent, and we only know from strangers her power among the Romans. Seneca endeavours to make her speak; but the gaudy show with which he rather loads than adorns her, makes us think that he took some phantom of Melpomene for the muse herself.

Another flight, equally rapid with that to Rome, must carry us through thousands of years, from Rome to France. There in the time of Louis XIV. we see the mind of man giving birth to tragedy a second time, as if the Greek tragedy had been utterly forgot. In the place of Eschylus, we have our Rotrou. In Corneille we have another Sophocles, and in Racine a second Euripides. Thus is tragedy raised from her ashes, carried to the utmost point of greatness, and so dazzling that she prefers herself to herself. Surprised to see herself produced again in France in so short a time, and nearly in the same manner as before in Greece, she is disposed to believe that her fate is to make a short transition from her birth to her perfection, like the goddess that issued from the brain of Jupiter.

If we look back on the other side to the rise of comedy, we shall see it hatched by Margites from the Odyssey of Homer, in imitation of her eldest sister; but we see her, under the conduct of Aristophanes, become licentious and petulant, taking airs to herself which the magistrates were obliged to crush. Menander reduced her to bounds, taught her at once gayety and politeness, and enabled her to correct vice, without shocking the offenders. Plautus, among the Romans, to whom we must now pass, united the earlier and the later comedy, and joined buffoonery with delicacy. Terence, who was better instructed, received comedy from Menander, and surpassed his original, as he endeavoured to copy it. And lastly, Moliere produced a new species of comedy, which must be placed in a class by itself, in opposition to that of Aristophanes, whose manner is likewise peculiar to himself.

But such is the weakness of the human mind, that when we review the successions of the drama a third time, we find genius falling from its height, forgetting itself, and led astray by the love of novelty, and the desire of striking out new paths. Tragedy degenerated in Greece from the time of Aristotle, and in Rome after Augustus. At Rome and Athens comedy produced *Mimi*, pantomimes, burlettas, tricks, and farces, for the sake of variety; such is the character, and such the madness of the mind of man. It is satisfied with having made great conquests, and gives them up to attempt others, which are far from answering its expectation, and only enable it to discover its own folly, weakness, and deviations. But why should we be tired with standing still at the true point of perfection when it is attained? If eloquence be wearied, and forgets herself awhile, yet she soon returns to her former point; so will it happen to our theatres if the French Muses will keep the Greek models in their view, and not look with disdain upon a stage, whose mother is nature, whose soul is passion, and whose art is simplicity: a stage, which, to speak the truth, does not perhaps equal ours in splendour and elevation, but which excels it in simplicity and propriety, and equals it at least in the conduct and direction of those passions which may properly affect an honest man and a christian.

For my part, I shall think myself well recompensed for my labour, and shall attain the end which I had in view, if I shall in some little measure revive in the minds of those who purpose to run the round of polite literature, not an immoderate and blind reverence, but a true taste of antiquity; such a taste as both feeds and polishes the mind, and enriches it by enabling it to appropriate the wealth of foreigners, and to exert its natural fertility in exquisite productions; such a taste as gave the Racines, the Molieres, the Boileaus, the Fontanes, the Patras, the Pelissons, and many other great geniuses of the last age, all that they were, and all that they will always be; such a taste as puts the seal of immortality to those works in which it is discovered; a taste so necessary, that without it we may be certain that the greatest powers of nature will long continue in a state below themselves; for no man ought to allow himself to be flattered or seduced by the example of some men of genius, who have rather appeared to despise this taste than to despise it in reality. It is true that excellent originals have given occasion, without any fault of their own, to very bad copies. No man ought severely to ape either the

* Eschylus, in my opinion, as well as the other poets his contemporaries, retained the chorus, not merely because it was the fashion, but because examining tragedy to the bottom they found it not rational to conceive, that an action great and splendid, like the revolution of a state, could pass without witnesses.

ancients, or the moderns: but if it was necessary to run into an extreme of one side or the other, which is never done by a judicious and well-directed mind, it would be better for a wit, as for a painter, to enrich himself by what he can take from the ancients, than to grow poor by taking all from his own stock; or openly to affect an imitation of those moderns whose more fertile genius has produced beauties peculiar to themselves, and which themselves only can display with grace: beauties of that peculiar kind, that they are not fit to be imitated by others: though in those who first invented them they may be justly esteemed, and in them only.

DEDICATIONS.

DR. JAMES'S MEDICINAL DICTIONARY.

3 VOLS. FOLIO. 1743.

TO DR. MEAD.

SIR,—THAT the Medicinal Dictionary is dedicated to you, is to be imputed only to your reputation for superior skill in those sciences which I have endeavoured to explain and facilitate; and you are, therefore, to consider this address, if it be agreeable to you, as one of the rewards of merit; and if otherwise, as one of the inconveniences of eminence.

However you shall receive it, my design cannot be disappointed; because this public appeal to your judgment will show that I do not found my hopes of approbation upon the ignorance of my readers, and that I fear his censure least, whose knowledge is most extensive. I am, sir, your most obedient humble servant,

R. JAMES.

THE FEMALE QUIXOTE.

BY MRS. LENNOX. 1752.

TO THE RIGHT HON. THE EARL OF MIDDLESEX.

MY LORD,—Such is the power of interest over almost every mind, that no one is long without arguments to prove any position which is ardently wished to be true, or to justify any measures which are dictated by inclination.

By this subtle sophistry of desire, I have been persuaded to hope that this book may, without impropriety, be inscribed to your lordship; but am not certain that my reasons will have the same force upon other understandings.

The dread which a writer feels of the public censure; the still greater dread of neglect; and the eager wish for support and protection, which is impressed by the consciousness of imbecility, are unknown to those who have never adventured into the world; and I am afraid, my lord, equally unknown to those who have always found the world ready to applaud them.

It is therefore not unlikely that the design of this address may be mistaken, and the effects of my fear imputed to my vanity. They who see your lordship's name prefixed to my performance, will rather condemn my presumption, than compassionate my anxiety.

But whatever be supposed my motive, the praise of judgment cannot be denied me: for, to whom can timidity so properly fly for shelter, as to him who has been so long distinguished for candour and humanity? How can vanity be so completely gratified as by the allowed patronage of him, whose judgment has so long given a standard to the national taste? Or by what other means could I so powerfully suppress all opposition, but that of envy, as by declaring myself, my lord, your lordship's obliged and most obedient servant,

THE AUTHOR.

SHAKSPEARE ILLUSTRATED;

OR, THE NOVELS AND HISTORIES ON WHICH THE PLAYS OF SHAKSPEARE ARE FOUNDED; COLLECTED AND TRANSLATED FROM THE ORIGINAL AUTHORS. WITH CRITICAL REMARKS. BY THE AUTHOR OF THE FEMALE QUIXOTE. 1753.

TO THE RIGHT HON. JOHN EARL OF ORRERY.

MY LORD,—I have no other pretence to the honour of a patronage so illustrious as that of your lordship, than the merit of attempting what has by some unaccountable neglect been hitherto omitted, though absolutely necessary to a perfect knowledge of the abilities of Shakspeare.

Among the powers that must conduce to constitute a poet, the first and most valuable is invention; the highest seems to be that which is able to produce a series of events. It is easy when the thread of a story is once drawn, to diversify it with variety of colours; and when a train of action is presented to the mind, a little acquaintance with life will supply circumstances and reflections, and a little knowledge of books furnish parallels and illustrations. To tell over again a story that has been told already, and to tell it better than the first author, is no rare qualification; but to strike out the first hints of a new fable: hence to introduce a set of characters so diversified in their several passions and interests, that from the clashing of this variety may result many necessary incidents: to make these incidents surprising, and yet natural, so as to delight the imagination without shocking the judgment of a reader; and finally to wind up the whole in a pleasing catastrophe, produced by those very means which seem most likely to oppose and prevent it, is the utmost effort of the human mind.

To discover how few of those writers who profess to recount imaginary adventures, have

been able to produce any thing by their own imagination, would require too much of that time which your lordship employs in nobler studies. Of all the novels and romances that wit or idleness, vanity or indigence, have pushed into the world, there are very few of which the end cannot be conjectured from the beginning; or where the authors have done more than to transpose the incidents of other tales, or strip the circumstances from one event for the decoration of another.

In the examination of a poet's character, it is therefore first to be inquired what degree of invention has been exerted by him. With this view I have very diligently read the works of Shakspeare, and now presume to lay the result of my searches before your lordship, before that judge whom Pliny himself would have wished for his assessor to hear a literary cause.

How much the translation of the following novels will add to the reputation of Shakspeare, or take away from it, you, my lord, and men learned and candid like you, if any such can be found, must now determine. Some danger, I am informed, there is, lest his admirers should think him injured by this attempt, and clamour as at the diminution of the honour of that nation which boasts itself the parent of so great a poet.

That no such enemies may arise against me, (though I am unwilling to believe it,) I am far from being too confident, for who can fix bounds to bigotry and folly? My *sex*, my *age*, have not given me many opportunities of mingling in the world: there may be in it many a species of absurdity which I have never seen, and among them such vanity as pleases itself with false praise bestowed on another, and such superstition as worships idols, without supposing them to be gods.

But the truth is, that a very small part of the reputation of this mighty genius depends upon the naked plot or story of his plays. He lived in an age when the books of chivalry were yet popular, and when therefore the minds of his auditors were not accustomed to balance probabilities, or to examine nicely the proportion between causes and effects. It was sufficient to recommend a story, that it was far removed from common life, that its changes were frequent, and its close pathetic.

This disposition of the age concurred so happily with the imagination of Shakspeare, that he had no desire to reform it; and indeed to this he was indebted for the licentious variety, by which he made his plays more entertaining than those of any other author.

He had looked with great attention on the scenes of nature: but his chief skill was in human actions, passions, and habits: he was therefore delighted with such tales as afforded numerous incidents, and exhibited many characters in many changes of situation. These characters are so copiously diversified, and some of them so justly pursued, that his works may be considered as a map of life, a faithful miniature of human transactions; and he that has read Shakspeare with attention, will perhaps find little new in the crowded world.

Among his other excellences it ought to be remarked, because it has hitherto been unnoticed, that his *heroes are men*, that the love and hatred, the hopes and fears, of his chief personages, are such as are common to other human beings, and not like those which later times have exhibited, peculiar to phantoms that strut upon the stage.

It is not perhaps very necessary to inquire, whether the vehicle of so much delight and instruction be a story probable or unlikely, native or foreign. Shakspeare's excellence is not the fiction of a tale, but the representation of life: and his reputation is therefore safe, till human nature shall be changed. Nor can he, who has so many just claims to praise, suffer by losing that which ignorant admiration has unreasonably given him. To calumniate the dead is baseness, and to flatter them is surely folly.

From flattery, my lord, either of the dead or the living, I wish to be clear, and have therefore solicited the countenance of a patron, whom, if I knew how to praise him, I could praise with truth, and have the world on my side; whose candour and humanity are universally acknowledged, and whose judgment perhaps was then first to be doubted, when he condescended to admit this address from, my lord, your lordship's most obliged and most obedient humble servant,

THE AUTHOR.

PAYNE'S INTRODUCTION TO THE GAME OF DRAUGHTS. 1756.

TO THE RIGHT HON. WILLIAM HENRY EARL OF ROCHFORD, &c.

My Lord,—When I take the liberty of addressing to your lordship "A Treatise on the Game of Draughts," I easily foresee that I shall be in danger of suffering ridicule on one part, while I am gaining honour on the other, and that many who may envy me the distinction of approaching you, will deride the present I presume to offer.

Had I considered this little volume as having no purpose beyond that of teaching a game, I should indeed have left it to take its fate without a patron. Triflers may find or make any thing a trifle; but since it is the great characteristic of a wise man to see events in their causes, to obviate consequences, and ascertain contingencies, your lordship will think nothing a trifle by which the mind is inured to caution, foresight, and circumspection. The same skill, and often the same degree of skill, is exerted in great and little things, and your lordship may sometimes exercise, on a harmless game, those abilities which have been so happily employed in the service of your country. I am, my lord, your lordship's most obliged, most obedient, and most humble servant,

WILLIAM PAYNE.

EVANGELICAL HISTORY OF JESUS CHRIST

HARMONIZED, EXPLAINED, AND ILLUSTRATED.

2 VOLS. 8vo. 1758.

TO THE LORDS SPIRITUAL AND TEMPORAL, AND COMMONS IN PARLIAMENT ASSEMBLED.

That we are fallen upon an age in which corruption is barely not universal, is universally

confessed. Venality skulks no longer in the dark, but snatches the bribe in public; and prostitution issues forth without shame, glittering with the ornaments of successful wickedness. Rapine preys on the public without opposition, and perjury betrays it without inquiry. Irreligion is not only avowed, but boasted; and the pestilence that used to walk in darkness, is now destroying at noonday.

Shall this be the state of the English nation, and shall her lawgivers behold it without regard? Must the torrent continue to roll on till it shall sweep us in the gulf of perdition? Surely there will come a time when the careless shall be frighted, and the sluggish shall be roused; when every passion shall be put upon the guard by the dread of general depravity; when he who laughs at wickedness in his companion, shall start from it in his child: when the man who fears not for his soul, shall tremble for his possessions: when it shall be discovered that religion only can secure the rich from robbery, and the poor from oppression, can defend the state from treachery, and the throne from assassination.

If this time be ever to come, let it come quickly: a few years longer, and perhaps all endeavours will be vain. We may be swallowed by an earthquake, we may be delivered to our enemies, or abandoned to that discord, which must inevitably prevail among men that have lost all sense of divine superintendence, and have no higher motive of action or forbearance, than present opinion of present interest.

It is the duty of private men to supplicate and propose; it is yours to hear and to do right. Let religion be once more restored, and the nation shall once more be great and happy. This consequence is not far distant: that nation must always be powerful where every man performs his duty: and every man will perform his duty that considers himself as a being whose condition is to be settled to all eternity by the laws of hrist.

The only doctrine by which man can be made *wise unto salvation*, is the will of God revealed in the books of the Old and the New Testament.

To study the Scriptures, therefore, according to his abilities and attainments, is every man's duty; and to facilitate that study to those whom nature hath made weak, or education has left ignorant, or indispensable cares detain from regular processes of inquiry, is the business of those who have been blessed with abilities and learning, and are appointed the instructers of the lower classes of men, by that common Father, who distributes to all created beings their qualifications and employments; who has allotted some to the labour of the hand, and some to the exercise of the mind; has commanded some to teach, and others to learn; has prescribed to some the patience of instruction, and to others the meekness of obedience.

By what methods the unenlightened and ignorant may be made proper readers of the word of God, has been long and diligently considered. Commentaries of all kinds have indeed been copiously produced: but there still remain multitudes to whom the labours of the learned are of little use, for whom expositions require an expositor. To those, indeed, who read the divine books without vain curiosity, or a desire to be wise beyond their powers, it will always be easy to discern the strait path, to find the words of everlasting life. But such is the condition of our nature, that we are always attempting what it is difficult to perform: he who reads the Scripture to gain goodness, is desirous likewise to gain knowledge, and by his impatience of ignorance, falls into error.

This danger has appeared to the doctors of the Romish church, so much to be feared, and so difficult to be escaped, that they have snatched the Bible out of the hands of the people, and confined the liberty of perusing it to those whom literature has previously qualified. By this expedient they have formed a kind of uniformity, I am afraid, too much like that of colours in the dark: but they have certainly usurped a power which God has never given them, and precluded great numbers from the highest spiritual consolation.

I know not whether this prohibition has not brought upon them an evil which they themselves have not discovered. It is granted, I believe, by the Romanists themselves, that the best commentaries on the Bible have been the works of Protestants. I know not, indeed, whether, since the celebrated paraphrase of Erasmus, any scholar has appeared among them, whose works are much valued, even in his own communion. Why have those who excel in every other kind of knowledge, to whom the world owes much of the increase of light which has shone upon these latter ages, failed, and failed only when they have attempted to explain the Scriptures of God? Why, but because they are in the church less read and less examined; because they have another rule of deciding controversies, and instituting laws.

Of the Bible some of the books are prophetical, some doctrinal and historical, as the gospels, of which we have in the subsequent pages attempted an illustration. The books of the evangelists contain an account of the life of our blessed Saviour, more particularly of the years of his ministry, interspersed with his precepts, doctrines, and predictions. Each of these histories contains facts and dictates related likewise in the rest, that the truth might be established by concurrence of testimony; and each has likewise facts and dictates which the rest omit, to prove that they were wrote without communication.

These writers, not affecting the exactness of chronologers, and relating various events of the same life, or the same events with various circumstances, have some difficulties to him, who, without the help of many books, desires to collect a series of the acts and precepts of Jesus Christ; fully to know his life, whose example was given for our imitation; fully to understand his precepts, which it is sure destruction to disobey. In this work, therefore, an attempt has been made, by the help of harmonists and expositors, to reduce the four gospels into one series of narration, to form a complete history out of the different narratives of the evangelists, by inserting every event in the order of time, and connecting every precept of life and doctrine, with the occasion on which it was delivered; showing, as far as history or the knowledge of ancient customs can inform us, the

reason and propriety of every action; and explaining, or endeavouring to explain, every precept and declaration in its true meaning.

Let it not be hastily concluded, that we intend to substitute this book for the gospels, or obtrude our own expositions as the oracles of God. We recommend to the unlearned reader to consult us when he finds any difficulty, as men who have laboured not to deceive ourselves, and who are without any temptation to deceive him: but as men, however, that, while they mean best, may be mistaken. Let him be careful, therefore, to distinguish what we cite from the gospels, from what we offer as our own: he will find many difficulties removed; and if some yet remain, let him remember that "God is in heaven, and we upon earth," that "our thoughts are not God's thoughts," and that the great cure of doubt is an humble mind.

ANGELL'S STENOGRAPHY, OR SHORTHAND IMPROVED. 1758.

TO THE MOST NOBLE CHARLES DUKE OF RICHMOND, LENNOX, AUBIGNY, &c.

MAY IT PLEASE YOUR GRACE,—The improvement of arts and sciences has always been esteemed laudable; and in proportion to their utility and advantage to mankind, they have generally gained the patronage of persons the most distinguished for birth, learning, and reputation in the world. This is an art undoubtedly of public utility, and which has been cultivated by persons of distinguished abilities, as will appear from its history. But as most of their systems have been defective, clogged with a multiplicity of rules, and perplexed by arbitrary, intricate, and impracticable schemes, I have endeavoured to rectify their defects, to adapt it to all capacities, and render it of general, lasting, and extensive benefit. How this is effected, the following plates will sufficiently explain, to which I have prefixed a suitable introduction, and a concise and impartial history of the origin and progressive improvements of this art. And as I have submitted the whole to the inspection of accurate judges, whose approbation I am honoured with, I most humbly crave leave to publish it to the world under your grace's patronage; not merely on account of your great dignity and high rank in life, though these receive a lustre from your grace's humanity; but also from a knowledge of your grace's disposition to encourage every useful art, and favour all true promoters of science. That your grace may long live the friend of learning, the guardian of liberty, and the patron of virtue, and then transmit your name with the highest honour and esteem to latest posterity, is the ardent wish of your grace's most humble, &c.

BARETTI'S DICTIONARY OF THE ENGLISH AND ITALIAN LANGUAGES.

2 VOLS. 4TO. 1760.

TO HIS EXCELLENCY DON FELIX, MARQUIS OF ABREU AND BERTODANO, AMBASSADOR EXTRAORDINARY AND PLENIPOTENTIARY FROM HIS CATHOLIC MAJESTY TO THE KING OF GREAT BRITAIN.

MY LORD,—That acuteness of penetration into characters and designs, and that nice discernment of human passions and practices which have raised you to your present height of station and dignity of employment, have long shown you that dedicatory addresses are written for the sake of the author more frequently than of the patron: and though they profess only reverence and zeal, are commonly dictated by interest or vanity.

I shall therefore not endeavour to conceal my motives, but confess that the Italian Dictionary is dedicated to your excellency, that I might gratify my vanity, by making it known, that in a country where I am a stranger, I have been able, without any external recommendation, to obtain the notice and countenance of a nobleman so eminent for knowledge and ability, that in his twenty-third year he was sent as plenipotentiary to superintend, at Aix-la-Chapelle, the interests of a nation remarkable above all others for gravity and prudence: and who, at an age when very few are admitted to public trust, transacts the most important affairs between two of the greatest monarchs of the world.

If I could attribute to my own merits the favours which your excellency every day confers upon me, I know not how much my pride might be inflamed; but when I observe the extensive benevolence and boundless liberality by which all who have the honour to approach you, are dismissed more happy than they come, I am afraid of raising my own value, since I dare not ascribe it so much to my power of pleasing as your willingness to be pleased.

Yet as every man is inclined to flatter himself, I am desirous to hope that I am not admitted to greater intimacy than others without some qualifications for so advantageous a distinction, and shall think it my duty to justify, by constant respect and sincerity, the favours which you have been pleased to show me. I am, my lord, your excellency's most humble and most obedient servant,

J. BARETTI.

London, Jan. 12, 1760.

A COMPLETE SYSTEM OF ASTRONOMICAL CHRONOLOGY, UNFOLDING THE SCRIPTURES. BY JOHN KENNEDY, RECTOR OF BRADLEY, IN DERBYSHIRE. 4TO. 1762.

TO THE KING.

SIRE,—Having by long labour and diligent inquiry, endeavoured to illustrate and establish the chronology of the Bible, I hope to be pardoned the ambition of inscribing my work to your majesty.

An age of war is not often an age of learning: the tumult and anxiety of military preparations seldom leave attention vacant to the silent progress of study, and the placid conquests of investigation; yet, surely, a vindication of the inspired writers can never be unseasonably offered to the Defender of the Faith, nor can it ever be improper to promote that religion without which all other blessings are snares of destruction, without which armies cannot make us safe, nor victories make us happy.

I am far from imagining that my testimony can add any thing to the honours of your majesty, to the splendour of a reign crowned with triumphs, to the beauty of a life dignified by virtue. I can only wish, that your reign may

long continue such as it has begun, and that the effulgence of your example may spread its light through distant ages, till it shall be the highest praise of any future monarch, that he exhibits some resemblance of George the Third. I am, Sire, your majesty's, &c.

JOHN KENNEDY.

HOOLE'S TRANSLATION OF TASSO'S JERUSALEM DELIVERED. 1763.

TO THE QUEEN.

MADAM,—To approach the high and the illustrious has been in all ages the privilege of poets; and though translators cannot justly claim the same honour, yet they naturally follow their authors as attendants: and I hope that in return for having enabled Tasso to diffuse his fame through the British dominions, I may be introduced by him to the presence of your majesty.

Tasso has a peculiar claim to your majesty's favour, as follower and panegyrist of the house of Este, which has one common ancestor with the house of Hanover; and in reviewing his life it is not easy to forbear a wish that he had lived in a happier time, when he might among the descendants of that illustrious family have found a more liberal and potent patronage.

I cannot but observe, madam, how unequally reward is proportioned to merit, when I reflect that the happiness which was withheld from Tasso is reserved for me; and that the poem which once hardly procured to its author the countenance of the Princess of Ferrara, has attracted to its translator the favourable notice of a British queen.

Had this been the fate of Tasso, he would have been able to have celebrated the condescension of your majesty in nobler language, but could not have felt it with more ardent gratitude, than, madam, your majesty's most faithful and devoted servant.

LONDON AND WESTMINSTER IMPROVED.

ILLUSTRATED BY PLANS. 4TO. 1766.

TO THE KING.

SIRE,—The patronage of works which have a tendency towards advancing the happiness of mankind, naturally belongs to great princes; and public good, in which public elegance is comprised, has ever been the object of your majesty's regard.

In the following pages your majesty, I flatter myself, will find, that I have endeavoured at extensive and general usefulness. Knowing, therefore, your majesty's early attention to the polite arts, and more particular affection for the study of architecture, I was encouraged to hope that the work which I now presume to lay before your majesty, might be thought not unworthy your royal favour: and that the protection which your majesty always affords to those who mean well, may be extended to, sire, your majesty's most dutiful subject, and most obedient and most humble servant,

JOHN GWYNN.

THE ENGLISH WORKS OF ROGER ASCHAM,

EDITED BY JAMES BENNET. 4TO. 1767.

TO THE RIGHT HON. ANTHONY ASHLEY COOPER, EARL OF SHAFTESBURY, BARON ASHLEY, LORD LIEUTENANT AND CUSTOS ROTULORUM OF DORSETSHIRE, F. R. S.

MY LORD,—Having endeavoured, by an elegant and useful edition, to recover the esteem of the public to an author undeservedly neglected, the only care which I now owe to his memory, is that of inscribing his works to a patron whose acknowledged eminence of character may awaken attention and attract regard.

I have not suffered the zeal of an editor so far to take possession of my mind, as that I should obtrude upon your lordship any productions unsuitable to the dignity of your rank or of your sentiments. Ascham was not only the chief ornament of a celebrated college, but visited foreign countries, frequented courts, and lived in familiarity with statesmen and princes; not only instructed scholars in literature, but formed Elizabeth to empire.

To propagate the works of such a writer will not be unworthy of your lordship's patriotism; for I know not what greater benefits you can confer on your country, than that of preserving worthy names from oblivion, by joining them with your own. I am, my lord, your lordship's most obliged, most obedient, and most humble servant,

JAMES BENNET.

ADAMS'S TREATISE ON THE GLOBES. 1767.

TO THE KING.

SIRE,—It is the privilege of real greatness not to be afraid of diminution by condescending to the notice of little things: and I therefore can boldly solicit the patronage of your majesty to the humble labours by which I have endeavoured to improve the instruments of science, and make the globes on which the earth and sky are delineated less defective in their construction, and less difficult in their use.

Geography is in a peculiar manner the science of princes. When a private student revolves the terraqueous globe, he beholds a succession of countries in which he has no more interest than in the imaginary regions of Jupiter and Saturn. But your majesty must contemplate the scientific picture with other sentiments, and consider, as oceans and continents are rolling before you, how large a part of mankind is now waiting on your determinations, and may receive benefits or suffer evils, as your influence is extended or withdrawn.

The provinces which your majesty's arms have added to your dominions, make no inconsiderable part of the orb allotted to human beings. Your power is acknowledged by nations whose names we know not yet how to write, and whose boundaries we cannot yet describe. But your majesty's lenity and beneficence give us reason to expect the time when science shall be advanced by the diffusion of happiness: when the deserts of America shall become pervious and safe: when those who are now restrained by fear shall be attacted by reverence: and multitudes who now range the woods for prey,

and live at the mercy of winds and seasons, shall by the paternal care of your majesty enjoy the plenty of cultivated lands, the pleasures of society, the security of law, and the light of revelation. I am, sire, your majesty's most humble, most obedient, and most dutiful subject and servant,

GEORGE ADAMS.

BISHOP ZACHARY PEARCE'S POSTHUMOUS WORKS.

2 VOLS. 4TO. PUBLISHED BY THE REV. MR. DERBY, 1777.

TO THE KING.

SIRE,—I presume to lay before your majesty the last labours of a learned bishop, who died in the toils and duties of his calling. He is now beyond the reach of all earthly honours and rewards; and only the hope of inciting others to imitate him, makes it now fit to be remembered, that he enjoyed in his life the favour of your majesty.

The tumultuary life of princes seldom permits them to survey the wide extent of national interest without losing sights of private merit: to exhibit qualities which may be imitated by the highest and the humblest of mankind: and to be at once amiable and great.

Such characters, if now and then they appear in history, are contemplated with admiration. May it be the ambition of all your subjects to make haste with their tribute of reverence: and as posterity may learn from your majesty how kings should live, may they learn, likewise, from your people how they should be honoured. I am, may it please your majesty, with the most profound respect, your majesty's most dutiful and devoted subject and servant.

PREFACE

TO

NEW TABLES OF INTEREST;

DESIGNED TO ANSWER, IN THE MOST CORRECT AND EXPEDITIOUS MANNER, THE COMMON PURPOSES OF BUSINESS, PARTICULARLY THE BUSINESS OF THE PUBLIC FUNDS. BY JOHN PAYNE, OF THE BANK OF ENGLAND. 1758.

AMONG the writers of fiction, whose business is to furnish that entertainment which fancy perpetually demands, it is a standing plea, that the beauties of nature are now exhausted: that imitation has exerted all its power, and that nothing more can be done for the service of their mistress, than to exhibit a perpetual transposition of known objects, and draw new pictures, not by introducing new images, but by giving new lights and shades, a new arrangement and colouring to the old. This plea has been cheerfully admitted: and fancy, led by the hand of a skilful guide, treads over again the flowery path she has often trod before, as much enamoured with every new diversification of the same prospect, as with the first appearance of it.

In the regions of science, however, there is not the same indulgence: the understanding and the judgment travel there in the pursuit of truth, whom they always expect to find in one simple form, free from the disguises of dress and ornament: and, as they travel with laborious step and a fixed eye, they are content to stop when the shades of night darken the prospect, and patiently wait the radiance of a new morning, to lead them forward in the path they have chosen, which, however thorny, or however steep, is severally preferred to the most pleasing excursions that bring them no nearer to the object of their search. The plea, therefore, that nature is exhausted, and that nothing is left to gratify the mind, but different combinations of the same ideas, when urged as a reason for multiplying unnecessary labours among the sons of science, is not so readily admitted; the understanding, when in possession of truth, is satisfied with the simple acquisition; and not like fancy, inclined to wander after new pleasures in the diversification of objects already known, which, perhaps, may lead to error.

But notwithstanding this general disinclination to accumulate labours for the sake of that pleasure which arises merely from different modes of investigating truth, yet, as the mines of science have been diligently opened, and their treasures widely diffused, there may be parts chosen, which, by a proper combination and arrangement, may contribute not only to entertainment but use, like the rays of the sun collected in a concave mirror, to serve particular purposes of light and heat.

The power of arithmetical numbers has been tried to a vast extent, and variously applied to the improvement both of business and science. In particular, so many calculations have been made with respect to the value and use of money, that some serve only for speculation and amusement; and there is great opportunity for selecting a few that are peculiarly adapted to common business, and the daily interchanges of property among men. Those which happen in the public funds are, at this time, the most frequent and numerous: and to answer the purposes of that business, in some degree, more perfectly than has hitherto been done, the following tables are published. What that degree of perfection above other tables of the same kind may be, is a matter, not of opinion and taste, in which many might vary, but of accuracy and usefulness, with respect to which most will agree. The

approbation they meet with will, therefore, depend upon the experience of those for whom they were principally designed, the proprietors of the public funds, and the brokers who transact the business of the funds, to whose patronage they are cheerfully committed.

Among the brokers of stocks are men of great honour and probity, who are candid and open in all their transactions, and incapable of mean and selfish purposes: and it is to be lamented, that a market of such importance as the present state of this nation has made theirs, should be brought into any discredit, by the intrusion of bad men, who, instead of serving their country, and procuring an honest subsistence in the army, or the fleet, endeavour to maintain luxurious tables, and splendid equipages, by sporting with the public credit.

It is not long since the evil of stock-jobbing was risen to such an enormous height, as to threaten great injury to every actual proprietor: particularly to many widows and orphans, who, being bound to depend upon the funds for their whole subsistence, could not possibly retreat from the approaching danger. But this evil, after many unsuccessful attempts of the legislature to conquer it, was, like many others, at length subdued by its own violence; and the reputable stock-brokers seem now to have it in their power effectually to prevent its return, by not suffering the most distant approaches of it to take footing in their own practice, and by opposing every effort made for its recovery by the desperate sons of fortune, who, not having the courage of highwaymen, take 'Change Alley rather than the road, because, though more injurious than highwaymen, they are less in danger of punishment by the loss either of liberty or life.

With respect to the other patrons to whose encouragement these Tables have been recommended, the proprietors of the public funds, who are busy in the improvement of their fortunes, it is sufficient to say—that no motive can sanctify the accumulation of wealth, but an ardent desire to make the most honourable and virtuous use of it, by contributing to the support of good government, the increase of arts and industry, the rewards of genius and virtue, and the relief of wretchedness and want.

What Good, what True, what Fit we justly call,
Let this be all our care—for this is All;
To lay this treasure up, and hoard with haste
What *every day* will want, and most the *last*.
This done, the poorest can no wants endure;
And this not done, the richest must be poor.—POPE.

THOUGHTS

ON THE CORONATION OF HIS PRESENT MAJESTY KING GEORGE THE THIRD;

OR, REASONS OFFERED AGAINST CONFINING THE PROCESSION TO THE USUAL TRACK, AND POINTING OUT OTHERS MORE COMMODIOUS AND PROPER. TO WHICH ARE PREFIXED, A PLAN OF THE DIFFERENT PATHS RECOMMENDED, WITH THE PARTS ADJACENT, AND A SKETCH OF THE PROCESSION. MOST HUMBLY SUBMITTED TO CONSIDERATION.

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All pomp is instituted for the sake of the public. A show without spectators can no longer be a show. Magnificence in obscurity is equally vain with *a sundial in the grave*.

As the wisdom of our ancestors has appointed a very splendid and ceremonious inauguration of our kings, their intention was, that they should receive their crown with such awful rites, as might for ever impress upon them a due sense of the duties which they were to take, when the happiness of nations is put into their hands; and that the people, as many as can possibly be witnesses to any single act, should openly acknowledge their sovereign by universal homage.

By the late method of conducting the coronation, all these purposes have been defeated. Our kings with their train, have crept to the temple, through obscure passages; and the crown has been worn out of sight of the people. Of the multitudes, whom loyalty or curiosity brought together, the greater part has returned without a single glimpse of their prince's grandeur, and the day that opened with festivity ended in discontent.

This evil has proceeded from the narrowness and shortness of the way through which the procession has lately passed. As it is narrow, it admits of very few spectators; as it is short, it is soon passed. The first part of the train reaches the abbey before the whole has left the palace; and the nobility of England, in their robes of state, display their riches only to themselves.

All this inconvenience may be easily avoided by choosing a wider and longer course, which may be again enlarged and varied by going one way, and returning another. This is not without a precedent; for, not to inquire into the practice of remoter princes, the procession of Charles the Second's Coronation issued from the Tower, and passed though the whole length of the city to Whitehall.*

* The king went early in the morning to the Tower of London in his coach, most of the Lords being there before. And about ten of the clock they set forward towards Whitehall, ranged in that order as the heralds had appointed; those of the long robe, the king's council at law, the masters of the chancery, and judges, going first, and so the lords in their order, very splendidly habited, on rich footcloths; the number of their footmen

The path in the late coronations has been only from Westminster Hall, along New Palace-yard, into Union-street, through the extreme end of King-street, and to the Abbey-door, by the way of St. Margaret's churchyard.

The paths which I propose the procession to pass through, are,

I. From St. James's Palace, along Pall-Mall and Charing-Cross, by Whitehall, through Parliament-street, down Bridge-street, into King-street, round St. Margaret's churchyard, and from thence into the Abbey.

II. From St. James's Palace across the canal, into the Bird Cage Walk, from thence into Great George-street, then turning down Long-ditch, (the Gate-house previously to be taken down,) proceed to the Abbey. Or,

III. Continuing the course along George-street, into King-street, and by the way of St. Margaret's churchyard, to pass into the west door of the Abbey.

IV. From St. James's Palace, the usual way his Majesty passes to the House of Lords, as far as to the parade, when leaving the Horse Guards on the left, proceed along the Park, up to Great George-street, and pass to the Abbey in either of the tracks last mentioned.

V. From Westminster Hall into Parliament-street, down Bridge-street, along Great George-street, through Long-ditch (the Gate-house, as before observed, to be taken down,) and so on to the west door of the Abbey.

VI. From Whitehall up Parliament-street, down Bridge-street, into King-street, round St. Margaret's churchyard, proceed into the Abbey.

VII. From the House of Lords along St. Margaret's-street, across New Palace-yard, into Parliament-street, and from thence to the Abbey by the way last mentioned.

But if, on no account the path must be extended to any of the lengths here recommended, I could wish, rather than see the procession confined to the old way, that it should pass,

VIII. From Westminster Hall along Palace-yard, into Parliament-street, and continued in the last mentioned path, viz. through Bridge-street, King-street, and round the churchyard, to the west door of the cathedral.

IX. The return from the Abbey, in either case, to be as usual, viz. round St. Margaret's churchyard, into King-street, through Union-street, along New Palace-yard, and so into Westminster Hall.

It is almost indifferent which of the six first ways now proposed be taken; but there is a stronger reason than mere convenience for changing the common course. Some of the streets in the old track are so ruinous, that there is danger lest the houses, loaded as they will be with people, all pressing forward in the same direction, should fall down upon the procession. The least evil that can be expected is, that in so close a crowd, some will be trampled upon, and others smothered; and surely a pomp that costs a single life, is too dearly bought. The new streets, as they are more extensive, will afford place to greater numbers with less danger.

In this proposal I do not foresee any objection that can reasonably be made. That a longer march will require more time, is not to be mentioned as implying any defect in a scheme of which the whole purpose is to lengthen the march and protract the time. The longest course which I have proposed is not equal to an hour's walk in the Park. The labour is not such, as that the king should refuse it to his people, or the nobility grudge it to the king. Queen Anne went from the palace through the Park to the Hall, on the day of her coronation; and when old and infirm, used to pass on solemn thanksgivings from the palace to St. Paul's church.*

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being limited, to the dukes ten, to the lords eight, to the viscounts six, and the barons four, all richly clad, as their other servants were. The whole show was the most glorious in the order and expense, that had been ever seen in England; they who rode first being in Fleet-street when the king issued out of the Tower, as was known by the discharge of the ordnance: and it was near three of the clock in the afternoon, when the king alighted at Whitehall. The next morning the king rode in the same state in his robes, and with his crown on his head, and all the lords in their robes, to Westminster Hall; where all the ensigns for the coronation were delivered to those who were appointed to carry them, the Earl of Northumberland being made high constable, and the Earl of Suffolk earl marshal, for the day. And then all the lords in their order, and the king himself, walked on foot, upon blue cloth, from Westminster Hall to the Abbey Church, where, after a sermon preached by Dr. Morley, (then bishop of Worcester,) in Henry the Seventh's Chapel, the king was sworn, crowned and anointed, by Dr. Juxon, Archbishop of Canterbury, with all the solemnity that in those cases had been used. All which being done, the king returned in the same manner on foot to Westminster Hall, which was adorned with rich hangings and statues; and there the king dined, and the lords on either side at tables provided for them: and all other ceremonies were performed with great order and magnificence.—Life of Lord Clarendon, p. 187.

* In order to convey to the reader some idea how highly parade and magnificence were estimated by our ancestors, on these solemn occasions, I shall take notice of the manner of conducting Lady Anne Boleyn from Greenwich, previous to her coronation, as it is recited by Stow.

King Henry VIII. (says that historian) having divorced Queen Catharine, and married Anne Boleyn, or Boloine, who was descended from Godfrey Boloine, Mayor of the city of London, and intending her coronation, sent to order the Lord Mayor, not only to make all the preparations necessary for conducting his royal consort from Greenwich, by water, to the Tower of London, but to adorn the city after the most magnificent manner, for her passage through it to Westminster.

In obedience to the royal precept, the mayor and common-council not only ordered the company of haberdashers, of which the lord mayor was a member, to prepare a magnificent state barge; but enjoined all the city corporations to provide themselves with barges, and to adorn them in the most superb manner, and especially to have them supplied with good bands of music.

On the 29th of May, the time prefixed for this pompous procession by water, the mayor, aldermen, and commons, assembled at St. Mary-hill; the mayor and aldermen in scarlet, with gold chains, and those who were knights, with the collars of S S. At one, they went on board the city barge at Billingsgate, which was most magnificently decorated, and attended by fifty noble barges, belonging to the several companies of the city, with each its own corporation on board; and, for the better regulation of this procession, it was ordered, that each barge should keep twice their lengths asunder.

Thus regulated, the city barge was preceded by another mounted with ordnance, and the figures of dragons, and other monsters, incessantly emitting fire and smoke, with much noise. Then the city barge, attended on the right by the haberdashers' state barge, called the Bachelors, which was covered with gold brocade, and adorned with sails of silk, with two rich standards of the king's and queen's arms at her head and stern, besides a variety of flags and streamers, containing the arms of that company, and those of the merchant adventurers; besides which, the shrouds and ratlines were hung with a number of small bells; on the left was a barge that contained a very beautiful mount, on which stood a white falcon

Part of my scheme supposes the demolition of the Gate-house, a building so offensive, that, without any occasional reason, it ought to be pulled down, for it disgraces the present magnificence of the capital, and is a continual nuisance to neighbours and passengers.

A longer course of scaffolding is doubtless more expensive than a shorter; but it is hoped that the time is now past, when any design was received or rejected according to the money that it would cost. Magnificence cannot be cheap, for what is cheap cannot be magnificent. The

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crowned, perched upon a golden stump enriched with roses, being the queen's emblem: and round the mount sat several beautiful virgins, singing, and playing upon instruments. The other barges followed in regular order, till they came below Greenwich. On their return the procession began with that barge which was before the last, in which were mayor's and sheriffs' officers, and this was followed by those of the inferior companies, ascending to the lord mayor's, which immediately preceded that of the queen, who was attended by the Bachelors, or state barge, with the magnificence of which her majesty was much delighted: and being arrived at the Tower, she returned the lord mayor and aldermen thanks for the pomp with which she had been conducted thither.

Two days after, the lord mayor, in a gown of crimson velvet, and a rich collar of S S, attended by the sheriffs, and two domestics in red and white damask, went to receive the queen at the Tower of London, whence the sheriffs returned to see that every thing was in order. The streets were just before new gravelled from the Tower to Temple-bar, and railed in on each side, to the intent that the horses should not slide on the pavement, nor the people be hurt by the horses; within the rails near Gracechurch, stood a body of Anseatic merchants, and next to them the several corporations of the city, in their formalities, reaching to the alderman's station at the upper end of Cheapside. On the opposite side were placed the city constables dressed in silk and velvet, with staffs in their hands to prevent the breaking in of the mob, or any other disturbance. On this occasion, Gracechurch-street and Cornhill were hung with crimson and scarlet cloth, and the sides of the houses of a place then called Goldsmith's-row, in Cheapside, were adorned with gold brocades, velvet, and rich tapestry.

The procession began from the Tower with twelve of the French ambassador's domestics in blue velvet, the trappings of their horses being blue sarsnet, interspersed with white crosses; after whom marched those of the equestrian order, two and two, followed by judges in their robes, two and two; then came the knights of the Bath in violet gowns, purfled with menever. Next came the abbots, barons, bishops, earls, and marquises, in their robes, two and two. Then the lord chancellor, followed by the Venetian ambassador and the Archbishop of York: next the French ambassador and the Archbishop of Canterbury, followed by two gentlemen representing the dukes of Normandy and Aquitain; after whom rode the lord mayor of London with his mace, and Garter in his coat of arms; then the Duke of Suffolk, lord high steward, followed by the deputy marshal of England, and all the other officers of state in their robes, carrying the symbols of their several offices: then others of the nobility in crimson velvet, and all the queen's officers in scarlet, followed by her chancellor uncovered, who immediately preceded his mistress.

The queen was dressed in silver brocade, with a mantle of the same furred with ermine; her hair was dishevelled, and she wore a chaplet upon her head set with jewels of inestimable value. She sat in a litter covered with silver tissue, and carried by two beautiful pads clothed in white damask, and led by her footmen. Over the litter was carried a canopy of cloth of gold, with a silver bell at each corner, supported by sixteen knights alternately by four at a time.

After her majesty came her chamberlain, followed by her master of horse, leading a beautiful pad, with a side saddle and trappings of silver tissue. Next came seven ladies in crimson velvet, faced with gold brocade, mounted on beautiful horses with gold trappings. Then followed two chariots covered with cloth of gold, in the first of which were the Dutchess of Norfolk and the Marchioness of Dorset, and in the second four ladies in crimson velvet; then followed seven ladies dressed in the same manner, on horseback, with magnificent trappings, followed by another chariot all in white, with six ladies in crimson velvet; this was followed by another all in red, with eight ladies in the same dress with the former: next came thirty gentlewomen, attendants to the ladies of honour; they were on horseback, dressed in silks and velvet, and the cavalcade was closed by the horse-guards

This pompous procession being arrived in Fenchurch-street, the queen stopped at a beautiful pageant crowded with children in mercantile habits; who congratulated her majesty upon the joyful occasion of her happy arrival in the city.

Thence she proceeded to Gracechurch corner, where was erected a very magnificent pageant, at the expense of the company of Anseatic merchants, in which was represented mount Parnassus, with the fountain of Helicon, of white marble, out of which arose four springs about four feet high, centering at the top in a small globe, from whence issued plenty of Rhenish wine till night. On the mount sat Apollo, at his feet was Calliope, and beneath were the rest of the Muses, surrounding the mount, and playing upon a variety of musical instruments, at whose feet were inscribed several epigrams suited to the occasion, in letters of gold.

Her majesty then proceeded to Leadenhall, where stood a pageant, representing a hill encompassed with red and white roses; and above it was a golden stump, upon which a white falcon, descending from above, perched, and was quickly followed by an angel, who put a crown of gold upon his head. A little lower on the hillock sat St. Anne, surrounded by her progeny, one of whom made an oration, in which was a wish that her majesty might prove extremely prolific.

The procession then advanced to the conduit in Cornhill; where the graces sat enthroned, with a fountain before them, incessantly discharging wine; and underneath, a poet, who, described the qualities peculiar to each of these amiable deities, and presented the queen with their several gifts.

The cavalcade thence proceeded to a great conduit that stood opposite to Mercers-hall in Cheapside, and upon that occasion was painted with a variety of emblems, and during the solemnity and remaining part of the day, ran with different sorts of wine, for the entertainment of the populace.

At the end of Wood-street, the standard there was finely embellished with royal portraitures and a number of flags on which were painted coats of arms and trophies, and above was a concert of vocal and instrumental music.

At the upper end of Cheapside was the alderman's station, where the recorder addressed the queen in a very elegant oration, and in the name of the citizens, presented her with a thousand marks in a purse of gold tissue, which her majesty very gracefully received.

At a small distance, by Cheapside conduit was a pageant, in which were seated Minerva, Juno, and Venus; before whom stood the god Mercury; who in their names, presented the queen a golden apple.

At St. Paul's gate there was a fine pageant, in which sat three ladies, richly dressed, with each a chaplet on her head, and a tablet in her hand, containing Latin inscriptions.

At the east of St. Paul's cathedral, the queen was entertained by some of the scholars belonging to St. Paul's school, with verses in praise of the king and her majesty, with which she seemed highly delighted.

Thence proceeding to Ludgate, which was finely decorated, her majesty was entertained with several songs adapted to the occasion, sung in concert by men and boys upon the leads over the gate.

At the end of Shoe-lane, in Fleet-street, a handsome tower with four turrets was erected upon the conduit, in each of which stood one of the cardinal virtues, with their several symbols; who addressing themselves to the queen, promised they would never leave her, but be always her constant attendants. Within the tower was an excellent concert of music, and the conduit all the while ran with various sorts of wine.

At Temple-bar she was again entertained with songs, sung in concert by a choir of men and boys; and having from thence proceeded to Westminster, she returned the lord mayor thanks for his good offices, and those of the citizens, that day. The day after, the lord mayor, aldermen, and sheriffs, assisted at the coronation, which was performed with great splendour. *Stow's Annals.*

Note.—The same historian informs us, that Queen Elizabeth passed in the like manner, through the city, to her coronation.

money that is so spent is spent at home, and the king will receive again what he lays out on the pleasure of his people. Nor is it to be omitted, that if the cost be considered as expended by the public, much more will be saved than lost; for the excessive prices at which windows and tops of houses are now let, will be abated, not only greater numbers will be admitted to the show, but each will come at a cheaper rate.

Some regulations are necessary, whatever track be chosen. The scaffold ought to be raised at least four feet, with rails high enough to support the standards, and yet so low as not to hinder the view.

It would add much to the gratification of the people, if the horse-guards by which all our processions have been of late encumbered, and rendered dangerous to the multitude, were to be left behind at the coronation; and if contrary to the desires of the people, the procession must pass in the old track, that the number of foot soldiers be diminished; since it cannot but offend every Englishman to see troops of soldiers placed between him and his sovereign, as if they were the most honourable of the people, or the king required guards to secure his person from his subjects. As their station makes them think themselves important, their insolence is always such as may be expected from servile authority; and the impatience of the people, under such immediate oppression, always produces quarrels, tumults, and mischief.

PREFACE

TO THE

ARTISTS' CATALOGUE, FOR 1762.

The public may justly require to be informed of the nature and extent of every design, for which the favour of the public is openly solicited. The artists, who were themselves the first projectors of an exhibition in this nation, and who have now contributed to the following catalogue, think it therefore necessary to explain their purpose, and justify their conduct. An exhibition of the works of art, being a spectacle new in this kingdom, has raised various opinions and conjectures among those who are unacquainted with the practice in foreign nations. Those who set out their performances to general view, have been too often considered as the rivals of each other, as men actuated, if not by avarice, at least by vanity, and contending for superiority of fame, though not for a pecuniary prize; it cannot be denied or doubted, that all who offer themselves to criticism are desirous of praise; this desire is not only innocent, but virtuous, while it is undebased by artifice, and unpolluted by envy; and of envy or artifice these men can never be accused, who, already enjoying all the honours and profits of their profession, are content to stand candidates for public notice, with genius yet unexperienced, and diligence yet unrewarded; who, without any hope of increasing their own reputation or interest, expose their names and their works only that they may furnish an opportunity of appearance to the young, the diffident, and the neglected.

The purpose of this exhibition is not to enrich the artists, but to advance the art: the eminent are not flattered with preference, nor the obscure insulted with contempt; whoever hopes to deserve public favour, is here invited to display his merit.

Of the price put upon this exhibition some account may be demanded. Whoever sets his work to be shown, naturally desires a multitude of spectators; but his desire defeats its own end, when spectators assemble in such numbers as to obstruct one another. Though we are far from wishing to diminish the pleasures, or depreciate the sentiments, of any class of the community, we know, however, what every one knows, that all cannot be judges or purchasers of works of art; yet we have already found by experience, that all are desirous to see an exhibition. When the terms of admission were low, our room was thronged with such multitudes as made access dangerous, and frightened away those whose approbation was most desired.

Yet, because it is seldom believed that money is got but for the love of money, we shall tell the use which we intend to make of our expected profits.

Many artists of great abilities are unable to sell their works for their due price; to remove this inconvenience, an annual sale will be appointed, to which every man may send his works, and send them if he will, without his name. These works will be reviewed by the committee that conduct the exhibition. A price will be secretly set on every piece, and registered by the secretary. If the piece exposed is sold for more, the whole price shall be the artist's; but if the purchasers value it at less than the committee, the artist shall be paid the deficiency from the profits of the exhibition.

OPINIONS ON QUESTIONS OF LAW.

FROM BOSWELL'S LIFE OF JOHNSON.

ON SCHOOL CHASTISEMENT.

[A SCHOOLMASTER in Scotland, was in 1772, by a court of inferior jurisdiction, deprived of his office, for being somewhat severe in the chastisement of his scholars. The Court of Session, considering it to be dangerous to the interest of learning and education to lessen the dignity of teachers, and make them afraid of too indulgent parents, instigated by the complaints of their children, restored him. His opponent appealed to the House of Lords, where Mr. Boswell was his counsel. On this occasion, Dr. Johnson dictated the following paper to Mr. Boswell, as some assistance to Mr. B. in his address to the Lords.]

"The charge is, that this schoolmaster has used immoderate and cruel correction. Correction, in itself, is not cruel: children, being not reasonable, can be governed only by fear. To impress this fear, is therefore one of the first duties of those who have the care of children. It is the duty of a parent; and has never been thought inconsistent with parental tenderness. It is the duty of a master, who is in his highest exaltation when he is *loco parentis*. Yet, as good things become evil by excess, correction, by being immoderate, may become cruel. But when is correction immoderate? When it is more frequent or more severe than is required *ad monendum et docendum*, for reformation and instruction. No severity is cruel which obstinacy makes necessary; for the greatest cruelty would be to desist, and leave the scholar too careless for instruction, and too much hardened for reproof. Locke, in his Treatise of Education, mentions a mother, with applause, who whipped an infant eight times before she had subdued it: for had she stopped at the seventh act of correction, her daughter, says he, would have been ruined. The degrees of obstinacy in young minds, are very different; as different must be the degrees of persevering severity. A stubborn scholar must be corrected till he is subdued. The discipline of a school is military. There must be either unbounded license, or absolute authority. The master, who punishes, not only consults the future happiness of him who is the immediate subject of correction, but he propagates obedience through the whole school; and establishes regularity by exemplary justice. The victorious obstinacy of a single boy would make his future endeavours of reformation or instruction totally ineffectual. Obstinacy, therefore, must never be victorious. Yet, it is well known that there sometimes occurs a sullen and hardy resolution, that laughs at all common punishment, and bids defiance to all common degrees of pain. Corrections must be proportionate to occasions. The flexible will be reformed by gentle discipline, and the refractory must be subdued by harsher methods. The degrees of scholastic, as of military punishment, no stated rules can ascertain. It must be enforced till it overpowers temptation; till stubbornness become flexible, and perverseness regular. Custom and reason have, indeed, set some bounds to scholastic penalties. The schoolmaster inflicts no capital punishments; nor enforces his edicts by either death or mutilation. The civil law has wisely determined, that a master who strikes a a scholar's eye shall be considered as criminal. But punishments, however severe, that produce no lasting evil, may be just and reasonable, because they may be necessary. Such have been the punishments used by the respondent. No scholar has gone from him either blind or lame, or with any of his limbs or powers injured or impaired. They were irregular, and he punished them: they were obstinate, and he enforced his punishment. But however provoked, he never exceeded the limits of moderation, for he inflicted nothing beyond present pain; and how much of that was required, no man is so little able to determine as those who have determined against him—the parents of the offenders. It has been said, that he used unprecedented and improper instruments of correction. Of this accusation the meaning is not very easy to be found. No instrument of correction is more proper than another, but as it is better adapted to produce present pain without lasting mischief. Whatever were his instruments, no lasting mischief has ensued: and therefore, however unusual, in hands so cautious, they were proper. It has been objected, that the respondent admits the charge of cruelty, by producing no evidence to confute it. Let it be considered, that his scholars are either dispersed at large in the world, or continue to inhabit the place in which they were bred. Those who are dispersed cannot be found; those who remain are the sons of his prosecuters, and are not likely to support a man to whom their fathers are enemies. If it be supposed that the enmity of their fathers proves the justness of the charge, it must be considered how often experience shows us, that men who are angry on one ground will accuse on another; with how little kindness, in a town of low trade, a man who lives by learning is regarded; and how implicitly, where the inhabitants are not very rich, a rich man is hearkened to and followed. In a place like Campbelltown, it is easy for one of the principal inhabitants to make a party. It is easy for that party to heat themselves with imaginary grievances. It is easy for them to oppress a man poorer than themselves; and natural to assert the dignity of riches, by persisting in oppression. The argument which attempts to prove the impropriety of restoring him to the school, by alleging that he has lost the confidence of the people, is not the

subject of juridical consideration; for he is to suffer, if he must suffer, not for their judgment, but for his own actions. It may be convenient for them to have another master; but it is a convenience of their own making. It would be likewise convenient for him to find another school; but this convenience he cannot obtain. The question is not what is now convenient, but what is generally right. If the people of Campbelltown be distressed by the restoration of the respondent, they are distressed only by their own fault; by turbulent passions and unreasonable desires; by tyranny, which law has defeated, and by malice, which virtue has surmounted."

[The decree of the Court of Session was reversed in the House of Lords, April 14, 1772, and the schoolmaster consequently deprived of his situation.

ON VICIOUS INTROMISSION.

[It was held of old, and continued for a long period to be an established principle in Scotch law, that whoever intermeddled with the effects of a person deceased, without the interposition of legal authority to guard against embezzlement, should be subjected to pay all the debts of the deceased, as having been guilty of what was technically called VICIOUS INTROMISSION. The Court of Session had gradually relaxed the strictness of this principle, where the interference proved had been inconsiderable. In a case which came before that Court, in 1772, Mr. Boswell had laboured to persuade the judges to return to the ancient law. It was his opinion that they ought to adhere to it, but he exhausted all his powers of reasoning in vain. Dr. Johnson thought as he did, and in order to assist him in his application to the Court for a revision and alteration of the judgment, dictated to Mr. Boswell the following argument.]

"This, we are told, is a law which has its force only from the long practice of the Court; and may, therefore, be suspended or modified as the Court shall think proper.

"Concerning the power of the Court to make or to suspend a law, we have no intention to inquire. It is sufficient for our purpose that every just law is dictated by reason; and that the practice of every legal court is regulated by equity. It is the quality of reason to be invariable and constant; and of equity, to give to one man what, in the same case, is given to another. The advantage which humanity derives from law is this: that the law gives every man a rule of action, and prescribes a mode of conduct which shall entitle him to the support and protection of society. That the law may be a rule of action, it is necessary that it be known: it is necessary that it be permanent and stable. The law is the measure of civil right: but if the measure be changeable, the extent of the thing measured never can be settled.

"To permit a law to be modified at discretion, is to leave the community without law. It is to withdraw the direction of that public wisdom, by which the deficiences of private understanding are to be supplied. It is to suffer the rash and ignorant to act at discretion, and then to depend for the legality of that action on the sentence of the judge. He that is thus governed, lives not by law, but by opinion: not by a certain rule to which he can apply his intention before he acts, but by an uncertain and variable opinion, which he can never know but after he has committed the act on which that opinion shall be passed. He lives by a law (if a law it be) which he can never know before he has offended it. To this case may be justly applied that important principle, *misera est servitus ubi jus est aut incognitum aut vagum.* If intromission be not criminal till it exceeds a certain point, and that point be unsettled, and consequently different in different minds, the right of intromission, and the right of the creditor arising from it, are all *jura vaga*, and, by consequence, are *jura incognita;* and the result can be no other than a *misera servitus*, an uncertainty concerning the event of action, a servile dependance on private opinion.

"It may be urged, and with great plausibility, that there may be intromission without fraud; which, however true, will by no means justify an occasional and arbitrary relaxation of the law. The end of law is protection as well as vengeance. Indeed, vengeance is never used but to strengthen protection. That society only is well governed, where life is freed from danger, and from suspicion; where possession is so sheltered by salutary prohibitions, that violation is prevented more frequently than punished. Such a prohibition was this, while it operated with its original force. The creditor of the deceased was not only without loss, but without fear. He was not to seek a remedy for an injury suffered; for injury was warded off.

"As the law has been sometimes administered, it lays us open to wounds, because it is imagined to have the power of healing. To punish fraud when it is detected, is the proper art of vindictive justice: but to prevent frauds, and make punishment unnecessary, is the great employment of legislative wisdom. To permit intromission, and to punish fraud, is to make law no better than a pitfall. To tread upon the brink is safe; but to come a step further is destruction. But, surely, it is better to enclose the gulf, and hinder all access, than by encouraging us to advance a little, to entice us afterwards a little further, and let us perceive our folly only by our destruction.

"As law supplies the weak with adventitious strength, it likewise enlightens the ignorant with extrinsic understanding. Law teaches us to know when we commit injury and when we suffer it. It fixes certain marks upon actions, by which we are admonished to do or to forbear them. *Qui sibi bene temperat in licitis*, says one of the fathers, *nunquam cadet in illicita.* He who never intromits at all, will never intromit with fraudulent intentions.

"The relaxation of the law against vicious intromission, has been very favourably represented by a great master of jurisprudence,* whose words have been exhibited with unnecessary pomp, and seem to be considered as irresistibly decisive. The great moment of his authority makes it necessary to examine his position. 'Some ages ago, (says he,) before the ferocity of the inhabitants of this part of the island was subdued, the utmost severity of the civil law was necessary, to restrain individuals from

* Lord Kames, in his "Historical Law Tracts."

plundering each other. Thus, the man who intermeddled irregularly with the moveables of a person deceased, was subjected to all the debts of the deceased without limitation. This makes a branch of the law of Scotland, known by the name of *vicious intromission*: and so rigidly was this regulation applied in our Courts of Law, that the most trifling moveable abstracted *mala fide*, subjected the intermeddler to the foregoing consequences, which proved in many instances a most rigorous punishment. But this severity was necessary, in order to subdue the undisciplined nature of our people. It is extremely remarkable, that in proportion to our improvement in manners, this regulation has been gradually softened and applied by our Sovereign Court with a sparing hand.'

"I find myself under the necessity of observing, that this learned and judicious writer has not accurately distinguished the deficiences and demands, of the different conditions of human life, which, from a degree of savageness and independence, in which all laws are vain, passes, or may pass, by innumerable gradations, to a state of reciprocal benignity, in which laws shall be no longer necessary. Men are first wild and unsocial, living each man to himself, taking from the weak, and losing to the strong. In their first coalitions of society, much of this original savageness is retained. Of general happiness, the product of general confidence, there is yet no thought. Men continue to prosecute their own advantages by the nearest way; and the utmost severity of the civil law is necessary to restrain individuals from plundering each other. The restraints then necessary, are restraints from plunder, from acts of public violence, and undisguised oppression. The ferocity of our ancestors, as of all other nations, produced not fraud, but rapine. They had not yet learned to cheat, and attempted only to rob. As manners grow more polished, with the knowledge of good, men attain likewise dexterity in evil. Open rapine becomes less frequent, and violence gives way to cunning. Those who before invaded pastures and stormed houses, now begin to enrich themselves by unequal contracts and fraudulent intromissions. It is not against the violence of ferocity, but the circumventions of deceit, that this law was framed; and I am afraid the increase of commerce, and the incessant struggle for riches which commerce excites, give us no prospect of an end speedily to be expected of artifice and fraud. It therefore seems to be no very conclusive reasoning, which connects those two propositions:—'the nation is become less ferocious, and therefore the laws against fraud and *covin* shall be relaxed.'

"Whatever reason may have influenced the Judges to a relaxation of the law, it was not that the nation was grown less fierce; and, I am afraid, it cannot be affirmed, that it is grown less fraudulent.

"Since this law has been represented as rigorously and unreasonably penal, it seems not improper to consider what are the conditions and qualities that make the justice or propriety of a penal law.

"To make a penal law reasonable and just, two conditions are necessary, and two proper. It is necessary that the law should be adequate to its end; that, if it be observed, it shalt prevent the evil against which it is directed. It is, secondly, necessary that the end of the law be of such importance as to deserve the security of a penal sanction. The other conditions of a penal law, which, though not absolutely necessary, are to a very high degree fit, are, that to the moral violation of the law there are many temptations, and that of the physical observance there is great facility.

"All these conditions apparently concur to justify the law which we are now considering. Its end is the security of property, and property very often of great value. The method by which it effects the security is efficacious, because it admits in its original rigour, no gradations of injury; but keeps guilt and innocence apart, by a distinct and definite limitation. He that intromits, is criminal; he that intromits not, is innocent. Of the two secondary considerations it cannot be denied that both are in our favour. The temptation to intromit is frequent and strong: so strong and so frequent, as to require the utmost activity of justice, and vigilance of caution, to withstand its prevalence; and the method by which a man may entitle himself to legal intromission, is so open and so facile, that to neglect it is a proof of fraudulent intention: for why should a man omit to do (but for reasons which he will not confess) that which he can do so easily, and that which he knows to be required by the law? If temptation were rare, a penal law might be deemed unnecessary. If the duty enjoined by the law were of difficult performance, omission, though it could not be justified, might be pitied. But in the present case, neither equity nor compassion operate against it. A useful, a necessary law is broken, not only without a reasonable motive, but with all the inducements to obedience that can be derived from safety and facility.

"I therefore return to my original position, that a law, to have its effects, must be permanent and stable. It may be said in the language of the schools, *Lex non recipit majus et minus*,—we may have a law, or we may have no law, but we cannot have half a law. We must either have a rule of action, or be permitted to act by discretion and by chance. Deviations from the law must be uniformly punished, or no man can be certain when he shall be safe.

"That from the rigour of the original institution this court has sometimes departed, cannot be denied. But as it is evident that such deviations as they make law uncertain, make life unsafe, I hope, that the wisdom of our ancestors will be treated with due reverence: and that consistent and steady decisions will furnish the people with a rule of action, and leave fraud and fraudulent intromissions no future hope of impunity or escape."

ON LAY-PATRONAGE IN THE CHURCH OF SCOTLAND.

[Question—Whether the claim of lay-patrons to present ministers to parishes be well founded: and supposing it to be well founded, whether it ought to be exercised without the concurrence of the people?—Written in 1773.]

"Against the right of patrons is commonly opposed, by the inferior judicatures, the plea of conscience. Their conscience tells them, that

the people ought to choose their pastor: their conscience tells them, that they ought not to impose upon a congregation a minister ungrateful and unacceptable to his auditors. Conscience is nothing more than a conviction felt by ourselves of something to be done, or something to be avoided: and in questions of simple unperplexed morality, conscience is very often a guide that may be trusted. But before conscience can determine, the state of the question is supposed to be completely known. In questions of law, or of fact, conscience is very often confounded with opinion. No man's conscience can tell him the rights of another man; they must be known by rational investigation or historical inquiry.—Opinion, which he that holds it may call his conscience, may teach some men that religion would be promoted, and quiet preserved, by granting to the people universally the choice of their ministers. But it is a conscience very ill informed that violates the rights of one man, for the convenience of another. Religion cannot be promoted by injustice: and it was never yet found that a popular election was very quietly transacted.

"That justice would be violated by transferring to the people the right of patronage, is apparent to all who know whence that right had its original. The right of patronage was not at first a privilege torn by power from unresisting poverty. It is not an authority at first usurped in times of ignorance, and established only by succession and by precedents. It is not a grant capriciously made from a higher tyrant to a lower. It is a right dearly purchased by the first possessors, and justly inherited by those that succeed them. When christianity was established in this island, a regular mode of worship was prescribed. Public worship requires a public place; and the proprietors of lands, as they were converted, built churches for their families and their vassals. For the maintenance of ministers they settled a certain portion of their lands; and a district, through which each minister was required to extend his care, was, by that circumscription, constituted a parish. This is a position so generally received in England, that the extent of a manor and of a parish are regularly received for each other. The churches which the proprietors of lands had thus built and thus endowed, they justly thought themselves entitled to provide with ministers; and where the episcopal government prevails, the bishop has no power to reject a man nominated by the patron, but for some crime that might exclude him from the priesthood. For the endowment of the church being the gift of the landlord, he was consequently at liberty to give it according to his choice, to any man capable of performing the holy offices. The people did not choose him, because the people did not pay him.

"We hear it sometimes urged, that this original right is passed out of memory, and is obliterated and obscured by many translations of property and changes of government; that scarce any church is now in the hands of the heirs of the builders; and that the present persons have entered subsequently upon the pretended rights by a thousand accidental and unknown causes.—Much of this, perhaps, is true. But how is the right of patronage extinguished? If the right followed the lands, it is possessed by the same equity by which the lands are possessed. It is, in effect, part of the manor, and protected by the same laws with every other privilege. Let us suppose an estate forfeited by treason, and granted by the Crown to a new family. With the lands were forfeited all the rights appendant to those lands; by the same power that grants the lands, the rights also are granted. The right lost to the patron falls not to the people, but is either retained by the Crown, or, what to the people is the same thing, is by the Crown given away. Let it change hands ever so often, it is possessed by him that receives it with the same right as it was conveyed. It may, indeed, like all our possessions, be forcibly seized or fraudulently obtained. But no injury is still done to the people; for what they never had, they have never lost. Caius may usurp the right of Titius, but neither Caius nor Titius injure the people; and no man's conscience, however tender or however active, can prompt him to restore what may be proved to have been never taken away. Supposing, what I think cannot be proved, that a popular election of ministers were to be desired, our desires are not the measure of equity. It were to be desired that power should be only in the hands of the merciful, and riches in the possession of the generous; but the law must leave both riches and power where it finds them; and must often leave riches with the covetous, and power with the cruel. Convenience may be a rule in little things, where no other rule has been established. But as the great end of government is to give every man his own, no inconvenience is greater than that of making right uncertain. Nor is any man more an enemy to public peace, than he who fills weak heads with imaginary claims, and breaks the series of civil subordination, by inciting the lower classes of mankind to encroach upon the higher.

"Having thus shown that the right of patronage, being originally purchased, may be legally transferred, and that it is now in the hands of lawful possessors, at least as certainly as any other right:—we have left the advocates of the people no other plea than that of convenience. Let us, therefore, now consider what the people would really gain by a general abolition of the right of patronage. What is most to be desired by such a change is, that the country should be supplied with better ministers. But why should we suppose that the parish will make a wiser choice than the patron? If we suppose mankind actuated by interest, the patron is more likely to choose with caution, because he will suffer more by choosing wrong. By the deficiencies of his minister, or by his vices, he is equally offended with the rest of the congregation; but he will have this reason more to lament them, that they will be imputed to his absurdity or corruption. The qualifications of a minister are well known to be learning and piety. Of his learning the patron is probably the only judge in the parish; and of his piety not less a judge than others; and is more likely to inquire minutely and diligently before he gives a presentation, than one of the parochial rabble, who can give nothing but a vote. It may be urged, that though the parish might not choose better ministers, they would at least choose ministers whom they like better, and who would therefore officiate with greater efficacy. That ignorance and perverse-

ness should always obtain what they like, was never considered as the end of government; of which it is the great and standing benefit, that the wise see for the simple, and the regular act for the capricious. But that this argument supposes the people capable of judging, and resolute to act according to their best judgments, though this be sufficiently absurd, it is not all its absurdity. It supposes not only wisdom, but unanimity in those, who upon no other occasions are unanimous or wise. If by some strange concurrence all the voices of a parish should unite in the choice of any single man, though I could not charge the patron with injustice for presenting a minister, I should censure him as unkind and injudicious. But it is evident, that as in all other popular elections there will be contrariety of judgment and acrimony of passion, a parish upon every vacancy would break into factions, and the contest for the choice of a minister would set neighbours at variance, and bring discord into families. The minister would be taught all the arts of a candidate, would flatter some, and bribe others; and the electors, as in all other cases, would call for holidays and ale, and break the heads of each other during the jollity of the canvass. The time must, however, come at last, when one of the factions must prevail, and one of the ministers get possession of the church. On what terms does he enter upon his ministry but those of enmity with half his parish? By what prudence or what diligence can he hope to conciliate the affections of that party by whose defeat he has obtained his living? Every man who voted against him will enter the church with hanging head and downcast eyes, afraid to encounter that neighbour by whose vote and influence he has been overpowered. He will hate his neighbour for opposing him, and his minister for having prospered by the opposition; and as he will never see him but with pain, he will never see him but with hatred. Of a minister presented by the patron, the parish has seldom any thing worse to say than that they do not know him. Of a minister chosen by a popular contest, all those who do not favour him, have nursed up in their bosoms principles of hatred and reasons of rejection.—Anger is excited principally by pride. The pride of a common man is very little exasperated by the supposed usurpation of an acknowledged superior. He bears only his little share of a general evil, and suffers in common with the whole parish; but when the contest is between equals, the defeat has many aggravations, and he that is defeated by his next neighbour, is seldom satisfied without some revenge; and it is hard to say what bitterness of malignity would prevail in a parish where these elections should happen to be frequent, and the enmity of opposition should be rekindled before it had cooled."

ON PULPIT CENSURE.

[In 1776, in the course of a contested election for the borough of Dumfermline, one of the agents for a candidate who was charged with having been unfaithful to his employer, and with having deserted to the opposite party for a pecuniary reward, attacked very rudely in a newspaper the Rev. Mr. James Thomson, one of the ministers of that place on account of a supposed allusion to him in one of his sermons. Upon this the minister, on a subsequent Sunday, arraigned him by name from the pulpit with some severity; and the agent, after the sermon was over, rose up and asked the minister aloud, "What bribe he had received for telling so many lies from the chair of verity?" The person arraigned, and his father and brother, who also had a share both of the reproof from the pulpit, and in the retaliation, brought an action against Mr. Thomson, in the Court of Session, for defamation and damages, and the court decided against the reverend defendant. Dr. Johnson was satisfied that this judgment was wrong, and dictated to Mr. Boswell, who was one of the defendant's counsel, the following argument in confutation of it.]

"Of the censure pronounced from the pulpit, our determination must be formed, as in other cases, by a consideration of the act itself, and the particular circumstances with which it is invested.

"The right of censure and rebuke seems necessarily appendant to the pastoral office. He, to whom the care of a congregation is entrusted, is considered as the shepherd of a flock, as the teacher of a school, as the father of a family.—As a shepherd tending not his own sheep, but those of his master, he is answerable for those that stray, and that lose themselves by straying. But no man can be answerable for losses which he has not power to prevent, or for vagrancy which he has not authority to restrain.

"As a teacher giving instruction for wages, and liable to reproach, if those whom he undertakes to inform make no proficiency, he must have the power of enforcing attendance, of awakening negligence, and repressing contradiction.

"As a father, he possesses the paternal authority of admonition, rebuke, and punishment. He cannot, without reducing his office to an empty name, be hindered from the exercise of any practice necessary to stimulate the idle, to reform the vicious, to check the petulant, and correct the stubborn.

"If we inquire into the practice of the primitive church, we shall, I believe, find the ministers of the word exercising the whole authority of this complicated character. We shall find them not only encouraging the good by exhortation, but terrifying the wicked by reproof and denunciation. In the earliest ages of the church, while religion was yet pure from secular advantages, the punishment of sinners was public censure, and open penance: penalties inflicted merely by ecclesiastical authority, at a time when the church had yet no help from the civil power: while the hand of the magistrate lifted only the rod of persecution; and when governors were ready to afford a refuge to all those who fled from clerical authority.

"That the church, therefore, had once a power of public censure is evident, because that power was frequently exercised. That it borrowed not its power from the civil authority, is likewise certain, because civil authority was at that time its enemy.

"The hour came at length, when, after three hundred years of struggle and distress, Truth took possession of imperial power, and the civil

laws lent their aid to the ecclesiastical constitutions. The magistrate from that time co-operated with the priest, and clerical sentences were made efficacious by secular force. But the state, when it came to the assistance of the church, had no intention to diminish its authority.—Those rebukes and those censures which were lawful before, were lawful still. But they had hitherto operated only upon voluntary submission. The refractory and contemptuous were at first in no danger of temporal severities, except what they might suffer from the reproaches of conscience, or the detestation of their fellow christians. When religion obtained the support of law, it admonitions and censures had no effect, they were seconded by the magistrates with coercion and punishment.

"It therefore appears from ecclesiastical history, that the right of inflicting shame by public censure, has been always considered as inherent in the church: and that this right was not conferred by the civil power; for it was exercised when the civil power operated against it. By the civil power it was never taken away; for the christian magistrate interposed his office, not to rescue sinners from censure, but to supply more powerful means of reformation; to add pain where shame was insufficient; and when men were proclaimed unworthy of the society of the faithful, to restrain them by imprisonment, from spreading abroad the contagion of wickedness.

"It is not improbable that from this acknowledged power of public censure, grew in time the practice of auricular confession. Those who dreaded the blast of public reprehension, were willing to submit themselves to the priest, by a private accusation of themselves; and to obtain a reconciliation with the church by a kind of clandestine absolution, and invisible penance; conditions with which the priest would in times of ignorance and corruption easily comply, as they increased his influence, by adding the knowledge of secret sins to that of notorious offences, and enlarged his authority, by making him the sole arbiter of the terms of reconcilement.

"From this bondage the Reformation set us free. The minister has no longer power to press into the retirements of conscience, or torture us by interrogatories, or put himself in possession of our secrets and our lives. But though we have thus controlled his usurpations, his just and original power remains unimpaired. He may still see, though he may not pry: he may yet hear, though he may not question. And that knowledge which his eyes and ears force upon him it is still his duty to use, for the benefit of his flock. A father who lives near a wicked neighbour, may forbid a son to frequent his company. A minister who has in his congregation a man of open and scandalous wickedness, may warn his parishioners to shun his conversation. To warn them is not only lawful, but not to warn them would be criminal.—He may warn them one by one in friendly converse, or by a parochial visitation. But if he warn each man singly, what shall forbid him to warn them altogether? Of that which is to be made known to all, how is there any difference whether it be communicated to each singly, or to all together? What is known to all, must necessarily be public; whether it shall be public at once, or public by degrees, is the only question. And of a sudden and solemn publication the impression is deeper, and the warning more effectual.

"It may easily be urged, if a minister be thus left at liberty to delate sinners from the pulpit, and to publish at will the crimes of a parishioner, he may often blast the innocent and distress the timorous. He may be suspicious, and condemn without evidence: he may be rash, and judge without examination: he may be severe, and treat slight offences with too much harshness: he may be malignant and partial, and gratify his private interest or resentment under the shelter of his pastoral character.

"Of all this there is possibility, and of all this there is danger. But if possibility of evil be to exclude good, no good ever can be done.—If nothing is to be attempted in which there is danger, we must all sink into hopeless inactivity. The evils that may be feared from this practice arise not from any defect in the institution, but from the infirmities of human nature. Power, in whatever hands it is placed, will be sometimes improperly exerted; yet courts of law must judge, though they will sometimes judge amiss. A father must instruct his children, though he may often want instruction. A minister must censure sinners, though his censure may be sometimes erroneous by want of judgment, and sometimes unjust by want of honesty.

"If we examine the circumstances of the present case, we shall find the sentence neither erroneous nor unjust: we shall find no breach of private confidence, no intrusions into secret transactions. The fact was notorious and indubitable; so easy to be proved, that no proof was desired. The act was base and treacherous, the perpetration insolent and open, and the example naturally mischievous. The minister, however, being retired and recluse, had not yet heard what was publicly known throughout the parish; and on occasion of a public election, warned his people, according to his duty, against the crimes which public elections frequently produce. His warning was felt by one of his parishioners, as pointed particularly at himself.—But instead of producing, as might be wished, private compunction and immediate reformation, it kindled only rage and resentment. He charged his minister, in a public paper, with scandal, defamation, and falsehood. The minister, thus reproached, had his own character to vindicate, upon which his pastoral authority must necessarily depend. To be charged with a defamatory lie, is an injury which no man patiently endures in common life. To be charged with polluting the pastoral office with scandal and falsehood, was a violation of character still more atrocious, as it affected not only his personal but his clerical veracity. His indignation naturally rose in proportion to his honesty, and with all the fortitude of injured honesty, he dared his calumniator in the church, and at once exonerated himself from censure, and rescued his flock from deception and from danger. The man whom he accuses pretends not to be innocent: or at least only pretends; for he declines a trial. The crime of which he is accused has frequent opportunities and strong temptations. It has already spread far, with much depravation of private morals,

and much injury to public happiness. To warn the people, therefore, against it, was not wanton and officious, but necessary and pastoral.

"What then is the fault with which this worthy minister is charged? He has usurped no dominion over conscience. He has exerted no authority in support of doubtful and controverted opinions. He has not dragged into light a bashful and corrigible sinner. His censure was directed against a breach of morality, against an act which no man justifies. The man who appropriated this censure to himself, is evidently and notoriously guilty. His consciousness of his own wickedness incited him to attack his faithful reprover with open insolence and printed accusations. Such an attack made defence necessary; and we hope it will be at last decided that the means of defence were just and lawful."

REVIEWS AND CRITICISMS.

LETTER ON DU HALDE'S HISTORY OF CHINA, 1738.

There are few nations in the world more talked of, or less known, than the Chinese. The confused and imperfect account which travellers have given of their grandeur, their sciences, and their policy, have hitherto excited admiration, but have not been sufficient to satisfy even a superficial curiosity. I therefore return you my thanks for having undertaken, at so great an expense, to convey to English readers the most copious and accurate account, yet published, of that remote and celebrated people, whose antiquity, magnificence, power, wisdom, peculiar customs, and excellent constitution, undoubtedly deserve the attention of the public.

As the satisfaction found in reading descriptions of distant countries arises from a comparison which every reader naturally makes, between the ideas which he receives from the relation, and those which were familiar to him before; or, in other words, between the countries with which he is acquainted, and that which the author displays to his imagination; so it varies according to the likeness or dissimilitude of the manners of the two nations. Any custom or law unheard and unthought of before, strikes us with that *surprise* which is the effect of novelty; but a practice conformable to our own pleases us, because it flatters our self-love, by showing us that our opinions are approved by the general concurrence of mankind. Of these two pleasures, the first is more violent, the other more lasting; the first seems to partake more of instinct than reason, and is not easily to be explained, or defined; the latter has its foundation in good sense and reflection, and evidently depends on the same principles with most human passions.

An attentive reader will frequently feel each of these agreeable emotions in the perusal of Du Halde. He will find a calm, peaceful satisfaction, when he reads the moral precepts and wise instructions of the Chinese sages; he will find that virtue is in every place the same, and will look with new contempt on those wild reasoners, who affirm that morality is merely ideal, and that the distinctions between good and ill are wholly chimerical.

But he will enjoy all the pleasure that novelty can afford, when he becomes acquainted with the Chinese government and constitution; he will be amazed to find that there is a country where nobility and knowledge are the same, where men advance in rank as they advance in learning, and promotion is the effect of virtuous industry, where no man thinks ignorance a mark of greatness, or laziness the privilege of high birth.

His surprise will be still heightened by the relations he will there meet with of honest ministers, who, however incredible it may seem, have been seen more than once in that monarchy, and have adventured to admonish the emperors of any deviation from the laws of their country, or any error in their conduct, that has endangered either their own safety, or the happiness of their people. He will read of emperors, who, when they have been addressed in this manner, have neither stormed, nor threatened, nor kicked their ministers, nor thought it majestic to be obstinate in the wrong: but have, with a greatness of mind worthy of a Chinese monarch, brought their actions willingly to the test of reason, law, and morality, and scorned to exert their power in defence of that which they could not support by argument.

I must confess my wonder at these relations was very great, and had been much greater, had I not often entertained my imagination with an instance of the like conduct in a prince of England, on an occasion that happened not quite a century ago, and which I shall relate, that so remarkable an example of spirit and firmness in a subject, and of conviction and compliance in a prince, may not be forgotten. And I hope that you will look upon this letter as intended to do honour to my country, and not to serve your interest by promoting your undertaking.

The prince, at the christening of his first son, had appointed a noble duke to stand as proxy for the father of the princess, without regard to the claim of a marquis, (heir apparent to a higher title,) to whom, as lord of the bedchamber then in waiting, that honour properly belonged.—The marquis was wholly unacquainted with the affair, till he heard at dinner the duke's health drunk by the name of the prince he was that evening to represent. This he took an opportunity after dinner of inquiring the reason of, and was in-

formed by the prince's treasurer of his highness's intention. The marquis immediately declared, that he thought his right invaded, and his honour injured, which he could not bear without requiring satisfaction from the usurper of his privileges; nor would he longer serve a prince who paid no regard to his lawful pretensions. The treasurer could not deny that the marquis's claim was incontestable, and by his permission acquainted the prince with his resolution. The prince thereupon sending for the marquis, demanded, with a resentful and imperious air, how he could dispute his commands, and by what authority he presumed to control him in the management of his own family, and the christening of his own son. The marquis answered that he did not encroach upon the prince's right, but only defended his own: that he thought his honour concerned, and, as he was a young man, would not enter the world with the loss of his reputation. The prince, exasperated to a very high degree, repeated his commands; but the marquis, with a spirit and firmness not to be depressed or shaken, persisted in his determination to assert his claim, and concluded with declaring that he would do himself the justice that was denied him, and that not the prince himself should trample on his character. He was then ordered to withdraw, and the duke coming to him, assured him, that the honour was offered him unasked; that when he accepted it, he was not informed of his lordship's claim, and that now he very willingly resigned it. The marquis very gracefully acknowledged the civility of the duke's expressions, and declared himself satisfied with his grace's conduct; but thought it inconsistent with his honour to accept the representation as a cession of the duke, or on any other terms than as his own acknowledged right. The prince, being informed of the whole conversation, and having upon inquiry found all the precedents on the marquis's side, thought it below his dignity to persist in an error, and restoring the marquis to his right upon his own conditions, continued him in his favour, believing that he might safely trust his affairs in the hands of a man, who had so nice a sense of honour, and so much spirit to assert it. EUBULUS.

REVIEW OF THE ACCOUNT OF THE CONDUCT OF THE DUTCHESS OF MARLBOROUGH.

FROM THE GENTLEMAN'S MAGAZINE, 1742.

THE universal regard which is paid by mankind to such accounts of public transactions as have been written by those who were engaged in them, may be, with great probability, ascribed to that ardent love of truth, which nature has kindled in the breast of man, and which remains even where every other laudable passion is extinguished. We cannot but read such narratives with uncommon curiosity, because we consider the writer as indubitably possessed of the ability to give us just representations, and do not always reflect, that, very often, proportionate to the opportunities of knowing the truth, are the temptations to disguise it.

Authors of this kind have at least an incontestable superiority over those whose passions are the same, and whose knowledge is less. It is evident that those who write in their own defence, discover often more impartiality, and less contempt of evidence, than the advocates which faction or interest have raised in their favour.

It is, however, to be remembered, that the parent of all Memoirs, is the ambition of being distinguished from the herd of mankind, and the fear of either infamy or oblivion, passions which cannot but have some degree of influence, and which may at least affect the writer's choice of facts, though they may not prevail upon him to advance known falsehoods. He may aggravate or extenuate particular circumstances, though he preserves the general transaction; as the general likeness may be preserved in painting, though a blemis his hid, or a beauty improved.

Every man that is solicitous about the esteem of others, is in a great degree desirous of his own, and makes by consequence his first apology for his conduct to himself; and when he has once deceived his own heart, which is for the greatest part to easy a task, he propagates the deceit in the world without reluctance or consciousness of falsehood.

But to what purpose, it may be asked, are such reflections, except to produce a general incredulity, and to make history of no use? The man who knows not the truth *cannot*, and he who knows it *will not*, tell it; what then remains, but to distrust every relation, and live in perpetual negligence of past events; or what is still more disagreeable, in perpetual suspense?

That by such remarks some incredulity is indeed produced, cannot be denied, but distrust is a necessary qualification of a student in history. Distrust quickens his discernment of different degrees of probability, animates his search after evidence, and perhaps heightens his pleasure at the discovery of truth; for truth, though not always obvious, is generally discoverable, nor is it any where more likely to be found than in private memoirs, which are generally published at a time when any gross falsehood may be detected by living witnesses, and which always contain a thousand incidents, of which the writer could not have acquired a certain knowledge, and which he has no reason for disguising.

Such is the account lately published by the Dutchess of Marlborough, of her own conduct, by which those who are very little concerned about the character which it is principally intended to preserve or to retrieve, may be entertained and instructed. By the perusal of this account, the inquirer into human nature may obtain an intimate acquaintance with the characters of those whose names have crowded the latest histories, and discover the relation between their minds and their actions. The historian may trace the progress of great transactions, and discover the secret causes of important events. And, to mention one use more, the polite writer may learn an unaffected dignity of style, and an artful simplicity of narration.

The method of confirming her relation, by inserting at length the letters that every transaction occasioned, has not only set the greatest part of the work above the danger of confutation, but has added to the entertainment of the reader, who has now the satisfaction of forming to himself the characters of the actors, and judging how nearly such as have hitherto been given of them agree with those which they now give of themselves.

Even of those whose letters could not be made public, we have a more exact knowledge than can be expected from general histories, because we see them in their private apartments in their careless hours, and observe those actions in which they indulged their own inclinations, without any regard to censure or applause.

Thus it is that we are made acquainted with the disposition of King William, of whom it may be collected from various instances that he was arbitrary, insolent, gloomy, rapacious, and brutal; that he was at all times disposed to play the tyrant; that he had neither in great things nor in small the manners of a gentleman; that he was capable of gaining money by mean artifices; and that he only regarded his promise when it was his interest to keep it.

There are doubtless great numbers who will be offended with this delineation of the mind of the immortal William, but they whose honesty or sense enables them to consider impartially the events of his reign, will now be enabled to discover the reason of the frequent oppositions which he encountered, and of the personal affronts which he was sometimes forced to endure. They will observe that it is not always sufficient to do right, and that it is often necessary to add gracefulness to virtue. They will recollect how vain it is to endeavour to gain men by great qualities, while our cursory behaviour is insolent and offensive: and that those may be disgusted by little things who can scarcely be pleased with great.

Charles the Second, by his affability and politeness, made himself the idol of the nation, which he betrayed and sold. William the Third was, for his insolence and brutality, hated by that people which he protected and enriched:—had the best part of these two characters been united in one prince, the house of Bourbon had fallen before him.

It is not without pain that the reader observes a shade encroaching upon the light with which the memory of Queen Mary has been hitherto invested—the popular, the beneficent, the pious, the celestial Queen Mary, from whose presence none ever withdrew without an addition to his happiness. What can be charged upon this delight of human kind? Nothing less than that *she wanted bowels*, and was insolent with her power; that she was resentful, and pertinacious in her resentment; that she descended to mean acts of revenge, when heavier vengeance was not in her power; that she was desirous of controlling where she had no authority, and backward to forgive, even when she had no real injury to complain of.

This is a character so different from all those that have been hitherto given of this celebrated princess, that the reader stands in suspense, till he considers the inconsistencies in human conduct, remembers that no virtue is without its weakness, and considers that Queen Mary's character has hitherto had this great advantage, that it has only been compared with those of kings.

The greatest number of the letters inserted in this account were written by Queen Anne, of which it may be truly observed, that they will be equally useful for the confutation of those who have exalted or depressed her character. They are written with great purity and correctness, without any forced expressions, affected phrases, or unnatural sentiments, and show uncommon clearness of understanding, tenderness of affection, and rectitude of intention; but discover at the same time, a temper timorous, anxious, and impatient of misfortune, a tendency to burst into complaints, helpless dependance on the affection of others, and a weak desire of moving compassion. There is indeed nothing insolent or overbearing, but then there is nothing great, or firm, or regal; nothing that enforces obedience and respect, or which does not rather invite opposition and petulance. She seems born for friendship, not for government; and to be unable to regulate the conduct of others, otherwise than by her own example.

That this character is just, appears from the occurrences in her reign, in which the nation was governed for many years by a party whose principles she detested, but whose influence she knew not how to obviate, and to whose schemes she was subservient against her inclination.

The charge of tyrannising over her, which was made by turns against each party, proves that, in the opinion of both, she was easily to be governed; and though it may be supposed that the letters here published were selected with some regard to respect and ceremony, it appears plainly enough from them that she was what she has been represented, little more than the slave of the Marlborough family.

The inferior characters, as they are of less importance, are less accurately delineated; the picture of Harley is at least partially drawn, all the deformities are heightened, and the beauties, for beauties of mind he certainly had, are entirely omitted.

REVIEW OF MEMOIRS OF THE COURT OF AUGUSTUS.

BY THOMAS BLACKWELL, J. U. D.

PRINCIPAL OF MARISCHAL-COLLEGE IN THE UNIVERSITY OF ABERDEEN.

The first effect which this book has upon the reader, is that of disgusting him with the author's vanity. He endeavours to persuade the world, that here are some new treasures of literature spread before his eyes; that something is discovered, which to this happy day had been concealed in darkness; that by his diligence time has been robbed of some valuable monument which he was on the point of devouring; and that names and facts doomed to oblivion are now restored to fame.

How must the unlearned reader be surprised, when he shall be told that Mr. Blackwell has neither digged in the ruins of any demolished city, nor found out the way to the library of Fez; nor had a single book in his hands, that has not been in the possession of every man that was inclined to read it, for years and ages; and that his book relates to a people who, above all others, have furnished employment to the studious, and amusements to the idle; who have scarcely left behind them a coin or a stone, which has not been examined and explained a thousand times, and whose dress, and food, and household stuff, it has been the pride of learning to understand.

A man need not fear to incur the imputation of vicious diffidence or affected humility who

should have forborne to promise many novelties, when he perceived such multitudes of writers possessed of the same materials, and intent upon the same purpose. Mr. Blackwell knows well the opinion of Horace, concerning those that open their undertakings with magnificent promises; and he knows likewise the dictates of Common Sense and Common Honesty, names of greater authority than that of Horace, who direct that no man should promise what he cannot perform.

I do not mean to declare that this volume has nothing new, or that the labours of those who have gone before our author, have made his performance a useless addition to the burden of literature. New works may be constructed with old materials, the disposition of the parts may show contrivance, the ornaments interspersed may discover elegance.

It is not always without good effect that men of proper qualifications write in succession on the same subject, even when the latter add nothing to the information given by the former; for the same ideas may be delivered more intelligibly or more delightfully by one than by another, or with attractions that may lure minds of a different form. No writer pleases all, and every writer may please some.

But after all, to inherit is not to acquire; to decorate is not to make; and the man who had nothing to do but to read the ancient authors who mention the Roman affairs, and reduce them to common-places, ought not to boast himself as a great benefactor to the studious world.

After a preface of boast, and a letter of flattery, in which he seems to imitate the address of Horace in his *vile patabis modicis Sabinum*—he opens his book with telling us, that the "Roman republic, after the horrible proscription, was no more at *bleeding Rome*. The regal power of her consuls, the authority of her senate, and the majesty of her people, were now trampled under foot; these [for those] divine laws and hallowed customs, that had been the essence of her constitution—were set at nought, and her best friends were lying exposed in their blood."

These were surely very dismal times to those who suffered; but I know not why any one but a school boy in his declamation should whine over the commonwealth of Rome, which grew great only by the misery of the rest of mankind. The Romans, like others, as soon as they grew rich grew corrupt, and, in their corruption, sold the lives and freedoms of themselves, and of one another.

"About this time Brutus had his patience put to the *highest* trial: he had been married to Clodia; but whether the family did not please him, or whether he was dissatisfied with the lady's behaviour during his absence, he soon entertained thoughts of a separation. *This raised a good deal of talk*, and the women of the Clodian family inveighed bitterly against Brutus—but he married Portia, who was worthy of such a father as M. Cato, and such a husband as M. Brutus. She had a soul capable of an *exalted passion*, and found a proper object to raise and give it a sanction; she did not only love but adored her husband; *his* worth, his truth, his every shining and heroic quality, made her gaze upon him like a god, while the endearing returns of esteem and tenderness she met with, brought her joy, her pride, her every wish to centre in her beloved Brutus."

When the reader has been awakened by this rapturous preparation, he hears the whole story of Portia in the same luxuriant style, till she breathed out her last, a little before the *bloody proscription*, and "Brutus complained heavily of his friends at Rome, as not having paid due attention to his *Lady* in the declining state of her health."

He is a great lover of modern terms. His senators and their wives are *Gentlemen* and *Ladies*. In this review of Brutus's army, who *was under the command of gallant men, not braver officers than true patriots*, he tells us, "that Sextus the Questor was *Paymaster, Secretary at War, and Commissary General*, and that the *sacred discipline* of the Roman required the closest connexion, like that of father and son, to subsist between the General of any army and his Questor. Cicero was *General of the Cavalry*, and the next *general officer* was Flavius, *Master of the Artillery*, the elder Lentulus was *Admiral*, and the younger *rode* in the *Band of Volunteers*: under these the tribunes, *with many others too tedious to name*." Lentulus, however, was but a subordinate officer: for we are informed afterwards, that the Romans had made Sextus Pompeius *Lord High Admiral in all the seas of their dominions*.

Among other affectations of this writer is a furious and unnecessary zeal for liberty, or rather for one form of government as preferable to another. This indeed might be suffered, because political institution is a subject in which men have always differed, and if they continue to obey their lawful governors, and attempt not to make innovations for the sake of their favourite schemes, they may differ for ever without any just reproach from one another. But who can bear the hardy champion who ventures nothing? who in full security undertakes the defence of the assassination of Cæsar, and declares his resolution *to speak plain?* Yet let not just sentiments be overlooked: he has justly observed, that the greater part of mankind will be naturally prejudiced against Brutus, for all feel the benefits of private friendship: but few can discern the advantages of a well-constituted government.

We know not whether some apology may not be necessary for the distance [seven months] between the first account of this book, and its continuation. The truth is, that this work, not being forced upon our attention by much public applause or censure, was sometimes neglected, and sometimes forgotten; nor would it, perhaps, have been now resumed, but that we might avoid to disappoint our readers by an abrupt desertion of any subject.

It is not our design to criticise the facts of this history, but the style; not the veracity, but the address of the writer; for, an account of the ancient Romans, as it cannot nearly interest and present reader, and must be drawn from writings that have been long known, can owe its value only to the language in which it is delivered, and the reflections with which it is accompanied. Dr. Blackwell, however, seems to have heated his imagination so as to be much affected with every event, and to believe that he

can affect others. Enthusiasm is indeed sufficiently contagious; but I never found any of his readers much enamoured of the *glorious Pompey, the patriot approved*, or much incensed against the *lawless Cæsar;* whom this author probably stabs every day and night in his sleeping or waking dreams.

He is come too late into the world with his fury for freedom, with his Brutus and Cassius. We have all on this side of the Tweed long since settled our opinions; his zeal for Roman liberty and declamations against the violators of the republican constitution, only stand now in the reader's way, who wishes to proceed in the narrative without the interruption of epithets and exclamations. It is not easy to forbear laughter at a man so bold in fighting shadows, so busy in a dispute two thousand years past, and so zealous for the honour of a people, who, while they were poor, robbed mankind, and as soon as they became rich, robbed one another. Of these robberies our author seems to have no very quick sense, except when they are committed by Cæsar's party, for every act is sanctified by the name of a patriot.

If this author's skill in ancient literature were less generally acknowledged, one might sometimes suspect that he had too frequently consulted the French writers. He tells us that Archelaus the Rhodian made a speech to Cassius, and *in so saying* dropt some tears, and that Cassius after the reduction of Rhodes was *covered with glory*.—Deiotarus was a keen and happy spirit—the ingrate Castor kept his court.

His great delight is to show his universal acquaintance with terms of art, with words that every other polite writer has avoided and despised. When Pompey conquered the pirates, he destroyed fifteen hundred ships of the line.—The Xanthian parapets were torn down.—Brutus, suspecting that his troops were plundering, commanded the trumpets to sound to their colours.—Most people understood the act of attainder passed by the senate.—The Numidian troopers were unlikely in their appearance.—The Numidians beat up one quarter after another.—Salvidienus resolved to pass his men over in boats of leather, and he gave orders for equipping a sufficient number of that sort of small craft.—Pompey had light agile frigates, and fought in a strait where the current and caverns occasion swirls and a roll.—A sharp out-look was kept by the admiral.—It is a run of about fifty Roman miles.—Brutus broke Lipella in the sight of the army.—Mark Antony garbled the senate.—He was a brave man, well qualified for a commodore.

In his choice of phrases he frequently uses words with great solemnity, which every other mouth and pen has appropriated to jocularity and levity. The Rhodians gave up the contest, and in poor plight fled back to Rhodes.—Boys and girls were easily kidnapped.—Deiotarus was a mighty believer of augury.—Deiotarus destroyed his ungracious progeny.—The regularity of the Romans was their mortal aversion.—They desired the consuls to curb such heinous doings.—He had such a shrewd invention, that no side of a question came amiss to him.—Brutus found his mistress a coquettish creature.

He sometimes, with most unlucky dexterity, mixes the grand and the burlesque together: *the violation of faith, Sir*, says Cassius, *lies at the door of the Rhodians by reiterated acts of perfidy*.—The iron grate fell down, crushed those under it to death, and catched the rest as in a trap.—When the Xanthians heard the military shout, and saw the flames mount, they concluded there would be no mercy. It was now about sun-set, and they had been at hot work since noon.

He has often words or phrases with which our language has hitherto had no knowledge.—One was a heart-friend to the republic.—A deed was expeded. The Numidians began to reel, and were in hazard of falling into confusion.—The tutor embraced his pupil close in his arms.—Four hundred women were taxed, who have no doubt been the wives of the best Roman citizens.—Men not born to action are inconsequential in government.—Collectitious troops.—The foot by their violent attack began the fatal break in the Phasaliac field.—He and his brother, with a politic common to other countries, had taken opposite sides.

His epithets are of the gaudy or hyperbolical kind. The glorious news—eager hopes and dismal fears—bleeding Rome—divine laws and hallowed customs—merciless war—intense anxiety.

Sometimes the reader is suddenly ravished with a sonorous sentence, of which when the noise is past, the meaning does not long remain. When Brutus set his legions to fill a moat, instead of heavy dragging and slow toil, they set about it with huzzas and racing, as if they had been striving at the Olympic games. They hurled impetuous down the huge trees and stones, and with shouts forced them into the water; so that the work, expected to continue half the campaign, was with rapid toil completed in a few days. Brutus's soldiers fell to the gate with resistless fury, it give way at last with hideous crash.—This great and good man doing his duty to his country, received a mortal wound, and gloriously fell in the cause of Rome; may his memory be ever dear to all lovers of liberty, learning, and humanity! This promise ought ever to embalm his memory.—The queen of nations was torn by no foreign invader.—Rome fell a sacrifice to her own sons, and was ravaged by her unnatural offspring; all the great men of the state, all the good, all the holy, were openly murdered by the wickedest and worst. Little islands cover the harbour of Brindisi, and form the narrow outlet from the numerous creeks that compose its capacious port. At the appearance of Brutus and Cassius a shout of joy rent the heavens from the surrounding multitudes.

Such are the flowers which may be gathered by every hand in every part of this garden of eloquence. But having thus freely mentioned our Author's faults, it remains that we acknowledge his merit; and confess that this book is the work of a man of letters, that it is full of events displayed with accuracy, and related with vivacity; and though it is sufficiently defective to crush the vanity of its Author, it is sufficiently entertaining to invite readers.*

* From the Literary Magazine, Vol. I. p. 41. 1788

REVIEW OF FOUR LETTERS FROM SIR ISAAC NEWTON TO DR. BENTLEY,

CONTAINING SOME ARGUMENTS IN PROOF OF A DEITY.

FROM THE LITERARY MAGAZINE, VOL. I. p. 89, 1756.

It will certainly be required, that notice should be taken of a book, however small, written on such a subject, by such an author. Yet I know not whether these Letters will be very satisfactory: for they are answers to inquiries not published; and therefore, though they contain many positions of great importance, are, in some parts, imperfect and obscure, by their reference to Dr. Bentley's Letters.

Sir Isaac declares, that what he has done is *due to nothing but industry and patient thought;* and indeed long consideration is so necessary in such abstruse inquiries, that it is always dangerous to publish the productions of great men, which are not known to have been designed for the press, and of which it is uncertain whether much patience and thought have been bestowed upon them. The principal question of these Letters gives occasion to observe how even the mind of Newton gains ground gradually upon darkness.

"As to your first query," says he, "it seems to me, that if the matter of our sun and planets, and all the matter of the universe, were evenly scattered throughout all the heavens, and every particle had an innate gravity towards all the rest, and the whole space throughout which this matter was scattered was but finite; the matter on the outside of this space would by its gravity tend towards all the matter on the inside, and by consequence fall down into the middle of the whole space, and there compose one great spherical mass. But if the matter was evenly disposed throughout an infinite space, it could never convene into one mass, but some of it would convene into one mass, and some into another, so as to make an infinite number of great masses, scattered at great distances from one to another throughout all that infinite space. And thus might the sun and fixed stars be formed, supposing the matter were of a lucid nature. But how the matter should divide itself into two sorts, and that part of it which is fit to compose a shining body, should fall down into one mass and make a sun, and the rest which is fit to compose an opaque body, should coalesce, not into one great body like the shining matter, but into many little ones; or if the sun at first were an opaque body like the planets, or the planets lucid bodies like the sun, how he alone should be changed into a shining body, whilst all they continue opaque, or all they be changed into opaque ones whilst he remains unchanged, I do not think more explicable by mere natural causes, but am forced to ascribe it to the counsel and contrivance of a voluntary agent."

The hypothesis of matter evenly disposed through infinite space, seems to labour with such difficulties, as makes it almost a contradictory supposition, or a supposition destructive of itself.

Matter evenly disposed through infinite space, is either created or eternal; if it was created, it infers a Creator: if it was eternal, it had been from eternity *evenly spread through infinite space;* or it had been once coalesced in masses, and afterwards been diffused. Whatever state was first must have been from eternity, and what had been from eternity could not be changed, but by a cause beginning to act as it had never acted before, that is, by the voluntary act of some external power. If matter infinitely and evenly diffused was a moment without coalition, it could never coalesce at all by its own power. If matter originally tended to coalesce, it could never be evenly diffused through infinite space. Matter being supposed eternal, there never was a time when it could be diffused before its conglobation, or conglobated before its diffusion.

This Sir Isaac seems by degrees to have understood: for he says in his second Letter, "The reason why matter evenly scattered through a finite space would convene in the midst, you conceive the same with me; but that there should be a central particle, so accurately placed in the middle, as to be always equally attracted on all sides, and thereby continue without motion, seems to me a supposition fully as hard as to make the sharpest needle stand upright upon its point on a looking-glass. For if the very mathematical centre of the central particle be not accurately in the very mathematical centre of the attractive power of the whole mass, the particle will not be attracted equally on all sides. And much harder is it to suppose all the particles in an infinite space should be so accurately poised one among another, as to stand still in perfect equilibrium. For I reckon this as hard as to make not one needle only, but an infinite number of them (so many as there are particles in an infinite space) stand accurately poised upon their points. Yet I grant it possible, at least by a divine power; and if they were once to be placed, I agree with you that they would continue in that posture, without motion, for ever, unless put into new motion by the same power. When therefore I said, that matter evenly spread through all space, would convene by its gravity into one or more great masses, I understand it of matter not resting in an accurate poise."

Let not it be thought irreverence to this great name if I observe, that by *matter evenly spread* through infinite space, he now finds it necessary to mean *matter not evenly spread.* Matter *not evenly spread* will indeed convene, but it will convene as soon as it exists. And, in my opinion, this puzzling question about matter is only how *that could be that never could have been*, or what a man thinks on when he thinks of no thing.

Turn matter on all sides, make it eternal, or of late production, finite or infinite, there can be no regular system produced but by a voluntary and meaning agent. This the great Newton always asserted, and this he asserts in the third letter: but proves in another manner, in a manner perhaps more happy and conclusive.

"The hypothesis of deriving the frame of the world by mechanical principles from matter evenly spread through the heavens, being inconsistent with my system, I had considered it very little before your letter put me upon it, and therefore trouble you with a line or two more about it, if this comes not too late for your use.

"In my former I represented that the diurnal rotations of the planets could not be derived from

gravity, but required a divine arm to impress them. And though gravity might give the planets a motion of descent towards the sun, either directly, or with some little obliquity, yet the transverse motions by which they revolve in their several orbs, required the divine arm to impress them according to the tangents of their orbs. I would now add, that the hypothesis of matter being at first evenly spread through the heavens, is, in my opinion, inconsistent with the hypothesis of innate gravity, without a supernatural power to reconcile them, and therefore it infers a Deity. For if there be innate gravity, it is impossible now for the matter of the earth, and all the planets and stars, to fly up from them, and become evenly spread throughout all the heavens, without a supernatural power; and certainly that which can never be hereafter without a supernatural power, could never be heretofore without the same power."

REVIEW OF A JOURNAL OF EIGHT DAYS' JOURNEY,

FROM PORTSMOUTH TO KINGSTON UPON THAMES, THROUGH SOUTHAMPTON, WILTSHIRE, &c. WITH MISCELLANEOUS THOUGHTS, MORAL AND RELIGIOUS; IN SIXTY-FOUR LETTERS, ADDRESSED TO TWO LADIES OF THE PARTY. TO WHICH IS ADDED, AN ESSAY ON TEA, CONSIDERED AS PERNICIOUS TO HEALTH, OBSTRUCTING INDUSTRY, AND IMPOVERISHING THE NATION: WITH AN ACCOUNT OF ITS GROWTH, AND GREAT CONSUMPTION IN THESE KINGDOMS; WITH SEVERAL POLITICAL REFLECTIONS; AND THOUGHTS ON PUBLIC LOVE: IN THIRTY-TWO LETTERS TO TWO LADIES. BY MR. H * * * * *.

FROM THE LITERARY MAGAZINE, VOL. II. NO. XIII. 1757.

Our readers may perhaps remember that we gave them a short account of this book, with a letter extracted from it, in November, 1756. The author then sent us an injunction to forbear his work till a second edition should appear: this prohibition was rather too magisterial; for an author is no longer the sole master of a book which he has given to the public; yet he has been punctually obeyed; we had no desire to offend him, and if his character may be estimated by his book, he is a man whose failings may well be pardoned for his virtues.

The second edition is now sent into the world, *corrected and enlarged*, and yielded up by the author to the attacks of criticism. But he shall find in us no malignity of censure. We wish, indeed, that among other corrections he had submitted his pages to the inspection of a grammarian, that the elegances of one line might not have been disgraced by the improprieties of another; but with us to mean well is a degree of merit which overbalances much greater errors than impurity of style.

We have already given in our collections one of the letters, in which Mr. Hanway endeavours to show, that the consumption of tea is injurious to the interest of our country. We shall now endeavour to follow him regularly through all his observations on this modern luxury; but it can scarcely be candid, not to make a previous declaration, that he is to expect little justice from the author of this extract, a hardened and shameless tea-drinker, who has for twenty years diluted his meals with only the infusion of this fascinating plant, whose kettle has scarcely time to cool, who with tea amuses the evening, with tea solaces the midnight, and with tea welcomes the morning.

He begins by refuting a popular notion, that bohea and green tea are leaves of the same shrub, gathered at different times of the year. He is of opinion that they are produced by different shrubs. The leaves of tea are gathered in dry weather; then dried and curled over the fire in copper pans. The Chinese use little green tea, imagining that it hinders digestion and excites fevers. How it should have either effect is not easily discovered; and if we consider the innumerable prejudices which prevail concerning our own plants, we shall very little regard these opinions of the Chinese vulgar, which experience does not confirm.

When the Chinese drink tea they infuse it slightly, and extract only the more volatile parts; but though this seems to require great quantities at a time, yet the author believes, perhaps only because he has an inclination to believe it, that the English and Dutch use more than all the inhabitants of that extensive empire. The Chinese drink it sometimes with acids, seldom with sugar; and this practice our author, who has no intention to find any thing right at home, recommends to his countrymen.

The history of the rise and progress of tea-drinking is truly curious. Tea was first imported from Holland by the Earls of Arlington and Ossory, in 1666; from their ladies the women of quality learned its use. Its price was then three pounds a pound, and continued the same to 1707. In 1715, we began to use green tea, and the practice of drinking it descended to the lower class of the people. In 1720, the French began to send it hither by a clandestine commerce. From 1717 to 1726, we imported annually seven hundred thousand pounds. From 1732 to 1742, a million and two hundred thousand pounds were every year brought to London; in some years afterwards three millions; and in 1755, near four millions of pounds, or two thousand tons, in which we are not to reckon that which is surreptitiously introduced, which perhaps is nearly as much. Such quantities are indeed sufficient to alarm us: it is at least worth inquiry to know what are the qualities of such a plant, and what the consequence of such a trade.

He then proceeds to enumerate the mischiefs of tea, and seems willing to charge upon it every mischief that he can find. He begins, however, by questioning the virtues ascribed to it, and denies that the crews of the Chinese ships are preserved in their voyage homewards from the scurvy by tea. About this report I have made some inquiry, and though I cannot find that these crews are wholly exempt from scorbutic maladies, they seem to suffer them less than other mariners in any course of equal length. This I ascribe to the tea, not as possessing any medicinal qualities, but as tempting them to drink more water, to dilute their salt food more copiously, and perhaps to forbear punch, or other strong liquors.

He then proceeds in the pathetic strain, to tell the ladies how, by drinking tea, they injure their health, and what is yet more dear, their beauty.

'To what can we ascribe the numerous complaints which prevail? How many *sweet creatures* of your sex languish with a *weak digestion, low spirits, lassitudes, melancholy*, and twenty disorders, which, in spite of the *faculty*, have yet no names, except the general one of *nervous complaints?* Let them change their diet, and among other articles, leave off drinking tea, it is more than probable the greatest part of them will be restored to health.

"Hot water is also very hurtful to the teeth. The Chinese do not drink their tea so hot as we do, and yet they have bad teeth. This cannot be ascribed entirely to *sugar*, for they use very little, as already observed; but we all know that *hot* or *cold* things which *pain* the teeth, destroy them also. If we drank less tea, and used gentle *acids* for the gums and teeth, particularly *sour oranges*, though we had a less number of *French dentists*, I fancy this *essential* part of beauty would be much *better* preserved.

'The women in the United Provinces, who *sip tea* from morning till night, are also as remarkable for *bad teeth*. They also look pallid, and many are troubled with certain feminine disorders arising from a relaxed habit. The Portuguese ladies, on the other hand, entertain with *sweetmeats*, and yet they have very *good teeth:* but their food in general is more of a farinaceous and vegetable kind than ours. They also *drink cold water* instead of *sipping hot*, and never taste any fermented liquors; for these reasons the use of *sugar* does not seem to be at all pernicious to them.

"Men seem to have lost their stature and comeliness, and women their beauty. I am not *young*, but methinks there is not quite so much *beauty* in this land as there was. Your very *chambermaids* have lost their bloom, I suppose by *sipping tea*. Even the agitations of the passions at *cards* are not so great enemies to female charms. What Shakspeare ascribes to the concealment of love, is *in this age* more frequently occasioned by the use of *tea*."

To raise the fright still higher, he quotes an account of a pig's tail scalded with tea, on which, however, he does not much insist.

Of these dreadful effects, some are perhaps imaginary, and some may have another cause. That there is less beauty in the present race of females, than in those who entered the world with us, all of us are inclined to think on whom beauty has ceased to smile; but our fathers and grandfathers made the same complaint before us; and our posterity will still find beauties irresistibly powerful.

That the diseases commonly called nervous, tremors, fits, habitual depression, and all the maladies which proceed from laxity and debility, are more frequent than in any former time, is, I believe, true, however deplorable. But this new race of evils will not be expelled by the prohibition of tea. This general languor is the effect of general luxury, of general idleness. If it be most to be found among tea-drinkers, the reason is, that tea is one of the stated amusements of the idle and luxurious. The whole mode of life is changed; every kind of voluntary labour, every exercise that strengthened the nerves and hardened the muscles, is fallen into disuse. The inhabitants are crowded together in populous cities, so that no occasion of life requires much motion: every one is near to all that he wants; and the rich and delicate seldom pass from one street to another, but in carriages of pleasure. Yet we eat and drink, or strive to eat and drink, like the hunter and huntresses, the farmers and the housewives of the former generation: and they that pass ten hours in bed, and eight at cards, and the greater part of the other six at the table, are taught to impute to tea all the diseases which a life unnatural in all its parts may chance to bring upon them.

Tea, among the greater part of those who use it most, is drunk in no great quantity. As it neither exhilarates the heart, nor stimulates the palate, it is commonly an entertainment merely nominal, a pretence for assembling to prattle, for interrupting business, or diversifying idleness. They who drink one cup, and who drink twenty, are equally punctual in preparing or partaking it; and indeed there are few but discover by their indifference about it, that they are brought together not by the tea, but the tea-table. Three cups make the common quantity, so slightly impregnated, that perhaps they might be tinged with the *Athenian cicuta*, and produce less effects than these letters charge upon tea.

Our author proceeds to show yet other bad qualities of this hated leaf.

"Green tea, when made strong even by infusion, is an *emetic;* nay, I am told it is used as such in China; a decoction of it certainly performs this operation; yet by long use it is drunk by many without such an effect. The infusion also, when it is made strong, and stands long to draw the grosser particles, will *convulse* the bowels: even in the manner *commonly* used, it has this effect on some constitutions, as I have already remarked to you from my *own experience*.

"You see I confess my *weakness* without reserve; but those who are very fond of tea, if their digestion is weak, and they find themselves disordered, they generally ascribe it to any *cause* except the *true* one. I am aware that the effect just mentioned is imputed to the hot water; let it be so, and my argument is still good; but who pretends to say it is not *partly* owing to particular kinds of tea? perhaps such as partake of *copperas*, which there is cause to apprehend is sometimes the case: if we judge from the manner in which it is said to be cured, together with its ordinary effects, there is some foundation for this opinion. Put a drop of strong tea, either *green* or *bohea*, but chiefly the former, on the blade of a knife, though it is not corrosive in the same manner as vitriol, yet there appears to be a corrosive quality in it, very different from that of fruit, which stains the knife."

He afterwards quotes Paulli to prove that tea is a *desiccative, and ought not to be used after the fortieth year*. I have then long exceeded the limits of permission, but I comfort myself, that all the enemies of tea cannot be in the right. If tea be desiccative, according to Paulli, it cannot weaken the fibres, as our author imagines; if it be *emetic*, it must constringe the stomach, rather than relax it.

The formidable quality of tinging the knife, it has in common with acorns, the bark and leaves of oak, and every astringent bark or leaf: the copperas which is given to the tea, is really in the knife. Ink may be made of any ferrugineous

matter and astringent vegetable, as it is generally made of galls and copperas.

From tea the writer digresses to spirituous liquors, about which he will have no controversy with the "Literary Magazine:" we shall therefore insert almost his whole letter, and add to it one testimony, that the mischiefs arising on every side, from this compendious mode of drunkenness, are enormous and insupportable; equally to be found among the great and the mean; filling palaces with disquiet and distraction; harder to be borne as it cannot be mentioned; and overwhelming multitudes with incurable diseases and unpitied poverty.

"Though *tea* and *gin* have spread their baneful influence over this island and his Majesty's other dominions, yet you may be well assured, that the governors of the Foundling Hospital will exert their utmost skill and vigilance to prevent the children under their care from being poisoned or enervated by one or the other. This, however, is not the case of *workhouses;* it is well known, to the shame of those who are charged with the care of them, that *gin* has been too often permitted to enter their gates: and the debauched appetites of the people who inhabit these houses, has been urged as a reason for it.

"*Desperate* diseases require *desperate* remedies: if laws are rigidly executed against murderers in the highway, those who provide a draught of gin, which we see is *murderous*, ought not to be countenanced. I am now informed, that in certain hospitals, where the number of the *sick* used to be about 5600 in 14 years,

"From 1704 to 1718, they increased to 8189;

"From 1718 to 1734, still augmented to 12,710;

"And from 1734 to 1749, *multiplied* to 38,147.

"What a dreadful *spectre* does this exhibit? nor must we wonder, when satisfactory evidence was given before the great council of the nation, that near eight millions of gallons of distilled spirits, at the standard it is commonly reduced to for drinking, was actually consumed annually in drams! the shocking difference in the numbers of the *sick*, and we may presume of the *dead* also, was supposed to keep pace with *gin:* and the most ingenious and unprejudiced physicians ascribed it to this cause. What is to be done under these melancholy circumstances? Shall we still countenance the *distillery*, for the sake of the *revenue;* out of tenderness to the *few* who will suffer by its being abolished; for fear of the madness of the people; or that foreigners will run it in upon us? There can be no *evil* so great as that we now suffer, except the making the same consumption, and paying for it to foreigners in *money*, which I hope never will be the case.

"As to the *revenue*, it certainly may be replaced by taxes upon the *necessaries* of life, even upon the *bread we eat*, or, in other words, upon the *land*, which is the great source of supply to the *public* and to *individuals*. Nor can I persuade myself, but that the people may be *weaned* from the habit of poisoning themselves. The difficulty of *smuggling* a bulky *liquid*, joined to the severity which *ought* to be exercised towards smugglers, whose *illegal* commerce is of so *infernal* a nature, must in time produce the effect desired. Spirituous liquors being abolished, instead of having the most undisciplined and abandoned poor, we might soon boast a race of men, temperate, religious, and industrious even to a *proverb*. We should soon see the *ponderous* burden of the *poor's rate* decrease, and the *beauty* and *strength* of the land rejuvenate. Schools, workhouses and hospitals, might then be sufficient to clear our streets of distress and misery, which never will be the case whilst the love of poison prevails, and the means of ruin is sold in above one thousand houses in the city of London, two thousand two hundred in Westminster, and one thousand nine hundred and thirty in Holborn and St. Giles's.

"But if other uses still demand *liquid fire*, I would really propose, that it should be sold only in quart bottles, sealed up with the king's seal, with a very high duty, and none sold without being mixed with a *strong emetic*.

"Many become objects of charity by their *intemperance*, and this excludes others who are such by the unavoidable accidents of life, or who cannot by any means support themselves.—Hence it appears, that the introducing *new habits* of life, is the most substantial charity; and that the regulation of charity-schools, hospitals, and workhouses, not the augmentation of their number, can make them answer the wise ends for which they were instituted.

"The children of beggars should be also taken from them, and bred up to labour, as children of the public. Thus the *distressed* might be relieved at a sixth part of the present expense; the idle be compelled to *work* or *starve;* and the *mad* be sent to Bedlam. We should not see human nature disgraced by the aged, the maimed, the sickly, and young children, begging their bread; nor would compassion be abused by those who have reduced it to an *art* to catch the unwary. Nothing is wanting but common sense and *honesty* in the execution of *laws*.

"To prevent such abuse in the *streets*, seems more practicable than to abolish *bad habits within doors*, where *greater* numbers perish. We see in many familiar instances the fatal effects of example. The careless spending of time among *servants*, who are charged with the care of infants, is often fatal; the nurse frequently destroys the child! the poor infant being left neglected, expires whilst she is sipping her tea! This may appear to you as *rank prejudice*, or *jest;* but I am assured, from the most *indubitable* evidence, that many very extraordinary cases of this kind have *really* happened among those whose *duty* does not permit of such kind of habits.

"It is partly from such causes, that nurses of the children of the *public* often *forget* themselves, and become *impatient* when infants cry: the next step to this, is using extraordinary means to quiet them. I have already mentioned the term *killing nurse*, as known in some workhouses: *Venice treacle*, *poppy water*, and *Godfrey's cordial*, have been the *kind* instruments of lulling the child to his *everlasting* rest. If these *pious* women could send up an ejaculation when the child expired, all was *well*, and no questions *asked* by the *superiors*. An ingenious friend of mine informs me, that this has been so often the case, in some workhouses, that Venice treacle has acquired the appellation of *the Lord have mercy upon me*, in allusion to the nurses' *hackneyed* expression of *pretended* grief when infants expire! *Farewell!*"

I know not upon what observation Mr. Hanway founds his confidence in the governors of the Foundling Hospital, men of whom I have not any knowledge, but whom I intreat to consider a little the minds as well as bodies of the children. I am inclined to believe irreligion equally pernicious with gin and tea, and therefore think it not unseasonable to mention, that when a few months ago I wandered through the Hospital, I found not a child that seemed to have heard of his creed or the commandments. To breed up children in this manner, is to rescue them from an early grave, that they may find employment for the gibbet; from dying in innocence, that they may perish by their crimes.

Having considered the effects of tea upon the health of the drinker, which, I think he has aggravated in the vehemence of his zeal, and which, after soliciting them by this watery luxury, year after year, I have not yet felt: he proceeds to examine how it may be shown to affect our interest; and first calculates the national loss by the time spent in drinking tea. I have no desire to appear captious, and shall therefore readily admit, that tea is a liquor not proper for the lower classes of the people, as it supplies no strength to labour, or relief to disease, but gratifies the taste without nourishing the body. It is a barren superfluity, to which those who can hardly procure what nature requires, cannot prudently habituate themselves. Its proper use is to amuse the idle, and relax the studious, and dilute the full meals of those who cannot use exercise, and will not use abstinence. That time is lost in this insipid entertainment, cannot be denied; many trifle away at the tea-table those moments which would be better spent; but that any national detriment can be inferred from this waste of time, does not evidently appear, because I know not that any work remains undone for want of hands. Our manufactures seem to be limited, not by the possibility of work, but by the possibility of sale.

His next argument is more clear. He affirms, that one hundred and fifty thousand pounds in silver are paid to the Chinese annually, for three millions of pounds of tea, and that for two millions more brought clandestinely from the neighbouring coast, we pay, at twenty-pence a pound, one hundred and sixty-six thousand six hundred and sixty-six pounds. The author justly conceives that this computation will waken us; for, says he, "The loss of health, the loss of time, the injury of morals, are not very sensibly felt by some, who are alarmed when you talk of the loss of money." But he excuses the East-India Company, as men not obliged to be political arithmeticians, or to inquire so much what the nation loses, as how themselves may grow rich. It is certain, that they who drink tea, have no right to complain of those that import it; but if Mr. Hanway's computation be just, the importation and the use of it ought at once to be stopped by a penal law.

The author allows one slight argument in favour of tea, which, in my opinion, might be with far greater justice urged both against that and many other parts of our naval trade. "The tea-trade employs (he tells us) six ships, and five or six hundred seamen, sent annually to China. It likewise brings in a revenue of three hundred and sixty thousand pounds, which, as a tax on luxury, may be considered as of great utility to the state." The utility of this tax I cannot find; a tax on luxury is no better than another tax, unless it hinders luxury, which cannot be said of the impost upon tea, while it is thus used by the great and the mean, the rich and the poor. The truth is, that by the loss of one hundred and fifty thousand pounds, we procure the means of shifting three hundred and sixty thousand, at best, only from one hand to another; but perhaps sometimes into hands by which it is not very honestly employed. Of the five or six hundred seamen sent to China, I am told that sometimes half, and commonly a third part, perish in the voyage; so that instead of setting this navigation against the inconveniences already alleged, we may add to them, the yearly loss of two hundred men in the prime of life; and reckon, that the trade of China has destroyed ten thousand men since the beginning of this century.

If tea be thus pernicious, if it impoverishes our country, if it raises temptation, and gives opportunity to illicit commerce, which I have always looked on as one of the strongest evidences of the inefficacy of our law, the weakness of our government, and the corruption of our people, let us at once resolve to prohibit it for ever.

"If the *question* was, how to promote industry most *advantageously*, in lieu of our tea-trade, supposing every branch of our commerce to be already fully supplied with men and money? If a *quarter* the sum now spent in tea, were laid out annually in plantations, making public gardens, in paving and widening streets, in making *roads*, in rendering *rivers* navigable, erecting *palaces*, building *bridges*, or neat and convenient *houses* where are now only *huts; draining* lands, or rendering those which are now *barren* of some *use;* should we not be gainers, and provide more for health, pleasure, and long life, compared with the consequences of the tea-trade?"

Our riches would be much better employed to these purposes; but if this project does not please, let us first resolve to save our money, and we shall afterwards very easily find ways to spend it.

REPLY TO A PAPER IN THE GAZETTEER OF MAY 26, 1757.

FROM THE LITERARY MAGAZINE, VOL. II. P. 253.

It is observed in the sage Gil Blas, that an exasperated author is not easily pacified. I have, therefore, very little hope of making my peace with the writer of the Eight Days' Journey: indeed so little, that I have long deliberated whether I should not rather sit silently down under his displeasure, than aggravate my misfortune by a defence of which my heart forbodes the ill success. Deliberation is often useless. I am afraid that I have at last made the wrong choice; and that I might better have resigned my cause, without a struggle, to time and fortune, since I shall run the hazard of a new offence by the necessity of asking him *why he is angry?*

Distress and terror often discover to us those faults with which we should never have reproached ourselves in a happy state. Yet, dejected as

I am, when I review the transaction between me and this writer, I cannot find that I have been deficient in reverence. When his book was first printed, he hints that I procured a sight of it before it was published. How the sight of it was procured, I do not now very exactly remember; but if my curiosity was greater than my prudence, if I laid rash hands on the fatal volume, I have surely suffered like him who burst the box, from which evil rushed into the world.

I took it, however, and inspected it as the work of an author not higher than myself; and was confirmed in my opinion, when I found that these letters were *not written to be printed*. I concluded, however, that though not *written* to be *printed*, they were *printed* to be *read*, and inserted one of them in the collection of November last. Not many days after I received a note, informing me, that I ought to have waited for a more correct edition. This injunction was obeyed. The edition appeared, and I supposed myself at liberty to tell my thoughts upon it, as upon any other book, upon a royal manifesto, or an act of parliament. But see the fate of ignorant temerity! I now find, but find too late, that instead of a writer whose only power is in his pen, I have irritated an important member of an important corporation; a man who, as he tells us in his letters, puts horses to his chariot.

It was allowed to the disputant of old to yield up the controversy with little resistance to the master of forty legions. Those who know how weakly naked truth can defend her advocates, would forgive me if I should pay the same respect to a Governor of the Foundlings. Yet the consciousness of my own rectitude of intention incites me to ask once again, how I have offended?

There are only three subjects upon which my unlucky pen has happened to venture. Tea; the author of the Journal; and the Foundling Hospital.

Of tea what have I said? That I have drank it twenty years without hurt, and therefore believe it not to be poison; that if it dries the fibres, it cannot soften them; that if it constringes, it cannot relax. I have modestly doubted whether it has diminished the strength of our men, or the beauty of our women; and whether it much hinders the progress of our woollen or iron manufactures; but I allowed it to be a barren superfluity, neither medicinal nor nutricious, that neither supplied strength nor cheerfulness, neither relieved weariness, nor exhilarated sorrow: I inserted, without charge or suspicion of falsehood, the sums exported to purchase it; and proposed a law to prohibit it for ever.

Of the author I unfortunately said, that his injunction was somewhat too magisterial. This I said before I knew that he was a Governor of the Foundlings; but he seems inclined to punish this failure of respect, as the Czar of Muscovy made war upon Sweden, because he was not treated with sufficient honours when he passed through the country in disguise. Yet was not this irreverence without extenuation. Something was said of the merit of *meaning well*, and the Journalist was declared to be a man *whose failings might well be pardoned for his virtues*. This is the highest praise which human gratitude can confer upon human merit; praise that would have more than satisfied Titus or Augustus, but which I must own to be inadequate and penurious, when offered to the member of an important corporation.

I am asked whether I meant to satirise the man, or criticise the writer, when I say that *he believes, only perhaps because he has inclination to believe it, that the English and Dutch consume more tea than the vast empire of China*? Between the writer and the man I did not at that time consider the distinction. The writer I found not of more than mortal might, and I did not immediately recollect that the man put horses to his chariot. But I did not write wholly without consideration. I knew but two causes of belief, evidence and inclination. What evidence the Journalist could have of the Chinese consumption of tea, I was not able to discover. The officers of the East India Company are excluded, they best know why, from the towns and the country of China; they are treated as we treat gipsies and vagrants, and obliged to retire every night to their own hovel. What intelligence such travellers may bring, is of no great importance. And though the missionaries boast of having once penetrated further, I think they have never calculated the tea drank by the Chinese. There being thus no evidence for his opinion, to what could I ascribe it but to inclination?

I am yet charged more heavily for having *said*, that *he has no intention to find any thing right at home*. I believe every reader restrained this imputation to the subject which produced it, and supposed me to insinuate only that he meant to spare no part of the tea-table, whether essence or circumstance. But this line he has selected as an instance of virulence and acrimony, and confutes it by a lofty and splendid panegyric on himself. He asserts, that he finds many things right at home, and that he loves his country almost to enthusiasm.

I had not the least doubt that he had found in his country many things to please him; nor did I suppose that he desired the same inversion of every part of life, as of the use of tea. The proposal of drinking tea sour, showed indeed such a disposition to practical paradoxes, that there was reason to fear lest some succeeding letter should recommend the dress of the Picts, or the cookery of the Eskimaux. However, I met with no other innovations, and therefore was willing to hope that he found something right at home.

But his love of his country seemed not to rise quite to enthusiasm, when, amidst his rage against tea, he made a smooth apology for the East India Company, as men who might not think themselves obliged to be political arithmeticians. I hold, though no enthusiastic patriot, that every man who lives and trades under the protection of a community, is obliged to consider whether he hurts or benefits those who protect him; and that the most which can be indulged to private interest is a neutral traffic, if any such can be, by which our country is not injured, though it may not be benefited.

But he now renews his declamation against tea, notwithstanding the greatness or power of those that have interest or inclination to support it. I know not of what power or greatness he may dream. The importers only have an interest in defending it. I am sure they are not great, and I hope they are not powerful. Those whose

inclination leads them to continue this practice, are too numerous, but I believe their power is such as the Journalist may defy without enthusiasm. The love of our country, when it rises to enthusiasm, is an ambiguous and uncertain virtue: when a man is enthusiastic, he ceases to be reasonable, and when he once departs from reason, what will he do but drink sour tea? As the Journalist, though enthusiastically zealous for his country, has, with regard to smaller things, the placid happiness of philosophical indifference, I can give him no disturbance by advising him to restrain even the love of his country within due limits, lest it should sometimes swell too high, fill the whole capacity of his soul, and leave less room for the love of truth.

Nothing now remains but that I review my positions concerning the Foundling Hospital. What I declared last month, I declare now once more, that I found none of the children that appeared to have heard the catechism. It is inquired how I wandered, and how I examined? There is doubtless subtilty in the question; I know not well how to answer it. Happily I did not wander alone; I attended some ladies with another gentleman, who all heard and assisted the inquiry with equal grief and indignation. I did not conceal my observations. Notice was given of this shameful defect soon after, at my request, to one of the highest names of the society. This I am now told is incredible; but since it is true, and the past is out of human power, the most important corporation cannot make it false. But why is it incredible? Because in the rules of the Hospital the children are ordered to learn the rudiments of religion. Orders are easily made, but they do not execute themselves. They say their catechism, at stated times, under an able master. But this able master was, I think, not elected before last February; and my visit happened, if I mistake not, in November. The children were shy when interrogated by a stranger. This may be true, but the same shyness I do not remember to have hindered them from answering other questions; and I wonder why children so much accustomed to new spectators should be eminently shy.

My opponent, in the first paragraph, calls the inference that I made from this negligence, a hasty conclusion: to the decency of this expression I had nothing to object: but as he grew hot in his career, his enthusiasm began to sparkle; and in the vehemence of his postscript, he charges my assertions, and my reasons for advancing them, with folly and malice. His argumentation being somewhat enthusiastical, I cannot fully comprehend, but it seems to stand thus: my insinuations are foolish or malicious, since I know not one of the governors of the Hospital; for he that knows . . . the governors of the Hospital, must be very foolish or malicious.

He has, however, so much kindness for me, that he advises me to consult my safety when I talk of corporations. I know not what the most important corporation can do, becoming manhood, by which my safety is endangered. My reputation is safe, for I can prove the fact; my quiet is safe, for I meant well; and for any other safety, I am not used to be very solicitous.

I am always sorry when I see any being labouring in vain; and in return for the Journalist's attention to my safety, I will confess some compassion for his tumultuous resentment; since all his invectives fume into the air, with so little effect upon me, that I still esteem him as one that has the *merit of meaning well;* and still believe him to be *a man whose failings may be justly pardoned for his virtues.*

REVIEW OF AN ESSAY ON THE WRITINGS AND GENIUS OF POPE.

FROM THE LITERARY MAGAZINE, 1756.

This is a very curious and entertaining miscellany of critical remarks and literary history. Though the book promises nothing but observations on the writings of Pope, yet no opportunity is neglected of introducing the character of any other writer, or the mention of any performance or event in which learning is interested. From Pope, however, he always takes his hint, and to Pope he returns again from his digressions. The facts which he mentions, though they are seldom anecdotes in a rigorous sense, are often such as are very little known, and such as will delight more readers than naked criticism.

As he examines the works of this great poet in an order nearly chronological, he necessarily begins with his pastorals, which, considered as representations of any kind of life, he very justly censures; for there is in them a mixture of Grecian and English, of ancient and modern, images. *Windsor* is coupled with *Hybla*, and *Thames* with *Pactolus*. He then compares some passages which Pope has imitated or translated, with the imitation or version, and gives the preference to the originals, perhaps not always upon convincing arguments.

Theocritus makes his lover wish to be a bee, that he might creep among the leaves that form the chaplet of his mistress. Pope's enamoured swain longs to be made the captive bird that sings in his fair one's bower, that she might listen to his songs, and reward them with her kisses. The critic prefers the image of Theocritus as more wild, more delicate, and more uncommon.

It is natural for a lover to wish that he might be any thing that could come near to his lady. But we more naturally desire to be that which she fondles and caresses, than that which she would avoid, at least would neglect. The superior delicacy of Theocritus I cannot discover, nor can indeed find, that either in the one or the other image there is any want of delicacy. Which of the two images was less common in the time of the poet who used it, for on that consideration the merit of novelty depends, I think it is now out of any critic's power to decide.

He remarks, I am afraid with too much justice, that there is not a single new thought in the pastorals; and with equal reason declares, that their chief beauty consists in their correct and musical versification, which has so influenced the English ear, as to render every moderate rhymer harmonious.

In his examination of the *Messiah*, he justly observes some deviations from the inspired author, which weaken the imagery, and dispirit the expression.

On *Windsor Forest*, he declares, I think with-

out proof, that descriptive poetry was by no means the excellence of Pope; he draws this inference from the few images introduced in this poem, which would not equally belong to any other place. He must inquire whether *Windsor Forest* has in reality any thing peculiar.

The *Stag-chase* is not, he says, so full, so animated, and so circumstantiated as Somerville's. Barely to say that one performance is not so good as another, is to criticise with little exactness. But Pope has directed that we should in every work regard the author's end. The *Stag-chase* is the main subject of Somerville, and might therefore be properly dilated in all its circumstances; in Pope it is only incidental, and was to be despatched in a few lines.

He makes a just observation, "that the description of the external beauties of nature is usually the first effort of a young genius, before he hath studied nature and passions. Some of Milton's most early as well as most exquisite pieces are his *Lycidas*, *l'Allegro*, and *Il Penseroso*, if we may except his ode on the Nativity of Christ, which is indeed prior in order of time, and in which a penetrating critic might have observed the seeds of that boundless imagination which was one day to produce the Paradise Lost."

Mentioning Thomson and other descriptive poets, he remarks, that writers fail in their copies for want of acquaintance with originals, and justly ridicules those who think they can form just ideas of valleys, mountains, and rivers, in a garret of the Strand. For this reason I cannot regret with this author, that Pope laid aside his design of writing American pastorals; for as he must have painted scenes which he never saw, and manners which he never knew, his performance, though it might have been a pleasing amusement of fancy, would have exhibited no representation of nature or of life.

After the pastorals, the critic considers the lyric poetry of Pope, and dwells longest on the *Ode on St. Cecilia's Day*, which he, like the rest of mankind, places next to that of Dryden, and not much below it. He remarks after Mr. Spence, that the first stanza is a perfect concert. The second he thinks a little flat; he justly commends the fourth, but without notice of the best line in that stanza, or in the poem:

> Transported demi-gods stood round,
> And men grew heroes at the sound.

In the latter part of the ode he objects to the stanza of triumph:

> Thus song could reveal, &c.

as written in a measure ridiculous and burlesque, and justifies his answer by observing that Addison uses the same numbers in the scene of Rosamond between Grideline and Sir Trusty:

> How unhappy is he, &c.

That the measure is the same in both passages, must be confessed, and both poets perhaps chose their numbers properly; for they both meant to express a kind of airy hilarity. The two passions of merriment and exultation are undoubtedly different; they are as different as a gambol and a triumph, but each is a species of joy; and poetical measures have not in any language been so far refined as to provide for the subdivisions of passion. They can only be adapted to general purposes; but the particular and minuter propriety must be sought only in the sentiment and language. Thus the numbers are the same in *Colin's Complaint*, and in the ballad of *Darby and Joan*, though in one sadness is represented, and in the other tranquillity; so the measure is the same of Pope's *Unfortunate Lady*, and the *Praise of Voiture*.

He observes very justly, that the odes both of Dryden and Pope conclude unsuitably and unnaturally with epigram.

He then spends a page upon Mr. Handel's music to Dryden's ode, and speaks of him with that regard which he has generally obtained among the lovers of sound. He finds something amiss in the air "With ravished ears," but has overlooked or forgotten the grossest fault in that composition, which is that in this line·

> Revenge, revenge, Timotheus cries.

He has laid much stress upon the two latter words, which are merely words of connexion, and ought in music to be considered as parenthetical.

From this ode is struck out a digression on the nature of odes, and the comparative excellence of the ancients and moderns. He mentions the chorus which Pope wrote for the Duke of Buckingham; and thence takes occasion to treat of the chorus of the ancients. He then comes to another ode, of "*The dying Christian to his Soul*," in which finding an apparent imitation of Flatman, he falls into a pleasing and learned speculation on the resembling passages to be found in different poets.

He mentions with great regard Pope's ode on *Solitude*, written when he was but twelve years old, but omits to mention the poem on *Silence*, composed, I think, as early, with much greater elegance of diction, music of numbers, extent of observation, and force of thought. If he had happened to think on Baillet's chapter of *Enfans celebres*, he might have made on this occasion a very entertaining dissertation on early excellence.

He comes next to the *Essay on Criticism*, the stupendous performance of a youth not yet twenty years old; and after having detailed the felicities of condition to which he imagines Pope to have owed his wonderful prematurity of mind, he tells us that he is well informed this essay was first written in prose. There is nothing improbable in the report, nothing indeed but what is more likely than the contrary; yet I cannot forbear to hint to this writer and all others, the danger and weakness of trusting too readily to information. Nothing but experience could evince the frequency of false information, or enable any man to conceive that so many groundless reports should be propagated as every man of eminence may hear of himself. Some men relate what they think as what they know; some men of confused memories and habitual inaccuracy ascribe to one man what belongs to another; and some talk on without thought or care. A few men are sufficient to broach falsehoods, which are afterwards innocently diffused by successive relaters.

He proceeds on examining passage after passage of this essay; but we must pass over all those criticisms to which we have not something

to add or to object, or where this author does not differ from the general voice of mankind. We cannot agree with him in his censure of the comparison of a student advancing in science with a traveller passing the Alps, which is perhaps the best simile in our language; that in which the most exact resemblance is traced between things in appearance utterly unrelated to each other. That the last line conveys no new *idea*, is not true; it makes particular what was before general. Whether the description which he adds from another author be, as he says, more full and striking than that of Pope, is not to be inquired. Pope's description is relative, and can admit no greater length than is usually allowed to a simile, nor any other particulars than such as form the corespondence.

Unvaried rhymes, says this writer, highly disgust readers of a good ear. It is surely not the ear but the mind that is offended. The fault arising from the use of common rhymes is, that by reading the past line the second may be guessed, and half the composition loses the grace of novelty.

On occasion of the mention of an alexandrine, the critic observes, that "the alexandrine may be thought a modern measure, but that *Robert of Gloucester's Wife* is an alexandrine, with the addition of two syllables; and that Sternhold and Hopkins translated the Psalms in the same measure of fourteen syllables, though they are printed otherwise."

This seems not to be accurately conceived or expressed: an alexandrine with the addition of two syllables, is no more an alexandrine than with the detraction of two syllables. Sternhold and Hopkins did generally write in the alternate measure of eight and six syllables; but Hopkins commonly rhymed the first and third, Sternhold only the second and fourth: so that Sternhold may be considered as writing couplets of long lines; but Hopkins wrote regular stanzas. From the practice of printing the long lines of fourteen syllables in two short lines, arose the license of some of our poets, who, though professing to write in stanzas, neglected the rhymes of the first and third lines.

Pope has mentioned Petronius among the great names of criticism, as the remarker justly observes, without any critical merit. It is to be suspected that Pope had never read his book, and mentioned him on the credit of two or three sentences which he had often seen quoted, imagining that where there was so much there must necessarily be more. Young men in haste to be renowned, too frequently talk of books which they have scarcely seen.

The revival of learning mentioned in this poem, affords an opportunity of mentioning the chief periods of literary history, of which this writer reckons five: that of Alexander, of Ptolemy Philadelphus, of Augustus, of Leo the Tenth, of Queen Anne.

These observations are concluded with a remark which deserves great attention: "In no polished nation, after criticism has been much studied, and the rules of writing established, has any very extraordinary book ever appeared."

The *Rape of the Lock* was always regarded by Pope as the highest production of his genius. On occasion of this work, the history of the comic heroic is given; and we are told that it descended from Fassoni to Boileau, from Boileau to Garth, and from Garth to Pope. Garth is mentioned perhaps with too much honour; but all are confessed to be inferior to Pope. There is in his remarks on this work no discovery of any latent beauty, nor any thing subtle or striking; he is indeed commonly right, but has discussed no difficult question.

The next pieces to be considered are the *Verses to the Memory of an unfortunate Lady*, the *Prologue to Cato*, and *Epilogue to Jane Shore*. The first piece he commends. On occasion of the second he digresses, according to his custom, into a learned dissertation on tragedies, and compares the English and French with the Greek stage. He justly censures Cato for want of action and of characters; but scarcely does justice to the sublimity of some speeches, and the philosophical exactness in the sentiments. "The simile of mount Atlas, and that of the Numidian traveller smothered in the sands, are indeed in character," says the critic, "but sufficiently obvious." The simile of the mountain is indeed common; but of that of the traveller I do not remember. That it is obvious, is easy to say, and easy to deny. Many things are obvious when they are taught.

He proceeds to criticise the other works of Addison, till the Epilogue calls his attention to Rowe, whose character he discusses in the same manner with sufficient freedom and sufficient candour.

The translation of the *Epistle of Sappho to Phaon*, is next considered: but Sappho and Ovid are more the subjects of this disquisition than Pope. We shall therefore pass over it to a piece of more importance, the *Epistle of Eloisa to Abelard*, which may justly be regarded as one of the works on which the reputation of Pope will stand in future times.

The critic pursues Eloisa through all the changes of passion, produces the passages of her letters to which any allusion is made, and intersperses many agreeable particulars and incidental relations. There is not much profundity of criticism, because the beauties are sentiments of nature, which the learned and the ignorant feel alike. It is justly remarked by him, that the wish of Eloisa for the happy passage of Abelard into the other world, is formed according to the ideas of mystic devotion.

These are the pieces examined in this volume; whether the remaining part of the work will be one volume or more, perhaps the writer himself cannot yet inform us. This piece is, however, a complete work, so far as it goes; and the writer is of opinion that he has despatched the chief part of this task: for he ventures to remark, that the reputation of Pope as a poet, among posterity, will be principally founded on his *Windsor Forest*, *Rape of the Lock*, and *Eloisa to Abelard*; while the facts and characters alluded to in his late writings will be forgotten and unknown, and their poignancy and propriety little relished; for wit and satire are transitory and perishable, but nature and passion are eternal.

He has interspersed some passages of Pope's life, with which most readers will be pleased. When Pope was yet a child, his father, who had been a merchant in London, retired to Binfield. He was taught to read by an aunt; and learned

to write without a master, by copying printed books. His father used to order him to make English verses, and would oblige him to correct and retouch them over and over, and at last could say, "These are good rhymes."

At eight years of age, he was committed to one Taverner, a priest, who taught him the rudiments of the Latin and Greek. At this time he met with Ogleby's Homer, which seized his attention: he fell next upon Sandys's Ovid, and remembered these two translations with pleasure to the end of his life.

About ten, being at school near Hyde-Park-corner, he was taken to the playhouse, and was so struck with the splendour of the drama, that he formed a kind of play out of Ogleby's Homer, intermixed with verses of his own. He persuaded the head-boys to act this piece, and Ajax was performed by his master's gardener. They were habited according to the pictures in Ogleby. At twelve he retired with his father to Windsor Forest, and formed himself by study in the best English poets.

In this extract it was thought convenient to dwell chiefly upon such observations as relate immediately to Pope, without deviating with the author into incidental inquiries. We intend to kindle, not to extinguish, curiosity, by this slight sketch of a work abounding with curious quotations and pleasing disquisitions. He must be much acquainted with literary history, both of remote and late times, who does not find in this essay many things which he did not know before: and if there be any too learned to be instructed in facts or opinions, he may yet properly read this book as a just specimen of literary moderation.

REVIEW OF A FREE INQUIRY INTO THE NATURE AND ORIGIN OF EVIL.

This is a treatise consisting of Six Letters upon a very difficult and important question, which I am afraid this author's endeavours will not free from the perplexity which has entangled the speculatists of all ages, and which must always continue while *we see* but *in part*. He calls it a *Free Inquiry*, and indeed his *freedom* is, I think, greater than his modesty. Though he is far from the contemptible arrogance, or the impious licentiousness, of Bolingbroke, yet he decides too easily upon questions out of the reach of human determination, with too little consideration of mortal weakness, and with too much vivacity for the necessary caution.

In the first letter *on Evil in general*, he observes, that "it is the solution of this important question, *whence came Evil*, alone, that can ascertain the moral characteristic of Good, without which there is an end of all distinction between Good and Evil." Yet he begins this Inquiry by this declaration: "That there is a Supreme Being, infinitely powerful, wise, and benevolent, the great Creator and Preserver of all things, is a truth so clearly demonstrated, that it shall be here taken for granted." What is this but to say, that we have already reason to grant the existence of those attributes of God, which the present Inquiry is designed to prove? The present Inquiry is then surely made to no purpose. The attributes, on the demonstration of which the solution of this great question is necessary, have been demonstrated without any solution, or by means of the solution of some former writer.

He rejects the Manichean system, but imputes to it an absurdity, from which, amidst all its absurdities, it seems to be free, and adopts the system of Mr. Pope. "That pain is no evil, if asserted with regard to the individuals who suffer it, is downright nonsense: but if considered as it affects the universal system, is an undoubted truth, and means only that there is no more pain in it than what is necessary to the production of happiness. How many soever of these evils then force themselves into the creation, so long as the good preponderates, it is a work well worthy of infinite wisdom and benevolence; and notwithstanding the imperfections of its parts, the whole is most undoubtedly perfect." And in the former part of the Letter, he gives the principle of his system in these words: "Omnipotence cannot work contradictions, it can only affect all possible things. But so little are we acquainted with the whole system of nature, that we know not what are possible, and what are not: but if we may judge from that constant mixture of pain with pleasure, and inconveniency with advantage, which we must observe in every thing round us, we have reason to conclude, that to endue created beings with perfection, that is, to produce Good exclusive of Evil, is one of those impossibilities which even infinite power cannot accomplish."

This is elegant and acute, but will by no means calm discontent, or silence curiosity; for whether Evil can be wholly separated from Good or not, it is plain that they may be mixed in various degrees, and as far as human eyes can judge, the degree of Evil might have been less without any impediment to Good.

The second Letter *on the evils of imperfection*, is little more than a paraphrase of Pope's epistles, or yet less than a paraphrase, a mere translation of poetry into prose. This is surely to attack difficulty with very disproportionate abilities, to cut the Gordian knot with very blunt instruments. When we are told of the insufficiency of former solutions, why is one of the latest which no man can have forgotten, given us again? I am told that this pamphlet is not the effort of hunger: what can it be then but the product of vanity? and yet how can vanity be gratified by plagiarism or transcription? When this speculatist finds himself prompted to another performance, let him consider whether he is about to disburden his mind, or employ his fingers; and if I might venture to offer him a subject, I should wish that he would solve this question, Why he that has nothing to write, should desire to be a writer?

Yet is not this Letter without some sentiments, which, though not new, are of great importance, and may be read with pleasure in the thousandth repetition.

"Whatever we enjoy, is purely a free gift from our Creator; but that we enjoy no more, can never sure be deemed an injury, or a just reason to question his infinite benevolence. All our happiness is owing to his goodness; but that it is no greater, is owing only to ourselves; that is, to our not having any inherent right to any happiness, or even to any existence at all. This is

no more to be imputed to God, than the wants of a beggar to the person who has relieved him: that he had something, was owing to his benefactor; but that he had no more, only to his own original poverty."

Thus far he speaks what every man must approve, and what every wise man has said before him. He then gives us the system of subordination, not invented, for it was known I think to the Arabian metaphysicians, but adopted by Pope; and from him borrowed by the diligent researches of this great investigator.

"No system can possibly be formed, even in imagination, without a subordination of parts. Every animal body must have different members subservient to each other; every picture must be composed of various colours, and of light and shade; all harmony must be formed of trebles, tenors, and basses; every beautiful and useful edifice must consist of higher and lower, more and less magnificent apartments. This is in the very essence of all created things, and therefore cannot be prevented by any means whatever, unless by not creating them at all."

These instances are used instead of Pope's *oak* and *weeds*, or *Jupiter* and his *satellites;* but neither Pope nor this writer have much contributed to solve the difficulty. Perfection or imperfection of unconscious beings has no meaning as referred to themselves; the *bass* and the *treble* are equally perfect; the mean and magnificent apartments feel no pleasure or pain from the comparison. Pope might ask the *weed*, why it was less than the *oak*, but the *weed* would never ask the question for itself. The *bass* and *treble* differ only to the hearer, meanness and magnificence only to the inhabitant. There is no Evil but must inhere in a conscious being, or be referred to it; that is, Evil must be felt before it is Evil. Yet even on this subject many questions might be offered, which human understanding has not yet answered, and which the present haste of this extract will not suffer me to dilate.

He proceeds to an humble detail of Pope's opinion: "The universe is a system whose very essence consists in subordination; a scale of beings descending by insensible degrees from infinite perfection to absolute nothing; in which, though we may justly expect to find perfection in the whole, could we possibly comprehend it; yet would it be the highest absurdity to hope for it in all its parts, because the beauty and happiness of the whole depend altogether on the just inferiority of its parts, that is, on the comparative imperfections of the several beings of which it is composed."

"It would have been no more an instance of God's wisdom to have created no beings but of the highest and most perfect order, than it would be of a painter's art to cover his whole piece with one single colour, the most beautiful he could compose. Had he confined himself to such, nothing could have existed but demi-gods, or archangels, and then all inferior orders must have been void and uninhabited: but as it is surely more agreeable to infinite Benevolence, that all these should be filled up with beings capable of enjoying happiness themselves, and contributing to that of others, they must necessarily be filled with inferior beings, that is, with such as are less perfect, but from whose existence, notwithstanding that less perfection, more felicity upon the whole accrues to the universe, than if no such had been created. It is moreover highly probable, that there is such a connexion between all ranks and orders by subordinate degrees, that they mutually support each other's existence, and every one in its place is absolutely necessary towards sustaining the whole vast and magnificent fabric.

"Our pretences for complaint could be of this only, that we are not so high in the scale of existence as our ignorant ambition may desire; a pretence which must eternally subsist; because, were we ever so much higher, there would be still room for infinite power to exalt us; and since no link in the chain can be broke, the same reason for disquiet must remain to those who succeed to that chasm, which must be occasioned by our preferment. A man can have no reason to repine that he is not an angel; nor a horse that he is not a man; much less, that in their several stations they possess not the faculties of another; for this would be an insufferable misfortune."

This doctrine of the regular subordination of beings, the scale of existence, and the chain of nature, I have often considered, but always left the inquiry in doubt and uncertainty.

That every being not infinite, compared with infinity, must be imperfect, is evident to intuition; that whatever is imperfect must have a certain line which it cannot pass, is equally certain. But the reason which determined this limit, and for which such being was suffered to advance thus far, and no farther, we shall never be able to discern. Our discoveries tell us, the Creator has made beings of all orders, and that therefore one of them must be such as man. But this system seems to be established on a concession, which, if it be refused, cannot be ex torted.

Every reason which can be brought to prove, that there are beings of every possible sort, will prove that there is the greatest number possible of every sort of beings; but this with respect to man we know, if we know any thing, not to be true.

It does not appear even to the imagination, that of three orders of being, the first and the third receive any advantage from the imperfection of the second, or that indeed they may not equally exist, though the second had never been, or should cease to be; and why should that be concluded necessary, which cannot be proved even to be useful?

The scale of existence from infinity to nothing, cannot possibly have being. The highest being not infinite must be, as has been often observed, at an infinite distance below infinity. Cheyne, who, with the desire inherent in mathematicians to reduce every thing to mathematical images, considers all existence as a *cone*, allows that the basis is at an infinite distance from the body. And in this distance between finite and infinite, there will be room for ever for an infinite series of indefinable existence.

Between the lowest positive existence and nothing, wherever we suppose positive existence to cease, is another chasm infinitely deep; where there is room again for endless orders of subordinate nature, continued for ever and for ever, and yet infinitely superior to non-existence.

To these meditations humanity is unequal.

But yet we may ask, not of our Maker, but of each other, since on the one side creation, wherever it stops, must stop infinitely below infinity, and on the other infinitely above nothing, what necessity there is that it should proceed so far either way, that beings so high or so low should ever have existed? We may ask; but I believe no created wisdom can give an adequate answer.

Nor is this all. In the scale, wherever it begins or ends, are infinite vacuities. At whatever distance we suppose the next order of beings to be above man, there is room for an intermediate order of beings between them; and if for one order, then for infinite orders; since every thing that admits of more or less, and consequently all the parts of that which admits them, may be infinitely divided. So that, as far as we can judge, there may be room in the vacuity between any two steps of the scale, or between any two points of the cone of being, for infinite exertion of infinite power.

Thus it appears how little reason those who repose their reason upon the scale of being have to triumph over those who recur to any other expedient of solution, and what difficulties arise on every side to repress the rebellions of presumptuous decision. *Qui pauca considerat, facile pronunciat.* In our passage through the boundless ocean of disquisition we often take frogs for land, and after having long toiled to approach them, find, instead of repose and harbours, new storms of objection, and fluctuations of uncertainty.

We are next entertained with Pope's alleviations of those evils which we are doomed to suffer.

"Poverty, or the want of riches, is generally compensated by having more hopes, and fewer fears, by a greater share of health, and a more exquisite relish of the smallest enjoyments, than those who possess them are usually blessed with. The want of taste and genius, with all the pleasures that arise from them, are commonly recompensed by a more useful kind of common sense, together with a wonderful delight, as well as success, in the busy pursuits of a scrambling world. The sufferings of the sick are greatly relieved by many trifling gratifications imperceptible to others, and sometimes almost repaid by the inconceivable transports occasioned by the return of health and vigour. Folly cannot be very grievous, because imperceptible; and I doubt not but there is some truth in that rant of a mad poet, that there is a pleasure in being mad, which none but madmen know. Ignorance, or the want of knowledge and literature, the appointed lot of all born to poverty, and the drudgeries of life, is the only opiate capable of infusing that insensibility which can enable them to endure the miseries of the one and the fatigues of the other. It is a cordial administered by the gracious hand of Providence; of which they ought never to be deprived by an ill-judged and improper education. It is the basis of all subordination, the support of society, and the privilege of individuals: and I have ever thought it a most remarkable instance of the divine wisdom, that whereas in all animals, whose individuals rise little above the rest of their species, knowledge is instinctive; in man, whose individuals are so widely different, it is acquired by education; by which means the prince and the labourer, the philosopher and the peasant, are in some measure fitted for their respective situations."

Much of these positions is perhaps true, and the whole paragraph might well pass without censure, were not objections necessary to the establishment of knowledge. *Poverty* is very gently paraphrased by *want of riches*. In that sense, almost every man may in his own opinion be poor. But there is another poverty, which is *want of competence*, of all that can soften the miseries of life, of all that can diversify attention, or delight imagination. There is yet another poverty, which is *want of necessaries*, a species of poverty which no care of the public, no charity of particulars, can preserve many from feeling openly, and many secretly.

That hope and fear are inseparably or very frequently connected with poverty and riches, my surveys of life have not informed me. The milder degrees of poverty are sometimes supported by hope, but the more severe often sink down in motionless despondence. Life must be seen before it can be known. This author and Pope perhaps never saw the miseries which they imagine thus easy to be borne. The poor indeed are insensible of many little vexations which sometimes embitter the possessions and pollute the enjoyments of the rich. They are not pained by casual incivility, or mortified by the mutilation of a compliment; but this happiness is like that of a malefactor, who ceases to feel the cords that bind him when the pincers are tearing his flesh.

That want of taste for one enjoyment is supplied by the pleasures of some other, may be fairly allowed. But the compensations of sickness I have never found near to equivalence, and the transports of recovery only prove the intenseness of the pain.

With folly no man is willing to confess himself very intimately acquainted, and therefore its pains and pleasures are kept secret. But what the author says of its happiness seems applicable only to fatuity, or gross dulness; for that inferiority of understanding which makes one man without any other reason the slave, or tool, or property of another, which makes him sometimes useless, and sometimes ridiculous, is often felt with very quick sensibility. On the happiness of madmen, as the case is not very frequent, it is not necessary to raise a disquisition, but I cannot forbear to observe, that I never yet knew disorders of mind increase felicity: every madman is either arrogant and irascible, or gloomy and suspicious, or possessed by some passion or notion destructive to his quiet. He has always discontent in his look, and malignity in his bosom. And, if he had the power of choice, he would soon repent who should resign his reason to secure his peace.

Concerning the portion of ignorance necessary to make the condition of the lower classes of mankind safe to the public and tolerable to themselves, both morals and policy exact a nicer inquiry than will be very soon or very easily made. There is undoubtedly a degree of knowledge which will direct a man to refer all to Providence, and to acquiesce in the condition which omniscient Goodness has determined to allot him; to consider this world as a phantom that must soon glide from before his eyes, and the distresses and vexations that encompass

him, as dust scattered in his path, as a blast that chills him for a moment, and passes off for ever.

Such wisdom, arising from the comparison of a part with the whole of our existence, those that want it most cannot possibly obtain from philosophy; nor unless the method of education, and the general tenor of life, are changed, will very easily receive it from religion. The bulk of mankind is not likely to be very wise or very good: and I know not whether there are not many states of life, in which all knowledge, less than the highest wisdom, will produce discontent and danger. I believe it may be sometimes found, that a *little learning* is to a poor man a *dangerous thing*. But such is the condition of humanity, that we easily see, or quickly feel, the wrong, but cannot always distinguish the right. Whatever knowledge is superfluous, in irremediable poverty, is hurtful; but the difficulty is to determine when poverty is irremediable, and at what point superfluity begins. Gross ignorance every man has found equally dangerous with perverted knowledge. Men left wholly to their appetites and their instincts, with little sense of moral or religious obligation, and with very faint distinctions of right and wrong, can never be safely employed, or confidently trusted: they can be honest only by obstinacy, and diligent only by compulsion or caprice. Some instruction, therefore, is necessary, and much perhaps may be dangerous.

Though it should be granted that those who are *born to poverty and drudgery* should not be *deprived* by an *improper education* of the *opiate* of *ignorance;* even this concession will not be of much use to direct our practice, unless it be determined who are those that are *born to poverty*. To entail irreversible poverty upon generation after generation, only because the ancestor happened to be poor, is in itself cruel, if not unjust, and is wholly contrary to the maxims of a commercial nation, which always suppose and promote a rotation of property, and offer every individual a chance of mending his condition by his diligence. Those who communicate literature to the son of a poor man, consider him as one not born to poverty, but to the necessity of deriving a better fortune from himself. In this attempt, as in others, many fail, and many succeed. Those that fail will feel their misery more acutely; but since poverty is now confessed to be such a calamity as cannot be borne without the opiate of insensibility, I hope the happiness of those whom education enables to escape from it, may turn the balance against that exacerbation which the others suffer.

I am always afraid of determining on the side of envy or cruelty. The privileges of education may sometimes be improperly bestowed, but I shall always fear to withhold them, lest I should be yielding to the suggestions of pride, while I persuade myself that I am following the maxims of policy; and under the appearance of salutary restraints, should be indulging the lust of dominion, and that malevolence which delights in seeing others depressed.

Pope's doctrine is at last exhibited in a comparison, which, like other proofs of the same kind, is better adapted to delight the fancy than convince the reason.

"Thus the universe resembles a large and well-regulated family, in which all the officers and servants, and even the domestic animals, are subservient to each other in a proper subordination: each enjoys the privileges and perquisites peculiar to his place, and at the same time contributes by that just subordination to the magnificence and happiness of the whole."

The magnificence of a house is of use or pleasure always to the master, and sometimes to the domestics. But the magnificence of the universe adds nothing to the Supreme Being; for any part of its inhabitants with which human knowledge is acquainted, a universe much less spacious or splendid would have been sufficient; and of happiness it does not appear that any is communicated from the beings of a lower world to those of a higher.

The inquiry after the cause of *natural Evil* is continued in the third Letter, in which, as in the former, there is mixture both of borrowed truth, and native folly, of some notions just and trite, with others uncommon and ridiculous.

His opinion of the value and importance of happiness is certainly just, and I shall insert it, not that it will give any information to any reader, but it may serve to show how the most common notion may be swelled in sound, and diffused in bulk, till it shall perhaps astonish the author himself.

"Happiness is the only thing of real value in existence; neither riches, nor power, nor wisdom, nor learning, nor strength, nor beauty, nor virtue, nor religion, nor even life itself, being of any importance, but as they contribute to its production. All these are in themselves neither good nor evil; happiness alone is their great end, and they are desirable only as they tend to promote it."

Success produces confidence. After this discovery of the value of happiness, he proceeds, without any distrust of himself, to tell us what has been hid from all former inquirers.

"The true solution of this important question, so long and so vainly searched for by the philosophers of all ages and all countries, I take to be at last no more than this, that these real evils proceed from the same source as those imaginary ones of imperfection, before treated of, namely, from that subordination, without which no created system can subsist; all subordination implying imperfection, all imperfection evil, and all evil some kind of inconveniency or suffering: so that there must be particular inconveniences and sufferings annexed to every particular rank of created beings, by the circumstances of things, and their modes of existence.

"God indeed might have made us quite other creatures, and placed us in a world quite differently constituted; but then we had been no longer men, and whatever beings had occupied our stations in the universal system, they must have been liable to the same inconveniences."

In all this there is nothing that can silence the inquiries of curiosity, or calm the perturbations of doubt. Whether subordination implies imperfection, may be disputed. The means respecting themselves may be as perfect as the end. The weed, as a weed, is no less perfect than the oak as an oak. That *imperfection implies Evil, and Evil suffering*, is by no means evident. Imperfection may imply privative evil, or the absence of some good, but this privation produces

no suffering, but by the help of knowledge. An infant at the breast is yet an imperfect man, but there is no reason for belief that he is unhappy by his immaturity, unless some positive pain be superadded.

When this author presumes to speak of the universe, I would advise him a little to distrust his own faculties, however large and comprehensive. Many words easily understood on common occasions, become uncertain and figurative when applied to the works of Omnipotence. Subordination in human affairs is well understood; but when it is attributed to the universal system, its meaning grows less certain, like the petty distinctions of locality, which are of good use upon our own globe, but have no meaning with regard to infinite space, in which nothing is *high* or *low*.

That if a man, by exaltation to a higher nature, were exempted from the evils which he now suffers, some other being must suffer them; that if man were not man, some other being must be man, is a position arising from his established notion of the scale of being—a notion to which Pope has given some importance by adopting it, and of which I have therefore endeavoured to show the uncertainty and inconsistency. This scale of being I have demonstrated to be raised by presumptuous imagination, to rest on nothing at the bottom, to lean on nothing at the top, and to have vacuities from step to step through which any order of being may sink into nihility without any inconvenience, so far as we can judge, to the next rank above or below it. We are therefore little enlightened by a writer who tells us that any being in the state of man must suffer what man suffers, when the only question that requires to be resolved is, Why any being is in this state?

Of poverty and labour he gives just and elegant representations, which yet do not remove the difficulty of the first and fundamental question, though supposing the present state of man necessary, they may supply some motives to content.

"Poverty is what all could not possibly have been exempted from, not only by reason of the fluctuating nature of human possessions, but because the world could not subsist without it; for had all been rich, none could have submitted to the commands of another, or the necessary drudgeries of life; thence all governments must have been dissolved, arts neglected, and lands uncultivated, and so a universal penury have overwhelmed all, instead of now and then pinching a few. Hence, by the by, appears the great excellence of charity, by which men are enabled, by a particular distribution of the blessings and enjoyments of life, on proper occasions, to prevent that poverty which by a general one Omnipotence itself could never have prevented: so that, by enforcing this duty, God as it were demands our assistance to promote universal happiness, and to shut out misery at every door, where it strives to intrude itself.

"Labour, indeed, God might easily have excused us from, since at his command the earth would readily have poured forth all her treasures without our inconsiderable assistance; but if the severest labour cannot sufficiently subdue the malignity of human nature, what plots and machinations, what wars, rapine, and devastation, what profligacy and licentiousness, must have been the consequences of universal idleness! so that labour ought only to be looked upon as a task kindly imposed upon us by our indulgent Creator, necessary to preserve our health, our safety, and our innocence."

I am afraid that *the latter end of his commonwealth forgets the beginning*. If God *could easily have excused us from labour*, I do not comprehend why *he could not possibly have exempted all from poverty*. For poverty, in its easier and more tolerable degree, is little more than necessity of labour; and in its more severe and deplorable state, little more than inability for labour. To be poor, is to work for others, or to want the succour of others without work. And the same exuberant fertility which would make work unnecessary, might make poverty impossible.

Surely a man who seems not completely master of his own opinion, should have spoken more cautiously of Omnipotence, nor have presumed to say what it could perform, or what it could prevent. I am in doubt whether those who stand highest in *the scale of being*, speak thus confidently of the dispensations of their Maker:

For fools rush in, where angels fear to tread.

Of our inquietudes of mind his account is still less reasonable. "Whilst men are injured, they must be inflamed with anger; and whilst they see cruelties, they must be melted with pity; whilst they perceive danger, they must be sensible of fear." This is to give a reason for all Evil, by showing that one Evil produces another. If there is danger, there ought to be fear; but if fear is an Evil, why should there be danger? His vindication of pain is of the same kind: pain is useful to alarm us, that we may shun greater evils, but those greater evils must be presupposed, that the fitness of pain may appear.

Treating on death, he has expressed the known and true doctrine with sprightliness of fancy, and neatness of diction. I shall therefore insert it. There are truths which, as they are always necessary, do not grow stale by repetition.

"Death, the last and most dreadful of all Evils, is so far from being one, that it is the infallible cure for all others.

To die, is landing on some silent shore,
Where billows never beat, nor tempests roar.
Ere well we feel the friendly stroke, 'tis o'er

Garth

For, abstracted from the sickness and sufferings usually attending it, it is no more than the expiration of that term of life God was pleased to bestow on us, without any claim or merit on our part. But was it an Evil ever so great, it could not be remedied but by one much greater, which is by living for ever; by which means our wickedness, unrestrained by the prospect of a future state, would grow so insupportable, our sufferings so intolerable by perseverance, and our pleasures so tiresome by repetition, that no being in the universe could be so completely miserable as a species of immortal men. We have no reason, therefore, to look upon death as an Evil, or to fear it as a punishment, even without any supposition of a future life: but if we consider it as a passage to a more perfect state, or a remove only in an eternal succession of still improving states, (for which we have the strong-

est seasons,) it will then appear a new favour from the divine munificence; and a man must be as absurd to repine at dying, as a traveller would be, who proposed to himself a delightful tour through various unknown countries, to lament that he cannot take up his residence at the first dirty inn which he baits at on the road.

"The instability of human life, or of the changes of its successive periods, of which we so frequently complain, are no more than the necessary progress of it to this necessary conclusion; and are so far from being Evils deserving these complaints, that they are the source of our greatest pleasures, as they are the source of all novelty, from which our greatest pleasures are ever derived. The continual succession of seasons in the human life, by daily presenting to us new scenes, render it agreeable, and like those of the year, afford us delights by their change, which the choicest of them could not give us by their continuance. In the spring of life, the gilding of the sunshine, the verdure of the fields, and the variegated paintings of the sky, are so exquisite in the eyes of infants at their first looking abroad into a new world, as nothing perhaps afterwards can equal. The heat and vigour of the succeeding summer of youth ripens for us new pleasures, the blooming maid, the nightly revel, and the jovial chase; the serene autumn of complete manhood feasts us with the golden harvests of our worldly pursuits: nor is the hoary winter of old age destitute of its peculiar comforts and enjoyments, of which the recollection and relation of those past are perhaps none of the least; and at last death opens to us a new prospect, from whence we shall probably look back upon the diversions and occupations of this world with the same contempt we do now on our tops and hobbyhorses, and with the same surprise that they could ever so much entertain or engage us."

I would not willingly detract from the beauty of this paragraph; and in gratitude to him who has so well inculcated such important truths, I will venture to admonish him, since the chief comfort of the old is the recollection of the past, so to employ his time and his thoughts, that when the imbecility of age shall come upon him, he may be able to recreate its languors by the remembrance of hours spent, not in presumptuous decisions, but modest inquiries, not in dogmatical limitations of Omnipotence, but in humble acquiescence and fervent adoration. Old age will show him that much of the book now before us has no other use than to perplex the scrupulous, and to shake the weak, to encourage impious presumption or stimulate idle curiosity.

Having thus despatched the consideration of particular evils, he comes at last to a general reason for which *Evil* may be said to be *our Good*. He is of opinion that there is some inconceivable benefit in pain abstractedly considered; that pain, however inflicted, or wherever felt, communicates some good to the general system of being, and that every animal is some way or other the better for the pain of every other animal. This opinion he carries so far as to suppose that there passes some principle of union through all animal life, as attraction is communicated to all corporeal nature; and that the Evils suffered on this globe, may by some inconceivable means contribute to the felicity of the inhabitants of the remotest planet.

How the Origin of Evil is brought nearer to human conception by any *inconceivable* means, I am not able to discover. We believed that the present system of creation was right, though we could not explain the adaptation of one part to the other, or for the whole succession of causes and consequences. Where has this inquirer added to the little knowledge that we had before? He has told us of the benefits of Evil, which no man feels, and relations between distant parts of the universe, which he cannot himself conceive. There was enough in this question inconceivable before, and we have little advantage from a new inconceivable solution.

I do not mean to reproach this author for not knowing what is equally hidden from learning and from ignorance. The shame is to impose words for ideas upon ourselves or others. To imagine that we are going forward when we are only turning round. To think that there is any difference between him that gives no reason, and him that gives a reason, which by his own confession cannot be conceived.

But that he may not be thought to conceive nothing but things inconceivable, he has at last thought on a way by which human sufferings may produce good effects. He imagines that as we have not only animals for food, but choose some for our diversion, the same privilege may be allowed to some beings above us, *who may deceive, torment, or destroy us for the ends only of their own pleasure or utility*. This he again finds impossible to be conceived, *but that impossibility lessens not the probability of the conjecture, which by analogy is so strongly confirmed.*

I cannot resist the temptation of contemplating this analogy, which, I think, he might have carried further, very much to the advantage of his argument. He might have shown that these *hunters, whose game is man*, have many sports analogous to our own. As we drown whelps and kittens, they amuse themselves now and then with sinking a ship, and stand round the fields of Blenheim or the walls of Prague, as we encircle a cockpit. As we shoot a bird flying, they take a man in the midst of his business or pleasure, and knock him down with an apoplexy. Some of them, perhaps, are virtuosi, and delight in the operations of an asthma, as a human philosopher in the effects of the air-pump. To swell a man with a tympany is as good sport as to blow a frog. Many a merry bout have these frolic beings at the vicissitudes of an ague, and good sport it is to see a man tumble with an epilepsy, and revive and tumble again, and all this he knows not why. As they are wiser and more powerful than we, they have more exquisite diversions, for we have no way of procuring any sport so brisk and so lasting, as the paroxysms of the gout and stone, which undoubtedly must make high mirth, especially if the play be a little diversified with the blunders and puzzles of the blind and deaf. We know not how far their sphere of observation may extend. Perhaps now and then a merry being may place himself in such a situation as to enjoy at once all the varieties of an epidemical disease, or amuse his leisure with the tossings and contortions of every possible pain exhibited together.

One sport the merry malice of these being

has found means of enjoying, to which we have nothing equal or similar. They now and then catch a mortal proud of his parts, and flattered either by the submission of those who court his kindness, or the notice of those who suffer him to court their [illegible] head thus prepared for the reception of fa[illegible] opi[illegible]ns, and the projection of vain designs, they easily fill with idle notions, till in time they make their plaything an author: their first diversion commonly begins with an ode or an epistle, then rises perhaps to a political irony, and is at last brought to its height, by a treatise of philosophy. Then begins the poor animal to entangle himself in sophisms, and flounder in absurdity, to talk confidently of the scale of being, and to give solutions which himself confesses impossible to be understood. Sometimes, however, it happens that their pleasure is without much mischief. The author feels no pain, but while they are wondering at the extravagance of his opinion, and pointing him out to one another as a new example of human folly, he is enjoying his own applause, and that of his companions, and perhaps is elevated with the hope of standing at the head of a new sect.

Many of the books which now crowd the world, may be justly suspected to be written for the sake of some invisible order of beings, for surely they are of no use to any of the corporeal inhabitants of the world. Of the productions of the last bounteous year, how many can be said to serve any purpose of use or pleasure? The only end of writing is to enable the readers better to enjoy life, or better to endure it: and how will either of those be put more in our power by him who tells us that we are puppets, of which some creature not much wiser than ourselves manages the wires? That sect of beings unseen and unheard, are hovering about us, trying experiments upon our sensibility, putting us in agonies to see our limbs quiver, torturing us to madness, that they may laugh at our vagaries, sometimes obstructing the bile, that they may see how a man looks when he is yellow; sometimes breaking a traveller's bones, to try how he will get home; sometimes wasting a man to a skeleton, and sometimes killing him fat for the greater elegance of his hide.

This is an account of natural Evil, which though, like the rest, not quite new, is very entertaining, though I know not how much it may contribute to patience. The only reason why we should contemplate Evil, is that we may bear it better; and I am afraid nothing is much more placidly endured, for the sake of making others sport.

The first pages of the fourth Letter are such as incline me both to hope and wish that I shall find nothing to blame in the succeeding part. He offers a criterion of action, on account of virtue and vice, for which I have often contended, and which must be embraced by all who are willing to know why they act, or why they forbear to give any reason of their conduct to themselves or others.

"In order to find out the true Origin of moral Evil, it will be necessary, in the first place, to inquire into its nature and essence; or what it is that constitutes one action evil, and another good. Various have been the opinions of various authors on this criterion of virtue; and this variety has rendered that doubtful, which must otherwise have been clear and manifest to the meanest capacity. Some indeed have denied that there is any such thing, because different ages and nations have entertained different sentiments concerning it: but this is just as reasonable as to assert, that there are neither sun, moon, nor stars, because astronomers have supported different systems of the motions and magnitudes of these celestial bodies. Some have placed it in conformity to truth, some to the fitness of things, and others to the will of God. But all this is merely superficial: they resolve us not why truth, or the fitness of things, are either eligible or obligatory, or why God should require us to act in one manner rather than another. The true reason of which can possibly be no other than this, because some actions produce happiness, and others misery: so that all moral Good and Evil are nothing more than the production of natural. This alone it is that makes truth preferable to falsehood, this that determines the fitness of things, and this that induces God to command some actions, and forbid others. They who extol the truth, beauty, and harmony of virtue, exclusive of its consequences, deal but in pompous nonsense; and they who would persuade us that Good and Evil are things indifferent, depending wholly on the will of God, do but confound the nature of things, as well as all our notions of God himself, by representing him capable of willing contradiction; that is, that we should be, and be happy, and at the same time that we should torment and destroy each other; for injuries cannot be made benefits, pain cannot be made pleasure, and consequently vice cannot be made virtue, by any power whatever. It is the consequences, therefore, of all human actions that must stamp their value. So far as the general practice of any action tends to produce good, and introduce happiness into the world, so far we may pronounce it virtuous; so much Evil as it occasions, such is the degree of vice it contains. I say the general practice, because we must always remember, in judging by this rule, to apply it only to the general species of actions, and not to particular actions: for the infinite wisdom of God, desirous to set bounds to the destructive consequences which must otherwise have followed from the universal depravity of mankind, has so wonderfully contrived the nature of things, that our most vicious actions may sometimes accidentally and collaterally produce good. Thus, for instance, robbery may disperse useless hoards to the benefit of the public; adultery may bring heirs and good humour too into many families, where they would otherwise have been wanting; and murder free the world from tyrants and oppressors. Luxury maintains its thousands, and vanity its ten thousands. Superstition and arbitrary power contribute to the grandeur of many nations, and the liberties of others are preserved by the perpetual contentions of avarice, knavery, selfishness and ambition; and thus the worst of vices, and the worst of men, are often compelled by Providence to serve the most beneficial purposes, contrary to their own malevolent tendencies and inclinations: and thus private vices become public benefits, by the force only of accidental circumstances. But this impeaches not the truth of the criterion of virtue before mentioned, the only

solid foundation on which any true system of ethics can be built, the only plain, simple and uniform rule by which we can pass any judgment on our actions; but by this we may be enabled, not only to determine which are Good, and which are Evil, but almost mathematically to demonstrate the proportion of virtue or vice which belongs to each, by comparing them with the degrees of happiness or misery which they occasion. But though the production of happiness is the essence of virtue, it is by no means the end; the great end is the probation of mankind, or the giving them an opportunity of exalting or degrading themselves in another state by their behaviour in the present. And thus indeed it answers two most important purposes; those are the conservation of our happiness, and the test of our obedience; for had not such a test seemed necessary to God's infinite wisdom, and productive of universal good, he would never have permitted the happiness of men, even in this life, to have depended on so precarious a tenure, as their mutual good behaviour to each other. For it is observable, that he who best knows our formation, has trusted no one thing of importance to our reason or virtue; he trusts only to our appetites for the support of the individual, and the continuance of our species; to our vanity or compassion, for our bounty to others; and to our fears, for the preservation of ourselves; often to our vices for the support of government, and sometimes to our follies for the preservation of our religion. But since some test of our obedience was necessary, nothing sure could have been commanded for that end so fit and proper, and at the same time so useful, as the practice of virtue: nothing could have been so justly rewarded with happiness, as the production of happiness in conformity to the will of God. It is this conformity alone which adds merit to virtue, and constitutes the essential difference between morality and religion. Morality obliges men to live honestly and soberly, because such behaviour is most conducive to public happiness, and consequently to their own; religion, to pursue the same course, because conformable to the will of their Creator. Morality induces them to embrace virtue from prudential considerations; religion, from those of gratitude and obedience. Morality, therefore, entirely abstracted from religion, can have nothing meritorious in it; it being but wisdom, prudence, or good economy, which, like health, beauty, or riches, are rather obligations conferred upon us by God, than merits in us towards him; for though we may be justly punished for injuring ourselves, we can claim no reward for self-preservation; as suicide deserves punishment and infamy, but a man deserves no reward or honours for not being guilty of it. This I take to be the meaning of all those passages in our Scriptures, in which works are represented to have no merit without faith; that is, not without believing in historical facts, in creeds, and articles; but without being done in pursuance of our belief in God, and in obedience to his commands. And now, having mentioned Scripture, I cannot omit observing that the christian is the only religious or moral institution in the world that ever set in a right light these two material points, the essence and the end of virtue, that ever founded the one in the production of happiness, that is, in universal benevolence, or, in their language, charity to all men; the other, in the probation of man, and his obedience to his Creator. Sublime and magnificent as was the philosophy of the ancients, all their moral systems were deficient in these two important articles. They were all built on the sandy foundations of the innate beauty of virtue, or enthusiastic patriotism; and their great point in view was the contemptible reward of human glory; foundations which were by no means able to support the magnificent structures which they erected upon them; for the beauty of virtue, independent of its effects, is unmeaning nonsense; patriotism, which injures mankind in general for the sake of a particular country, is but a more extended selfishness, and really criminal; and all human glory but a mean and ridiculous delusion. The whole affair then of religion and morality, the subject of so many thousand volumes, is, in short, no more than this: the Supreme Being, infinitely good, as well as powerful, desirous to diffuse happiness by all possible means, has created innumerable ranks and orders of beings, all subservient to each other by proper subordination. One of these is occupied by man, a creature endued with such a certain degree of knowledge, reason, and free-will, as is suitable to his situation, and placed for a time on this globe as in a school of probation and education. Here he has an opportunity given him of improving or debasing his nature, in such a manner as to render himself fit for a rank of higher perfection and happiness, or to degrade himself to a state of greater imperfection and misery; necessary indeed towards carrying on the business of the universe, but very grievous and burdensome to those individuals who, by their own misconduct, are obliged to submit to it. The test of this his behaviour, is doing good, that is, co-operating with his Creator, as far as his narrow sphere of action will permit, in the production of happiness. And thus the happiness and misery of a future state will be the just reward or punishment of promoting or preventing happiness in this. So artificially by this means is the nature of all human virtue and vice contrived, that their rewards and punishments are woven, as it were, in their very essence; their immediate effects give us a foretaste of their future, and their fruits in the present life are the proper samples of what they must unavoidably produce in another. We have reason given us to distinguish these consequences, and regulate our conduct; and lest that should neglect its post, conscience also is appointed as an instinctive kind of monitor, perpetually to remind us both of our interest and our duty."

Si sic omnia dixisset! To this account of the essence of vice and virtue, it is only necessary to add, that the consequences of human actions being sometimes uncertain, and sometimes remote, it is not possible in many cases for most men, nor in all cases for any man, to determine what actions will ultimately produce happiness, and therefore it was proper that *revelation* should lay down a rule to be followed invariably in opposition to appearances, and in every change of circumstances, by which we may be certain to promote the general felicity, and be set free from the dangerous temptation of *doing Evil that Good may come.*

Because it may easily happen, and in effect will happen very frequently, that our own private happiness may be promoted by an act injurious to others, when yet no man can be obliged by nature to prefer ultimately the happiness of others to his own; therefore, to the instructions of infinite wisdom, it was necessary that infinite power should add penal sanctions. That every man to whom those instructions shall be imparted may know, that he can never ultimately injure himself by benefiting others, or ultimately by injuring others benefit himself; but that however the lot of the good and bad may be huddled together in the seeming confusion of our present state, the time shall undoubtedly come, when the most virtuous will be most happy.

I am sorry that the remaining part of this Letter is not equal to the first. The author has indeed engaged in a disquisition in which we need not wonder if he fails, in the solution of questions on which philosophers have employed their abilities from the earliest times,

And found no end, in wandering mazes lost.

He denies that man was created *perfect*, because the system requires subordination, and because the power of losing his perfection, of "rendering himself wicked and miserable, is the highest imperfection imaginable." Besides, the regular gradations of the scale of being required somewhere "such a creature as man with all his infirmities about him, and the total removal of those would be altering his nature, and when he became perfect he must cease to be man."

I have already spent some considerations on the *scale of being*, of which yet I am obliged to renew the mention whenever a new argument is made to rest upon it; and I must therefore again remark, that consequences cannot have greater certainty than the postulate from which they are drawn, and that no system can be more hypothetical than this, and perhaps no hypothesis more absurd.

He again deceives himself with respect to the perfection with which *man* is held to be originally vested. "That man came perfect, that is, endued with all possible perfection, out of the hands of his Creator, is a false notion, derived from the philosophers.—The universal system required subordination, and consequently comparative imperfection." That *man was ever endued with all possible perfection*, that is, with all perfection of which the idea is not contradictory, or destructive of itself, is undoubtedly *false*. But it can hardly be called *a false notion*, because no man ever thought it, nor can it be derived from the *philosophers*; for without pretending to guess what philosophers he may mean, it is very safe to affirm, that no philosopher ever said it. Of those who now maintain that *man* was once perfect, who may very easily be found, let the author inquire whether *man* was ever omniscient, whether he was ever omnipotent, whether he ever had even the lower power of archangels or angels. Their answers will soon inform him, that the supposed perfection of *man* was not absolute but respective, that he was perfect in a sense consistent enough with subordination, perfect, not as compared with different beings, but with himself in his present degeneracy; not perfect as an angel, but perfect as man.

From this perfection, whatever it was, he thinks it necessary that man should be debarred, because pain is necessary to the good of the universe; and the pain of one order of beings extending its salutary influence to innumerable orders above and below, it was necessary that man should suffer; but because it is not suitable to justice that pain should be inflicted on innocence, it was necessary that man should be criminal.

This is given as a satisfactory account of the Original of moral Evil, which amounts only to this, that God created beings, whose guilt he foreknew, in order that he might have proper objects of pain, because the pain of part is, no man knows how or why, necessary to the felicity of the whole.

The perfection which man once had, may be so easily conceived, that without any unusual strain of imagination we can figure its revival. All the duties to God or man that are neglected, we may fancy performed; all the crimes that are committed, we may conceive forborne. Man will then be restored to his moral perfections: and into what head can it enter, that by this change the universal system would be shaken, or the condition of any order of beings altered for the worse?

He comes in the fifth Letter to political, and in the sixth to religious Evils. Of political Evil, if we suppose the Origin of moral Evil discovered, the account is by no means difficult: polity being only the conduct of immoral men in public affairs. The evils of each particular kind of government are very clearly and elegantly displayed, and from their secondary causes very rationally deduced; but the first cause lies still in its ancient obscurity. There is in this Letter nothing new, nor any thing eminently instructive; one of his practical deductions, that "from government Evils cannot be eradicated, and their excess only can be prevented," has been always allowed; the question upon which all dissension arises is, when that excess begins, at what point men shall cease to bear, and attempt to remedy.

Another of his precepts, though not new, well deserves to be transcribed, because it cannot be too frequently impressed.

"What has here been said of their imperfections and abuses, is by no means intended as a defence of them; every wise man ought to redress them to the utmost of his power; which can be effected by one method only; that is, by a reformation of manners: for as all political Evils derive their original from moral, these can never be removed until those are first amended. He, therefore, who strictly adheres to virtue and sobriety in his conduct, and enforces them by his example, does more real service to a state, than he who displaces a minister, or dethrones a tyrant; this gives but a temporary relief, but that exterminates the cause of the disease. No immoral man then can possibly be a true patriot: and all those who profess outrageous zeal for the liberty and prosperity of their country, and at the same time infringe her laws, affront her religion, and debauch her people, are but despicable quacks, by fraud or ignorance increasing the disorders they pretend to remedy."

Of religion he has said nothing but what he has learned, or might have learned from the divines; that it is not universal, because it must

be received upon conviction, and successively received by those whom conviction reached; that its evidences and sanctions are not irresistible, because it was intended to induce, not to compel; and that it is obscure, because we want faculties to comprehend it. What he means by his assertion, that it wants policy, I do not well understand; he does not mean to deny that a good christian will be a good governor, or a good subject; and he has before justly observed, that the good man only is a patriot.

Religion has been, he says, corrupted by the wickedness of those to whom it was communicated, and has lost part of its efficacy by its connexion with temporal interest and human passion.

He justly observes, that from all this, no conclusion can be drawn against the divine original of christianity, since the objections arise not from the nature of the revelation, but of him to whom it is communicated.

All this is known, and all this is true; but why, we have not yet discovered. Our author, if I understand him right, pursues the argument thus: the religion of man produces evils, because the morality of man is imperfect; his morality is imperfect, that he may be justly a subject of punishment; he is made subject to punishment, because the pain of part is necessary to the happiness of the whole; pain is necessary to happiness, no mortal can tell why or how.

Thus, after having clambered with great labour from one step of argumentation to another, instead of rising into the light of knowledge, we are devolved back into dark ignorance; and all our effort ends in belief, that for the Evils of life there is some good reason, and in confession, that the reason cannot be found. This is all that has been produced by the revival of Chrysippus's untractableness of matter, and the Arabian scale of existence. A system has been raised, which is so ready to fall to pieces of itself, that no great praise can be derived from its destruction. To object is always easy, and it has been well observed by a late writer, that *the hand which cannot build a hovel, may demolish a temple.**

REVIEW OF THE HISTORY OF THE ROYAL SOCIETY OF LONDON,

FOR IMPROVING OF NATURAL KNOWLEDGE, FROM ITS FIRST RISE. IN WHICH THE MOST CONSIDERABLE PAPERS COMMUNICATED TO THE SOCIETY, WHICH HAVE HITHERTO NOT BEEN PUBLISHED, ARE INSERTED IN THEIR PROPER ORDER, AS A SUPPLEMENT TO THE PHILOSOPHICAL TRANSACTIONS. BY THOMAS BIRCH, D.D. SECRETARY TO THE SOCIETY. 2 VOLS. 4TO.

This book might more properly have been entitled by the author a diary than a history, as it proceeds regularly from day to day so minutely as to number over the members present at each committee, and so slowly, that two large volumes contain only the transactions of the eleven first years from the institution of the Society.

I am yet far from intending to represent this work as useless. Many particularities are of importance to one man, though they appear trifling to another, and it is always more safe to admit copiousness than to affect brevity. Many informations will be afforded by this book to the biographer. I know not where else it can be found, but here and in Ward, that Cowley was doctor in physic. And whenever any other institution of the same kind shall be attempted, the exact relation of the progress of the Royal Society may furnish precedents.

These volumes consist of an exact journal of the Society; of some papers delivered to them, which, though registered and preserved, had been never printed; and of short memoirs of the more eminent members, inserted at the end of the year in which each died.

The original of the Society is placed earlier in this history than in that of Dr. Sprat. Theodore Haak, a German of the Palatinate, in 1645, proposed to some inquisitive and learned men a weekly meeting for the cultivation of natural knowledge. The first Associates, whose names ought surely to be preserved, were Dr. Wilkins, Dr. Wallis, Dr. Goddard, Dr. Ent, Dr. Glisson, Dr. Merret, Mr. Foster of Gresham, and Mr. Haak. Sometime afterwards Wilkins, Wallis, and Goddard being removed to Oxford, carried on the same design there by stated meetings, and adopted into their society Dr. Ward, Dr. Bathurst, Dr. Petty, and Dr. Willis.

The Oxford Society coming to London in 1659, joined their friends, and augmented their number, and for some time met in Gresham-College. After the restoration their number was again increased, and on the 28th of November, 1660, a select party happening to retire for conversation to Mr. Rooke's apartment in Gresham-College, formed the first plan of a regular society. Here Dr. Sprat's history begins, and therefore from this period the proceedings are well known.*

REVIEW OF THE GENERAL HISTORY OF POLYBIUS,

IN FIVE BOOKS, TRANSLATED FROM THE GREEK, BY MR. HAMPTON.

This appears to be one of the books which will long do honour to the present age. It has been by some remarker observed, that no man ever grew immortal by a translation: and undoubtedly translations into the prose of a living language must be laid aside whenever the language changes, because the matter being always to be found in the original, contributes nothing to the preservation of the form superinduced by the translator. But such versions may last long, though they can scarcely last always; and there is reason to believe that this will grow in reputation while the English tongue continues in its present state.

The great difficulty of a translator is to preserve the native form of his language, and the unconstrained manner of an original writer. This Mr. Hampton seems to have attained in a degree of which there are few examples. His book has the dignity of antiquity, and the easy flow of a modern composition.

It were, perhaps, to be desired that he had illustrated with notes an author which must have many difficulties to an English reader, and par

* New Practice of Physic.

* From the Literary Magazine, 1736.

ticularly that he had explained the ancient art of war; but these omissions may be easily supplied by an inferior hand, from the antiquaries and commentators.

To note omissions where there is so much performed, would be invidious, and to commend is unnecessary where the excellence of the work may be more easily and effectually shown by exhibiting a specimen.*

REVIEW OF MISCELLANIES ON MORAL AND RELIGIOUS SUBJECTS,

IN PROSE AND VERSE, BY ELIZABETH HARRISON.

This volume, though only one name appears upon the first page, has been produced by the contribution of many hands, and printed by the encouragement of a numerous subscription, both which favours seem to be deserved by the modesty and piety of her on whom they were bestowed.

The authors of the essays in prose seem generally to have imitated, or tried to imitate, the copiousness and luxuriance of Mrs. Rowe; this however is not all their praise: they have laboured to add to her brightness of imagery her purity of sentiments. The poets have had Dr. Watts before their eyes, a writer, who, if he stood not in the first class of genius, compensated that defect by a ready application of his powers to the promotion of piety. The attempt to employ the ornaments of romance in the decoration of religion was, I think, first made by Mr. Boyle's Martyrdom of Theodora, but Boyle's philosophical studies did not allow him time for the cultivation of style, and the completion of the great design was reserved for Mrs. Rowe. Dr. Watts was one of the first who taught the dissenters to write and speak like other men, by showing them that elegance might consist with piety. They would have both done honour to a better society, for they had that charity, which might well make their failings forgotten, and with which the whole Christian world might wish for communion. They were pure from all the heresies of an age, to which every opinion is become a favourite that the universal church has hitherto detested.

This praise the general interest of mankind requires to be given to writers who please and do not corrupt, who instruct and do not weary. But to them all human eulogies are vain, whom I believe applauded by angels, and numbered with the just.†

ACCOUNT OF A BOOK ENTITLED, AN HISTORICAL AND CRITICAL INQUIRY INTO THE EVIDENCE PRODUCED BY THE EARLS OF MORAY AND MORTON AGAINST MARY QUEEN OF SCOTS:‡

WITH AN EXAMINATION OF THE REV. DR. ROBERTSON'S DISSERTATION, AND MR. HUME'S HISTORY, WITH RESPECT TO THAT EVIDENCE.§

We live in an age in which there is much talk of independence, of private judgment, of liberty of thought, and liberty of press. Our clamorous praises of liberty sufficiently prove that we enjoy it; and if by liberty nothing else be meant, than security from the persecutions of power, it is so fully possessed by us, that little more is to be desired, except that one should talk of it less, and use it better.

But a social being can scarcely rise to complete independence; he that has any wants, which others can supply, must study the gratification of them whose assistance he expects; this is equally true, whether his wants be wants of nature or of vanity. The writers of the present time are not always candidates for preferment, nor often the hirelings of a patron. They profess to serve no interest, and speak with loud contempt of sycophants and slaves.

There is, however, a power, from whose influence neither they nor their predecessors have ever been free. Those who have set greatness at defiance, have yet been the slaves of fashion. When an opinion has once become popular, very few are willing to oppose it. Idleness is more willing to credit than inquire; cowardice is afraid of controversy, and vanity of answer; and he that writes merely for sale, is tempted to court purchasers by flattering the prejudices of the public.

It has now been fashionable for near half a century, to defame and vilify the house of Stuart, and to exalt and magnify the reign of Elizabeth. The Stuarts have found few apologists, for the dead cannot pay for praise; and who will, without reward, oppose the tide of popularity? Yet there remains still among us, not wholly extinguished, a zeal for truth, a desire of establishing right, in opposition to fashion. The author, whose work is now before us, has attempted a vindication of Mary of Scotland, whose name has for some years been generally resigned to infamy, and who has been considered as the murderer of her husband, and condemned by her own letters.

Of these letters, the author of this vindication confesses the importance to be such, *that if they be genuine, the queen was guilty; and if they be spurious, she was innocent.* He has, therefore, undertaken to prove them spurious, and divided his treatise into six parts.

In the *first* is contained the history of the letters, from their discovery by the earl of Morton, their being produced against queen Mary, and their several appearances in England, before queen Elizabeth and her commissioners, until they were finally delivered back again to the earl of Morton.

The *second* contains a short abstract of Mr. Goodall's arguments for proving the letters to be spurious and forged; and of Dr. Robertson and Mr. Hume's objections by way of answer to Mr. Goodall, with critical observations on these authors.

The *third* contains an examination of the arguments of Dr. Robertson and Mr. Hume, in support of the authenticity of the letters.

The *fourth* contains an examination of the confession of Nicholas Hubert, commonly called *French Paris*, with observations showing the same to be a forgery.

The *fifth* contains a short recapitulation or summary of the arguments on both sides of the question. And,

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* From the Literary Magazine, 1756.

† From the Literary Magazine, 1756.—There are other Reviews of Books by Dr. Johnson in this Magazine, but, in general, very short, and consisting chiefly of a few introductory remarks, and an extract. That on Mrs. Harrison's Miscellanies may be accounted somewhat interesting from the notice of Dr. Watts.

‡ Written by Mr. Tytler, of Edinburgh.

§ Printed in the Gentlemen's Magazine, October, 1760.

The *last* is an historical collection of the direct or positive evidence still on record, tending to show what part the earls of Murray and Morton, and secretary Lethington, had in the murder of the lord Darnley.

The author apologizes for the length of this book, by observing, that it necessarily comprises a great number of particulars, which could not easily be contracted: the same plea may be made for the imperfection of our extract, which will naturally fall below the force of the book, because we can only select parts of that evidence, which owes its strength to its concatenation, and which will be weakened whenever it is disjoined.

The account of the seizure of these controverted letters is thus given by the queen's enemies:

"That in the castell of Edinburgh thair was left be the Erle of Bothwell, before his fleeing away, and was send for be ane George Dalgleish, his servand, who was taken be the Erle of Mortoun, ane small gylt coffer, not fully ane fute lang, garnisht in sindrie places with the Roman letter F. under ane king's crowne: wharin were certane letteris and writings weel knawin, and be aithis to be affirmit to have been written with the Quene of Scottis awn hand to the Erle."

The papers in the box were said to be eight letters in French, some love sonnets in French also, and a promise of marriage by the Queen to Bothwell.

To the reality of these letters our author makes some considerable objections, from the nature of things; but as such arguments do not always convince, we will pass to the evidence of facts.

On June 15th, 1567, the queen delivered herself to Morton, and his party, who imprisoned her.

June 20th, 1567, Dalgleish was seized, and six days after he was examined by Morton; his examination is still extant, and there is no mention of this fatal box.

December 4th, 1567, Murray's secret council published an act, in which is the first mention of these letters, and in which they are said to be *written and subscrivit with her awin hand.* Ten days after Murray's first parliament met, and passed an act, in which they mention *previe letters written halelie* [wholly] *with her awin hand.* The difference between *written and subscribed*, and *wholly written*, gives the author just reason to suspect, first, a forgery, and then a variation of the forgery. It is indeed very remarkable, that the first account asserts more than the second, though the second contains all the truth; for the letters, whether *written* by the queen or not, were not *subscribed.* Had the second account differed from the first only by something added, the first might have contained truth, though not all the truth; but as the second corrects the first by diminution, the first cannot be cleared from falsehood.

In October, 1568, these letters were shown at York to Elizabeth's commissioners, by the agents of Murray, but not in their public character as commissioners, but by way of private information, and were not therefore exposed to Mary's commissioners. Mary, however, hearing that some letters were intended to be produced against her, directed her commissioners to require them for her inspection, and in the mean time, to declare them *false and feigned, forged and invented*, observing that there were many that could counterfeit her hand.

To counterfeit a name is easy, to counterfeit a hand through eight letters very difficult. But it does not appear that the letters were ever shown to those who would desire to detect them; and to the English commissioners a rude and remote imitation might be sufficient, since they were not shown as judicial proofs, and why they were not shown as proof, no other reason can be given than they must have then been examined, and that examination would have detected the forgery.

These letters, thus timorously and suspiciously communicated, were all the evidence against Mary; for the servants of Bothwell, executed for the murder of the king, acquitted the queen at the hour of death. These letters were so necessary to Murray, that he alleges them as the reason of the queen's imprisonment, though he imprisoned her on the 16th, and pretended not to have intercepted the letters before the 20th of June.

Of these letters, on which the fate of princes and kingdoms was suspended, the authority should have been put out of doubt; yet that such letters were ever found, there is no witness but Morton, who accused the queen, and Crawford, a dependent on Lennox, another of her accusers. Dalgleish, the bearer, was hanged without any interrogatories concerning them; and Hulet, mentioned in them, though then in prison, was never called to authenticate them, nor was his confession produced against Mary till death had left him no power to disown it.

Elizabeth, indeed, was easily satisfied; she declared herself ready to receive the proofs against Mary, and absolutely refused Mary the liberty of confronting her accusers, and making her defence. Before such a judge, a very little proof would be sufficient. She gave the accusers of Mary leave to go to Scotland, and the box and letters were seen no more. They have been since lost, and the discovery, which comparison of writing might have made, is now no longer possible. Hume has, however, endeavoured to palliate the conduct of Elizabeth, but *his account*, says our author, *is contradicted almost in every sentence by the records, which, it appears, he has himself perused.*

In the next part, the authenticity of the letters is examined; and it seems to be proved beyond contradiction, that the French letters, supposed to have been written by Mary, are translated from the Scotch copy, and, if originals, which it was so much the interest of such numbers to preserve are wanting, it is much more likely that they never existed, than that they have been lost.

The arguments used by Dr. Robertson, to prove the genuineness of the letters, are next examined. Robertson makes use principally of what he calls the *internal evidence*, which, amounting at most to conjecture, is opposed by conjecture equally probable.

In examining the confession of Nicholas Hubert, or *French Paris*, this new apologist of Mary seems to gain ground upon her accuser. *Paris* is mentioned in the letters, as the bearer of them to Bothwell; when the rest of Bothwell's servants were executed, clearing the queen in the last moment, *Paris*, instead of suffering

his trial with the rest at Edinburgh, was conveyed to St. Andrew's, where Murray was absolute, put into a dungeon of Murray's citadel, and two years after condemned by Murray himself nobody knew how. Several months after his death, a confession in his name, without the regular testifications, was sent to Cecil, at what exact time nobody can tell.

Of this confession, Lesly, Bishop of Ross, openly denied the genuineness, in a book printed at London, and suppressed by Elizabeth; and another historian of that time declares, that *Paris* died without any confession; and the confession itself was never shown to Mary, or to Mary's commissioners. The author makes this reflection:—

"From the violent presumptions that arise from their carrying this poor ignorant stranger from Edinburgh, the ordinary seat of justice; their keeping him hid from all the world, in a remote dungeon, and not producing him with their other evidences, so as he might have been publicly questioned; the positive and direct testimony of the author of Crawfurd's manuscript, then living, and on the spot at the time; with the public affirmation of the Bishop of Ross at the time of *Paris's* death, that he had vindicated the queen with his dying breath; the behaviour of Murray, Morton, Buchanan, and even of Hay, the attester of this pretended confession, on that occasion; their close and reserved silence at the time when they must have had this confession of *Paris* in their pocket; and their publishing every other circumstance that could tend to blacken the queen, and yet omitting this confession, the only direct evidence of her supposed guilt; all this duly and dispassionately considered, I think one may safely conclude, that it was judged not fit to expose so soon to light this piece of evidence against the queen: which a cloud of witnesses, living, and present at *Paris's* execution, would surely have given clear testimony against, as a notorious imposture."

Mr. Hume, indeed, observes, "It is in vain at present to seek for improbabilities in Nicholas Hubert's dying confession, and to magnify the smallest difficulties into a contradiction. It was certainly a *regular judicial* paper, given in regularly and judicially, and ought to have been canvassed at the time, if the persons whom it concerned, had been assured of their innocence."—To which our author makes a reply, which cannot be shortened without weakening it.

"Upon what does this author ground his sentence? Upon two very plain reasons, *first*, That the confession was a judicial one, that is, taken in presence, or by authority of a judge. And *secondly*, That it was regularly and judicially given in; that must be understood during the time of the conferences before queen Elizabeth and her council, in presence of Mary's commissioners; at which time she ought to have canvassed it, says our author, if she knew her innocence.

"That it was not a judicial confession, is evident; the paper itself does not bear any such mark; nor does it mention that it was taken in presence of any person, or by any authority whatsoever; and, by comparing it with the judicial examinations of Dalgleish, Hay, and Hepburn, it is apparent, that it is destitute of every formality requisite in a judicial evidence. In what dark corner, then, this strange production was generated, our author may endeavour to find out, if he can.

"As to his second assertion, that it was regularly and judicially given in, and therefore ought to have been canvassed by Mary during the conferences, we have already seen that this likewise is not fact: the conferences broke up in February, 1569: Nicholas Hubert was not hanged till August thereafter, and his dying confession, as Mr. Hume calls it, is only dated the 10th of that month. How then can this gentleman gravely tell us, that this confession was judicially given in, and ought to have been at that very time canvassed by queen Mary, and her commissioners? Such positive assertions, apparently contrary to fact, are unworthy the character of an historian, and may very justly render his decision, with respect to evidences of a higher nature, very dubious. In answer then to Mr. Hume: As the queen's accusers did not choose to produce this material witness, *Paris*, whom they had alive, and in their hands, nor any declaration or confession from him at the critical and proper time for having it canvassed by the queen, I apprehend our author's conclusion may fairly be used against himself; that it is in vain at present to support the improbabilities and absurdities in a confession, taken in a clandestine way, nobody knows how; and produced after *Paris's* death, by nobody knows whom; and from every appearance destitute of every formality requisite and common to such sort of evidence: for these reasons, I am under no sort of hesitation to give sentence against Nicholas Hubert's confession, as a gross imposture and forgery."

The state of the evidence relating to the letters is this:

Morton affirms that they were taken in the hands of Dalgleish. The examination of Dalgleish is still extant, and he appears never to have been once interrogated concerning the letters.

Morton and Murray affirm that they were written by the queen's hand; they were carefully concealed from Mary and her commissioners, and were never collated by one man, who could desire to disprove them.

Several of the incidents mentioned in the letters are confirmed by the oath of Crawfurd, one of Lennox's defendants, and some of the incidents are so minute, as that they could scarcely be thought on by a forger. Crawfurd's testimony is not without suspicion. Whoever practises forgery, endeavours to make truth the vehicle of falsehood. Of a prince's life very minute incidents are known; and if any are too slight to be remarked, they may be safely feigned, for they are likewise too slight to be contradicted. But there are still more reasons for doubting the genuineness of these letters. They had no date of time or place, no seal, no direction, no superscription.

The only evidences that could prove their authenticity were Dalgleish and *Paris*, of which Dalgleish, at his trial, was never questioned about them; *Paris* was never publicly tried, though he was kept alive through the time of the conference.

The servants of Bothwell, who were put to

death for the king's murder, cleared Mary with their last words.

The letters were first declared to be subscribed, and were then produced without subscription.

They were shown during the conferences at York privately to the English commissioners, but were concealed from the commissioners of Mary.

Mary always solicited the perusal of these letters, and was always denied it.

She demanded to be heard in person by Elizabeth, before the nobles of England, and the ambassadors of other princes, and was refused.

When Mary persisted in demanding copies of the letters, her commissioners were dismissed with their box to Scotland, and the letters were seen no more.

The French letters, which for almost two centuries have been considered as originals, by the enemies of Mary's memory, are now discovered to be forgeries, and acknowledged to be translations, and, perhaps, French translations of a Latin translation. And the modern accusers of Mary are forced to infer from these letters, which now exist, that other letters existed formerly, which have been lost in spite of curiosity, malice, and interest.

The rest of this treatise is employed in an endeavour to prove, that Mary's accusers were the murderers of Darnley: through this inquiry it is not necessary to follow him; only let it be observed, that, if these letters were forged by them, they may easily be thought capable of other crimes. That the letters were forged, is now made so probable, that perhaps they will never more be cited as testimonies.

A JOURNEY

TO THE

WESTERN ISLANDS OF SCOTLAND

I HAD desired to visit the Hebrides, or Western Islands of Scotland, so long, that I scarcely remember how the wish was originally excited; and was in the Autumn of the year 1773 induced to undertake the journey, by finding in Mr. Boswell a companion, whose acuteness would help my inquiry, and whose gayety of conversation and civility of manners are sufficient to counteract the inconveniences of travel, in countries less hospitable than we have passed.

On the eighteenth of August we left Edinburgh, a city too well known to admit description, and directed our course northward, along the eastern coast of Scotland, accompanied the first day by another gentleman, who could stay with us only long enough to show us how much we lost at separation.

As we crossed the Frith of Forth, our curiosity was attracted by Inch Keith, a small island, which neither of my companions had ever visited, though, lying within their view, it had all their lives solicited their notice. Here by climbing with some difficulty over shattered crags, we made the first experiment of unfrequented coasts. Inch Keith is nothing more than a rock covered with a thin layer of earth, not wholly bare of grass, and very fertile of thistles. A small herd of cows grazes annually upon it in the summer. It seems never to have afforded to man or beast a permanent habitation.

We found only the ruins of a small fort, not so injured by time but that it might be easily restored to its former state. It seems never to have been intended as a place of strength, nor was it built to endure a siege, but merely to afford cover to a few soldiers, who perhaps had the charge of a battery, or were stationed to give signals of approaching danger. There is therefore no provision of water within the walls, though the spring is so near, that it might have been easily enclosed. One of the stones had this inscription: "Maria Reg. 1564." It has probably been neglected from the time that the whole island had the same king.

We left this little island with our thoughts employed a while on the different appearance that it would have made, if it had been placed at the same distance from London, with the same facility of approach; with what emulation of price a few rocky acres would have been purchased, and with what expensive industry they would have been cultivated and adorned.

When we landed, we found our chaise ready, and passed through Kinghorn, Kirkaldy, and Cowpar, places not unlike the small or straggling market-towns in those parts of England where commerce and manufactures have not yet produced opulence.

Though we were yet in the most populous part of Scotland, and at so small a distance from the capital, we met few passengers.

The roads are neither rough nor dirty: and it affords a southern stranger a new kind of pleasure to travel so commodiously without interruption of tollgates. Where the bottom is rocky, as it seems commonly to be in Scotland, a smooth way is made indeed with great labour, but it never wants repairs; and in those parts where adventitious materials are necessary, the ground once consolidated is rarely broken: for the inland commerce is not great, nor are heavy commodities often transported otherwise than by water. The carriages in common use are small carts, drawn each by one little horse; and a man seems to derive some degree of dignity and importance from the reputation of possessing a two-horse cart.

ST. ANDREWS.

At an hour somewhat late we came to St. Andrews, a city once archiepiscopal; where that university still subsists in which philosophy was formerly taught by Buchanan, whose name has as fair a claim to immortality as can be conferred by modern latinity, and perhaps a fairer than the instability of vernacular languages admits.

We found, that by the interposition of some invisible friend, lodgings had been provided for us at the house of one of the professors, whose easy civility quickly made us forget that we were strangers; and in the whole time of our stay we were gratified by every mode of kindness, and entertained with all the elegance of lettered hospitality.

In the morning we arose to perambulate a city, which only history shows to have once flourished, and surveyed the ruins of ancient magnificence, of which even the ruins cannot long be visible, unless some care be taken to preserve them; and where is the pleasure of preserving such mournful memorials? They have been till very lately so much neglected, that every man carried away the stones who fancied that he wanted them.

The cathedral, of which the foundations may be still traced, and a small part of the wall is standing, appears to have been a spacious and majestic building, not unsuitable to the primacy of the kingdom. Of the architecture, the poor remains can hardly exhibit, even to an artist, a sufficient specimen. It was demolished, as is well known, in the tumult and violence of Knox's reformation.

Not far from the cathedral, on the margin of the water, stands a fragment of the castle, in which the archbishop anciently resided. It was never very large, and was built with more attention to security than pleasure. Cardinal Beatoun is said to have had workmen employed in improving its fortifications, at the time when he was murdered by the ruffians of reformation, in the manner of which Knox has given what he himself calls a merry narrative.

The change of religion in Scotland, eager and

vehement as it was, raised an epidemical enthusiasm, compounded of sullen scrupulousness and warlike ferocity, which in a people whom idleness resigned to their own thoughts, and who, conversing only with each other, suffered no dilution of their zeal from the gradual influx of new opinions, was long transmitted in its full strength from the old to the young, but by trade and intercourse with England, is now visibly abating, and giving way too fast to that laxity of practice, and indifference of opinion, in which men, not sufficiently instructed to find the middle point, too easily shelter themselves from rigour and constraint.

The city of St. Andrews, when it had lost its archiepiscopal pre-eminence, gradually decayed: one if its streets is now lost; and in those that remain, there is the silence and solitude of inactive indigence and gloomy depopulation.

The university, within a few years, consisted of three colleges, but is now reduced to two; the college of St. Leonard being lately dissolved by the sale of its buildings, and the appropriation of its revenues to the professors of the two others. The chapel of the alienated college is yet standing, a fabric not inelegant of external structure: but I was always, by some civil excuse, hindered from entering it. A decent attempt, as I was since told, has been made to convert it into a kind of greenhouse, by planting its area with shrubs. This new method of gardening is unsuccessful; the plants do not hitherto prosper. To what use it will next be put, I have no pleasure in conjecturing. It is something, that its present state is at least not ostentatiously displayed. Where there is yet shame, there may in time be virtue.

The dissolution of St. Leonard's College was doubtless necessary; but of that necessity there is reason to complain. It is surely not without just reproach that a nation, of which the commerce is hourly extending, and the wealth increasing, denies any participation of its prosperity to its literary societies; and while its merchants or its nobles are raising palaces, suffers its universities to moulder into dust.

Of the two colleges yet standing, one is by the institution of its founder appropriated to divinity. It is said to be capable of containing fifty students; but more than one must occupy a chamber. The library, which is of late erection, is not very spacious, but elegant and luminous.

The doctor, by whom it was shown, hoped to irritate or subdue my English vanity, by telling me, that we had no such repository of books in England.

St. Andrews seems to be a place eminently adapted to study and education, being situated in a populous, yet a cheap country, and exposing the minds and manners of young men neither to the levity and dissoluteness of a capital city, nor to the gross luxury of a town of commerce, places naturally unpropitious to learning; in one the desire of knowledge easily gives way to the love of pleasure, and in the other, is in danger of yielding to the love of money.

The students however are represented as at this time not exceeding a hundred. Perhaps it may be some obstruction to their increase that there is no episcopal chapel in the place. I saw no reason for imputing their paucity to the present professors; nor can the expense of an academical education be very reasonably objected. A student of the highest class may keep his annual session, or as the English call it, his term, which lasts seven months, for about fifteen pounds, and one of lower rank for less than ten, in which board, lodging, and instruction are all included.

The chief magistrate resident in the university, answering to our vice-chancellor, and to the *rector magnificus* on the continent, had commonly the title of Lord Rector; but being addressed only as Mr. Rector in an inauguratory speech by the present chancellor, he has fallen from his former dignity of style. Lordship was very liberally annexed by our ancestors to any station or character of dignity: they said, the Lord General, and Lord Ambassador; so we still say, my Lord, to the judge upon the circuit, and yet retain in our Liturgy, the Lords of the Council.

In walking among the ruins of religious buildings, we came to two vaults over which had formerly stood the house of the sub-prior. One of the vaults was inhabited by an old woman, who claimed the right of abode there, as the widow of a man whose ancestors had possessed the same gloomy mansion for no less than four generations. The right, however it began, was considered as established by legal prescription, and the old woman lives undisturbed. She thinks however that she has a claim to something more than sufferance; for as her husband's name was Bruce, she is allied to royalty, and told Mr. Boswell, that when there were persons of quality in the place, she was distinguished by some notice; that indeed she is now neglected, but she spins a thread, has the company of a cat, and is troublesome to nobody.

Having now seen whatever this ancient city offered to our curiosity, we left it with good wishes, having reason to be highly pleased with the attention that was paid us. But whoever surveys the world, must see many things that give him pain. The kindness of the professors did not contribute to abate the uneasy remembrance of a university declining, a college alienated, and a church profaned and hastening to the ground.

St. Andrews indeed has formerly suffered more atrocious ravages, and more extensive destruction; but recent evils affect with greater force. We were reconciled to the sight of archiepiscopal ruins. The distance of a calamity from the present time seems to preclude the mind from contact or sympathy. Events long past are barely known; they are not considered. We read with as little emotion the violence of Knox and his followers, as the irruptions of Alaric and the Goths. Had the university been destroyed two centuries ago, we should not have regretted it; but to see it pining in decay, and struggling for life, fills the mind with mournful images and ineffectual wishes.

ABERBROTHICK.

As we knew sorrow and wishes to be vain, it was now our business to mind our way. The roads of Scotland afford little diversion to the traveller, who seldom sees himself either encountered or overtaken, and who has nothing to contemplate but grounds that have no visible

boundaries, or are separated by walls of loose stone. From the bank of the Tweed to St. Andrews, I had never seen a single tree, which I did not believe to have grown up far within the present century. Now and then about a gentleman's house stands a small plantation, which in Scotch is called a *policy*, but of these there are few, and those few all very young. The variety of sun and shade is here utterly unknown. There is no tree for either shelter or timber. The oak and the thorn is equally a stranger, and the whole country is extended in uniform nakedness, except that in the road between Kirkaldy and Cowpar, I passed for a few yards between two hedges. A tree might be a show in Scotland, as a horse in Venice. At St. Andrews, Mr. Boswell found only one, and recommended it to my notice; I told him that it was rough and low, or looked as if I thought so. This, said he, is nothing to another a few miles off. I was still less delighted to hear that another tree was not to be seen nearer. Nay, said a gentleman that stood by, I know but of this and that tree in the county.

The Lowlands of Scotland had once undoubtedly an equal portion of woods with other countries. Forests are every where gradually diminished, as architecture and cultivation prevail, by the increase of people, and the introduction of arts. But I believe few regions have been denuded like this, where many centuries must have passed in waste, without the least thought of future supply. Davies observes in his account of Ireland, that no Irishman had ever planted an orchard. For that negligence some excuse might be drawn from an unsettled state of life, and the instability of property; but in Scotland possession has long been secure, and inheritance regular, yet it may be doubted whether before the Union any man between Edinburgh and England had ever set a tree.

Of this improvidence no other account can be given than that it probably began in times of tumult, and continued because it had begun. Established custom is not easily broken, till some great event shakes the whole system of things, and life seems to recommence upon new principles. That before the Union the Scots had little trade and little money, is no valid apology; for plantation is the least expensive of all methods of improvement. To drop a seed into the ground can cost nothing, and the trouble is not great of protecting the young plant, till it is out of danger; though it must be allowed to have some difficulty in places like these, where they have neither wood for palisades, nor thorns for hedges.

Our way was over the Firth of Tay, where, though the water was not wide, we paid four shillings for ferrying the chaise. In Scotland the necessaries of life are easily procured, but superfluities and elegances are of the same price at least as in England, and therefore may be considered as much dearer.

We stopped a while at Dundee, where I remember nothing remarkable, and mounting our chaise again, came about the close of the day to Aberbrothick.

The monastery of Aberbrothick is of great renown in the history of Scotland. Its ruins afford ample testimony of its ancient magnificence: its extent might, I suppose, easily be found by following the walls among the grass and weeds, and its height is known by some parts yet standing. The arch of one of the gates is entire, and of another only so far dilapidated as to diversify the appearance. A square apartment of great loftiness is yet standing; its use I could not conjecture, as its elevation was very disproportionate to its area. Two corner towers particularly attracted our attention. Mr. Boswell, whose inquisitiveness is seconded by great activity, scrambled in at a high window, but found the stairs within broken, and could not reach the top. Of the other tower we were told that the inhabitants sometimes climbed it, but we did not immediately discern the entrance, and as the night was gathering upon us, though proper to desist. Men skilled in architecture might do what we did not attempt; they might probably form an exact ground-plot of this venerable edifice. They may, from some parts yet standing, conjecture its general form, and perhaps by comparing it with other buildings of the same kind and the same age, attain an idea very near to truth. I should scarcely have regretted my journey, had it afforded nothing more than the sight of Aberbrothick.

MONTROSE.

Leaving these fragments of magnificence, we travelled on to Montrose, which we surveyed in the morning, and found it well built, airy, and clean. The townhouse is a handsome fabric with a portico. We then went to view the English chapel, and found a small church, clean to a degree unknown in any other part of Scotland, with commodious galleries, and, what was yet less expected, with an organ.

At our inn we did not find a reception such as we thought proportionate to the commercial opulence of the place; but Mr. Boswell desired me to observe that the inkeeper was an Englishman, and I then defended him as well as I could.

When I had proceeded thus far, I had opportunities of observing what I had never heard, that there were many beggars in Scotland. In Edinburgh the proportion is, I think, not less than in London, and in the smaller places it is far greater than in English towns of the same extent. It must, however, be allowed, that they are not importunate, nor clamorous. They solicit silently, or very modestly, and, therefore, though their behaviour may strike with more force the heart of a stranger, they are certainly in danger of missing the attention of their countrymen. Novelty has always some power; an unaccustomed mode of begging, excites an unaccustomed degree of pity. But the force of novelty is by its own nature soon at an end; the efficacy of outcry and perseverance is permanent and certain.

The road from Montrose exhibited a continuation of the same appearances. The country is still naked, the hedges are of stone, and the fields so generally ploughed, that it is hard to imagine where grass is found for the horses that till them. The harvest, which was almost ripe, appeared very plentiful.

Early in the afternoon Mr. Boswell observed, that we were at no great distance from the house of Lord Monboddo. The magnetism of his conversation easily drew us out of our way, and the entertainment which we received would have

been a sufficient recompense for a much greater deviation.

The roads beyond Edinburgh, as they are less frequented, must be expected to grow gradually rougher; but they were hitherto by no means incommodious. We travelled on with the gentle pace of a Scotch driver, who, having no rivals in expedition, neither gives himself nor his horses unnecessary trouble. We did not affect the impatience we did not feel, but were satisfied with the company of each other, as well riding in the chaise, as sitting at an inn. The night and the day are equally solitary and equally safe; for where there are so few travellers, why should there be robbers?

ABERDEEN.

We came somewhat late to Aberdeen, and found the inn so full, that we had some difficulty in obtaining admission, till Mr. Boswell made himself known: his name overpowered all objection, and we found a very good house, and civil treatment.

I received the next day a very kind letter from Sir Alexander Gordon, whom I had formerly known in London, and after a cessation of all intercourse for near twenty years, met here professor of physic in the King's College. Such unexpected renewals of acquaintance may be numbered among the most pleasing incidents of life.

The knowledge of one professor soon procured me the notice of the rest, and I did not want any token of regard, being conducted wherever there was any thing which I desired to see, and entertained at once with the novelty of the place, and the kindness of communication.

To write of the cities of our own island with the solemnity of geographical description, as if we had been cast upon a newly-discovered coast, has the appearance of a very frivolous ostentation; yet as Scotland is little known to the greater part of those who may read these observations, it is not superfluous to relate, that under the name of Aberdeen are comprised two towns, standing about a mile distant from each other, but governed, I think, by the same magistrates.

Old Aberdeen is the ancient episcopal city, in which are still to be seen the remains of the cathedral. It has the appearance of a town in decay, having been situated, in times when commerce was yet unstudied, with very little attention to the commodiousness of the harbour.

New Aberdeen has all the bustle of prosperous trade, and all the show of increasing opulence. It is built by the water-side. The houses are large and lofty, and the streets spacious and clean. They build almost wholly with the granite used in the new pavement of the streets of London, which is well known not to want hardness, yet they shape it easily. It is beautiful, and must be very lasting.

What particular parts of commerce are chiefly exercised by the merchants of Aberdeen, I have not inquired. The manufacture which forces itself upon a stranger's eye, is that of knit stockings, on which the women of the lower class are visibly employed.

In each of these towns there is a college, or in stricter language, a university; for in both there are professors of the same parts of learning, and the colleges hold their sessions, and confer degrees separately, with total independence of one on the other.

In Old Aberdeen stands the King's College, of which the first president was Hector Boece, or Boethius, who may be justly reverenced as one of the revivers of elegant learning. When he studied at Paris, he was acquainted with Erasmus, who afterwards gave him a public testimony of his esteem, by inscribing to him a catalogue of his works. The style of Boethius, though, perhaps, not always rigorously pure, is formed with great diligence upon ancient models, and wholly uninfected with monastic barbarity. His history is written with elegance and vigour, but his fabulousness and credulity are justly blamed. His fabulousness, if he was the author of the fictions, is a fault for which no apology can be made; but his credulity may be excused in an age when all men were credulous. Learning was then rising on the world; but ages so long accustomed to darkness, were too much dazzled with its light to see any thing distinctly. The first race of scholars in the fifteenth century, and some time after, were, for the most part, learning to speak, rather than to think, and were therefore more studious of elegance than of truth. The contemporaries of Boethius thought it sufficient to know what the ancients had delivered. The examination of tenets and of facts was reserved for another generation.

Boethius, as president of the university, enjoyed a revenue of forty Scottish marks, about two pounds, four shillings, and sixpence, of sterling money. In the present age of trade and taxes, it is difficult even for the imagination so to raise the value of money, or so to diminish the demands of life, as to suppose four and forty shillings a year an honourable stipend; yet it was probably equal, not only to the needs, but to the rank of Boethius. The wealth of England was undoubtedly to that of Scotland more than five to one, and it is known that Henry the Eighth, among whose faults avarice was never reckoned, granted to Roger Ascham, as a reward of his learning, a pension of ten pounds a year.

The other, called the Marischal College, is in the new town. The hall is large and well lighted. One of its ornaments is the picture of Arthur Johnston, who was principal of the college, and who holds among the Latin poets of Scotland, the next place to the elegant Buchanan.

In the library I was shown some curiosities; a Hebrew manuscript of exquisite penmanship, and a Latin translation of Aristotle's Politics, by Leonardus Aretinus, written in the Roman character, with nicety and beauty, which, as the art of printing has made them no longer necessary, are not now to be found. This was one of the latest performances of the transcribers, for Aretinus died but about twenty years before typography was invented. This version has been printed, and may be found in libraries, but is little read; for the same books have been since translated both by Victorious and Lambinus, who lived in an age more cultivated, but perhaps owed in part to Aretinus that they were able to excel him. Much is due to those who first broke the way to knowledge, and left only to their successors the task of smoothing it.

In both these colleges the methods of instruction are nearly the same; the lectures differing only by the accidental difference of diligence, or

ality in the professors. The students wear scarlet gowns, and the professors black, which is, I believe, the academical dress in all the Scottish universities, except that of Edinburgh, where the scholars are not distinguished by any particular habit. In the King's College there is kept a public table, but the scholars of the Marischal College are boarded in the town. The expense of living is here, according to the information that I could obtain, somewhat more than at St. Andrews.

The course of education is extended to four years, at the end of which those who take a degree, who are not many, become masters of arts; and whoever is a master may, if he pleases, immediately commence doctor. The title of doctor, however, was for a considerable time bestowed only on physicians. The advocates are examined and approved by their own body; the ministers were not ambitious of titles, or were afraid of being censured for ambition; and the doctorate in every faculty was commonly given or sold into other countries. The ministers are now reconciled to distinction, and as it must always happen that some will excel others, have thought graduation a proper testimony of uncommon abilities or acquisitions.

The indiscriminate collation of degrees has justly taken away that respect which they originally claimed, as stamps by which the literary value of men so distinguished was authoritatively denoted. That academical honours, or any others, should be conferred with exact proportion to merit, is more than human judgment or human integrity have given reason to expect. Perhaps degrees in universities cannot be better adjusted by any general rule, than by the length of time passed in the public profession of learning. An English or Irish doctorate cannot be obtained by a very young man, and it is reasonable to suppose, what is likewise by experience commonly found true, that he who is by age qualified to be a doctor, has in so much time gained learning sufficient not to disgrace the title, or wit sufficient not to desire it.

The Scotch universities hold but one term or session in the year. That of St. Andrew's continues eight months, that of Aberdeen only five, from the first of November to the first of April.

In Aberdeen there is an English chapel, in which the congregation was numerous and splendid. The form of public worship used by the church of England, is in Scotland legally practised in licensed chapels served by clergymen of English or Irish ordination, and by tacit connivance quietly permitted in separate congregations, supplied with ministers by the successors of the bishops, who were deprived at the Revolution.

We came to Aberdeen on Saturday, August 21st. On Monday we were invited into the town-hall, where I had the freedom of the city given me by the Lord Provost. The honour conferred had all the decorations that politeness could add, and, what I am afraid I should not have had to say of any city south of the Tweed, I found no petty officer bowing for a fee.

The parchment containing the record of admission is, with the seal appending, fastened to a riband, and worn for one day by the new citizen in his hat.

By a lady who saw us at the chapel, the Earl of Errol was informed of our arrival, and we had the honour of an invitation to his seat, called Slanes Castle, as I am told, improperly, from the castle of that name, which once stood at a place not far distant.

The road beyond Aberdeen grew more stony, and continued equally naked of all vegetable decoration. We travelled over a tract of ground near the sea, which not long ago suffered a very uncommon and unexpected calamity. The sand of the shore was raised by a tempest in such quantities, and carried to such a distance, that an estate was overwhelmed and lost. Such and so hopeless was the barrenness superinduced, that the owner, when he was required to pay the the usual tax, desired rather to resign the ground.

SLANES CASTLE. THE BULLER OF BUCHAN.

We came in the afternoon to Slanes Castle, built upon the margin of the sea, so that the walls of one of the towers seem only a continuation of a perpendicular rock, the foot of which is beaten by the waves. To walk round the house seemed impracticable. From the windows the eye wanders over the sea that separates Scotland from Norway, and when the winds beat with violence, must enjoy all the terrific grandeur of the tempestuous ocean. I would not for my amusement wish for a storm; but as storms, whether wished or not, will sometimes happen, I may say, without violence of humanity, that I should willingly look out upon them from Slanes Castle.

When we were about to take our leave, our departure was prohibited by the countess, till we should have seen two places upon the coast, which she rightly considered as worthy of curiosity, Don Buy, and the Buller of Buchan, to which Mr. Boyd very kindly conducted us.

Don Buy, which in Erse is said to signify the Yellow Rock, is a double protuberance of stone, open to the main sea on one side, and parted from the land by a very narrow channel on the other. It has its name and its colour from the dung of innumerable sea-fowls, which in the spring choose this place as convenient for incubation, and have their eggs and their young taken in great abundance. One of the birds that frequent this rock has, as we were told, its body not larger than a duck's, and yet lays eggs as large as those of a goose. This bird is by the inhabitants named a *Coot*. That which is called *Coot* in England, is here a *Cooter*.

Upon these rocks there was nothing that could long detain attention, and we soon turned our eyes to the Buller, or Bouilloir of Buchan, which no man can see with indifference, who has either sense of danger, or delight in rarity. It is a rock perpendicularly tubulated, united on one side with a high shore, and on the other rising steep to a great height above the main sea. The top is open, from which may be seen a dark gulf of water which flows into the cavity, through a breach made in the lower part of the enclosing rock. It has the appearance of a vast well, bordered with a wall. The edge of the Buller is not wide, and to those that walk round, appears very narrow. He that ventures to look downward, sees that if his foot should slip, he must fall from his dreadful elevation upon stones on one side, or into the water on the other. We

however went round, and were glad when the circuit was completed.

When we came down to the sea, we saw some boats, and rowers, and resolved to explore the Buller, at the bottom. We entered the arch, which the water had made, and found ourselves in a place, which, though we could not think ourselves in danger, we could scarcely survey without some recoil of the mind. The basin in which we floated was nearly circular, perhaps thirty yards in diameter. We were enclosed by a natural wall, rising steep on every side to a height which produced the idea of insurmountable confinement. The interception of all lateral light caused a dismal gloom. Round us was a perpendicular rock, above us the distant sky, and below an unknown profundity of water. If I had any malice against a walking spirit, instead of laying him in the Red Sea, I would condemn him to reside in the Buller of Buchan.

But terror without danger is only one of the sports of fancy, a voluntary agitation of the mind that is permitted no longer than it pleases. We were soon at leisure to examine the place with minute inspection, and found many cavities which, as the watermen told us, went backward to a depth which they had never explored. Their extent we had not time to try; they are said to serve different purposes. Ladies come hither sometimes in summer with collations, and smugglers make them storehouses for clandestine merchandise. It is hardly to be doubted but the pirates of ancient times often used them as magazines of arms, or repositories of plunder.

To the little vessels used by the northern rowers, the Buller may have served as a shelter from storms, and perhaps as a retreat from enemies; the entrance might have been stopped, or guarded with little difficulty, and though the vessels that were stationed within would have been battered with stones showered on them from above, yet the crews would have lain safe in the caverns.

Next morning we continued our journey, pleased with our reception at Slanes Castle, of which we had now leisure to recount the grandeur and the elegance; for our way afforded us few topics of conversation. The ground was neither uncultivated nor unfruitful; but it was still all arable. Of flocks or herds there was no appearance. I had now travelled two hundred miles in Scotland, and seen only one tree not younger than myself.

BAMFF.

We dined this day at the house of Mr. Frazer, of Streichton, who showed us in his grounds some stones yet standing of a Druidical circle, and what I began to think more worthy of notice, some forest-trees of full growth.

At night we came to Bamff, where I remember nothing that particularly claimed my attention. The ancient towns of Scotland have generally an appearance unusual to Englishmen. The houses, whether great or small, are for the most part built of stones. Their ends are now and then next the streets, and the entrance into them is very often by a flight of steps, which reaches up to the second story; the floor which is level with the ground being entered only by stairs descending within the house.

The art of joining squares of glass with lead is little used in Scotland, and in some places is totally forgotten. The frames of their windows are all of wood. They are more frugal of their glass than the English, and will often, in houses not otherwise mean, compose a square of two pieces, not joining like cracked glass, but with one edge laid perhaps half an inch over the other. Their windows do not move upon hinges, but are pushed up and drawn down in groves, yet they are seldom accommodated with weights and pulleys. He that would have his window open, must hold it with his hand, unless what may be sometimes found among good contrivers, there be a nail which he may stick into a hole, to keep it from falling.

What cannot be done without some uncommon trouble or particular expedient, will not often be done at all. The incommodiousness of the Scotch windows keeps them very closely shut. The necessity of ventilating human habitations has not yet been found by our northern neighbours; and even in houses well built, and elegantly furnished, a stranger may be sometimes forgiven, if he allows himself to wish for fresher air.

These diminutive observations seem to take away something from the dignity of writing, and therefore are never communicated but with hesitation, and a little fear of abasement and contempt. But it must be remembered, that life consists not of a series of illustrious actions, or elegant enjoyments; the greater part of our time passes in compliance with necessities, in the performance of daily duties, in the removal of small inconveniences, in the procurement of petty pleasures; and we are well or ill at ease, as the main stream of life glides on smoothly, or is ruffled by small obstacles and frequent interruption. The true state of every nation is the state of common life. The manners of a people are not to be found in the schools of learning, or the palaces of greatness, where the national character is obscured or obliterated by travel or instruction, by philosophy or vanity: nor is public happiness to be estimated by the assemblies of the gay, or the banquets of the rich. The great mass of nations is neither rich nor gay; they whose aggregate constitutes the people, are found in the streets and the villages, in the shops and farms; and from them, collectively considered, must the measure of general prosperity be taken. As they appproach to delicacy, a nation is refined; as their conveniences are multiplied, a nation, at least a commercial nation, must be denominated wealthy.

ELGIN.

Finding nothing to detain us at Bamff, we set out in the morning, and having breakfasted at Cullen, about noon came to Elgin, where, in the inn that we supposed the best, a dinner was set before us which we could not eat. This was the first time, and, except one, the last, that I found any reason to complain of a Scottish table; and such disappointments, I suppose, must be expected in every country, where there is no great frequency of travellers.

The ruin of the cathedral of Elgin afforded us another proof of the waste of reformation. There is enough yet remaining to show that it was once magnificent. Its whole plot is easily traced. On the north side of the choir, the chapter-house, which is roofed with an arch of stone, remains

entire; and on the south side, another mass of building, which we could not enter, is preserved by the care of the family of Gordon; but the body of the church is a mass of fragments.

A paper was here put into our hands, which deduced from sufficient authorities the history of this venerable ruin. The church of Elgin had, in the intestine tumults of the barbarous ages, been laid waste by the irruption of a Highland chief, whom the bishop had offended; but it was gradually restored to the state of which the traces may be now discerned, and was at last not destroyed by the tumultuous violence of Knox, but more shamefully suffered to dilapidate by deliberate robbery and frigid indifference. There is still extant, in the books of the council, an order, of which I cannot remember the date, but which was doubtless issued after the reformation, directing that the lead, which covers the two cathedrals of Elgin and Aberdeen, shall be taken away, and converted into money for the support of the army. A Scotch army was in those times very cheaply kept; yet the lead of two churches must have borne so small a proportion to any military expense, that it is hard not to believe the reason alleged to be merely popular, and the money intended for some private purse. The order, however, was obeyed; the two churches were stripped, and the lead was shipped to be sold in Holland. I hope every reader will rejoice that this cargo of sacrilege was lost at sea.

Let us not, however, make too much haste to despise our neighbours. Our own cathedrals are mouldering by unregarded dilapidation. It seems to be part of the despicable philosophy of the time to despise monuments of sacred magnificence, and we are in danger of doing that deliberately, which the Scotch did not do but in the unsettled state of an imperfect constitution.

Those who had once uncovered the cathedrals, never wished to cover them again; and being thus made useless, they were first neglected, and perhaps, as the stone was wanted, afterwards demolished.

Elgin seems a place of little trade, and thinly inhabited. The episcopal cities of Scotland, I believe, generally fell with their churches, though some of them have since recovered by a situation convenient for commerce. Thus Glasgow, though it has no longer an archbishop, has risen beyond its original state by the opulence of its traders; and Aberdeen, though its ancient stock had decayed, flourishes by a new shoot in another place.

In the chief street of Elgin, the houses jut over the lowest story, like the old buildings of timber in London, but with greater prominence; so that there is sometimes a walk for a considerable length under a cloister, or portico, which is now indeed frequently broken, because the new houses have another form, but seems to have been uniformly continued to the old city.

FORES. CALDER. FORT GEORGE.

We went forwards the same day to Fores, the town to which Macbeth was travelling when he met the weird sisters in his way. This to an Englishman is classic ground. Our imaginations were heated, and our thoughts recalled to their old amusements.

We had now a prelude to the Highlands. We began to leave fertility and culture behind us, and saw for a great length of road nothing but heath; yet at Fochabars, a seat belonging to the duke of Gordon, there is an orchard, which in Scotland I had never seen before, with some timber-trees, and a plantation of oaks.

At Fores we found good accommodation, but nothing worthy of particular remark, and next morning entered upon the road on which Macbeth heard the fatal prediction; but we travelled on, not interrupted by promises of kingdoms, and came to Nairn, a royal burgh, which, if once it flourished, is now in a state of miserable decay; but I know not whether its chief annual magistrate has not still the title of Lord Provost.

At Nairn we may fix the verge of the Highlands; for here I first saw peat fires, and first heard the Erse language. We had no motive to stay longer than to breakfast, and went forward to the house of Mr. Macaulay, the minister, who published an account of St. Kilda, and by his direction visited Calder Castle, from which Macbeth drew his second title. It has been formerly a place of strength. The drawbridge is still to be seen, but the moat is now dry. The tower is very ancient. Its walls are of great thickness, arched on the top with stone, and surrounded with battlements. The rest of the house is later, though far from modern.

We were favoured by a gentleman, who lives in the castle, with a letter to one of the officers at Fort George, which being the most regular fortification in the island, well deserves the notice of a traveller, who has never travelled before. We went thither next day, found a very kind reception, were led round the works by a gentleman, who explained the use of every part, and entertained by Sir Eyre Coote, the Governor, with such elegance of conversation, as left us no attention to the delicacies of his table.

Of Fort George I shall not attempt to give any account. I cannot delineate it scientifically, and a loose and popular description is of use only when the imagination is to be amused. There was every where an appearance of the utmost neatness and regularity. But my suffrage is of little value, because this and Fort Augustus are the only garrisons that I ever saw.

We did not regret the time spent at the fort, though in consequence of our delay we came somewhat late to Inverness, the town which may properly be called the capital of the Highlands. Hither the inhabitants of the inland parts come to be supplied with what they cannot make for themselves: hither the young nymphs of the mountains and vallies are sent for education, and, as far as my observation has reached, are not sent in vain.

INVERNESS.

Inverness was the last place which had a regular communication by high roads with the southern counties. All the ways beyond it have, I believe, been made by the soldiers in this century. At Inverness therefore Cromwell, when he subdued Scotland, stationed a garrison, as at the boundary of the Highlands. The soldiers seem to have incorporated afterwards with the inhabitants, and to have peopled the place with an English race; for the language of this town has been long considered as peculiarly elegant.

Here is a castle, called the castle of Macbeth, the walls of which are yet standing. It was no very capacious edifice, but stands upon a rock so high and steep, that I think it was once not accessible, but by the help of ladders, or a bridge. Over against it, on another hill, was a fort built by Cromwell, now totally demolished; for no faction of Scotland loved the name of Cromwell, or had any desire to continue his memory.

Yet what the Romans did to other nations, was in a great degree done by Cromwell to the Scots; he civilized them by conquest, and introduced by useful violence the arts of peace. I was told at Aberdeen, that the people learned from Cromwell's soldiers to make shoes and to plant kail.

How they lived without kail, it is not easy to guess; they cultivate hardly any other plant for common tables, and when they had not kail, they probably had nothing. The numbers that go barefoot are still sufficient to show that shoes may be spared; they are not yet considered as necessaries of life; for tall boys, not otherwise meanly dressed, run without them in the streets; and in the islands the sons of gentlemen pass several of their first years with naked feet.

I know not whether it be not peculiar to the Scots to have attained the liberal, without the manual arts, to have excelled in ornamental knowledge, and to have wanted not only the elegances, but the conveniences of common life. Literature, soon after its revival, found its way to Scotland, and from the middle of the sixteenth century, almost to the middle of the seventeenth, the politer studies were very diligently pursued. The Latin poetry of *Deliciæ Poetarum Scotorum* would have done honour to any nation; at least till the publication of May's Supplement, the English had very little to oppose.

Yet men thus ingenious and inquisitive were content to live in total ignorance of the trades by which human wants are supplied, and to supply them by the grossest means. Till the Union made them acquainted with English manners, the culture of their lands was unskilful, and their domestic life unformed; their tables were coarse as the feasts of Eskimeaux, and their houses filthy as the cottages of Hottentots.

Since they have known that their condition was capable of improvement, their progress in useful knowledge has been rapid and uniform. What remains to be done they will quickly do, and then wonder, like me, why that which was so necessary and so easy was so long delayed. But they must be for ever content to owe to the English that elegance and culture, which, if they had been vigilant and active, perhaps the English might have owed to them.

Here the appearance of life began to alter. I had seen a few women with plaids at Aberdeen; but at Inverness the Highland manners are common. There is, I think, a kirk in which only the Erse language is used. There is likewise an English chapel, but meanly built, where on Sunday we saw a very decent congregation.

We were now to bid farewell to the luxury of travelling, and to enter a country upon which perhaps no wheel has ever rolled. We could indeed have used our postchaise one day longer, along the military road to Fort Augustus, but we could have hired no horses beyond Inverness, and we were not so sparing of ourselves as to lead them, merely that we might have one day longer the indulgence of a carriage.

At Inverness, therefore, we procured three horses for ourselves and a servant, and one more for our baggage, which was no very heavy load. We found in the course of our journey the convenience of having disencumbered ourselves by laying aside whatever we could spare; for it is not to be imagined without experience, how in climbing crags, and treading bogs, and winding through narrow and obstructed passages, a little bulk will hinder, and a little weight will burden; or how often a man that has pleased himself at home with his own resolution, will, in the hour of darkness and fatigue, be content to leave behind him every thing but himself.

LOUGH NESS.

We took two Highlanders to run beside us, partly to show us the way, and partly to take back from the sea-side the horses, of which they were the owners. One of them was a man of great liveliness and activity, of whom his companion said, that he would tire any horse in Inverness. Both of them were civil and ready-handed. Civility seems part of the national character of Highlanders. Every chieftain is a monarch, and politeness, the natural product of royal government, is diffused from the laird through the whole clan. But they are not commonly dexterous: their narrowness of life confines them to a few operations, and they are accustomed to endure little wants more than to remove them.

We mounted our steeds on the twenty-eighth of August, and directed our guides to conduct us to Fort Augustus. It is built at the head of Lough Ness, of which Inverness stands at the outlet. The way between them has been cut by the soldiers, and the greater part of it runs along a rock, levelled with great labour and exactness, near the water-side.

Most of this day's journey was very pleasant. The day, though bright, was not hot; and the appearance of the country, if I had not seen the Peak, would have been wholly new. We went upon a surface so hard and level, that we had little care to hold the bridle, and were therefore at full leisure for contemplation. On the left were high and steep rocks shaded with birch, the hardy native of the north, and covered with fern or heath. On the right the limpid waters of Lough Ness were beating their bank, and waving their surface by a gentle agitation. Beyond them were rocks sometimes covered with verdure, and sometimes towering in horrid nakedness. Now and then we espied a little cornfield, which served to impress more strongly the general barrenness.

Lough Ness is about twenty-four miles long, and from one mile to two miles broad. It is remarkable that Boethius, in his description of Scotland, gives it twelve miles of breadth. When historians or geographers exhibit false accounts of places far distant, they may be forgiven, because they can tell but what they are told; and that their accounts exceed the truth, may be justly supposed, because most men exaggerate to others, if not to themselves: but Boethius lived at no great distance; if he never saw the lake,

he must have been very incurious, and if he had seen it, his veracity yielded to very slight temptations.

Lough Ness, though not twelve miles broad, is a very remarkable diffusion of water without islands. It fills a large hollow between two ridges of high rocks, being supplied partly by the torrents which fall into it on either side, and partly, as is supposed, by springs at the bottom. Its water is remarkably clear and pleasant, and is imagined by the natives to be medicinal. We were told, that it is in some places a hundred and forty fathoms deep, a profundity scarcely credible, and which probably those that relate it have never sounded. Its fish are salmon, trout, and pike.

It was said at Fort Augustus, that Lough Ness is open in the hardest winters, though a lake not far from it is covered with ice. In discussing these exceptions from the course of nature, the first question is whether the fact be justly stated. That which is strange is delightful, and a pleasing error is not willingly detected. Accuracy of narration is not very common, and there are so few rigidly philosophical, as not to represent as perpetual, what is only frequent, or as constant, what is really casual. If it be true that Lough Ness never freezes, it is either sheltered by its high banks from the cold blasts, and exposed only to those winds which have more power to agitate than congeal, or it is kept in perpetual motion by the rush of streams from the rocks that enclose it. Its profundity, though it should be such as is represented, can have little part in this exemption; for though deep wells are not frozen, because their water is secluded from the external air, yet, where a wide surface is exposed to the full influence of a freezing atmosphere, I know not why the depth should keep it open.—Natural philosophy is now one of the favourite studies of the Scottish nation, and Lough Ness well deserves to be diligently examined.

The road on which we travelled, and which was itself a source of entertainment, is made along the rock, in the direction of the lough, sometimes by breaking off protuberances, and sometimes by cutting the great mass of stone to a considerable depth. The fragments are piled in a loose wall on either side, with apertures left at very short spaces, to give a passage to the wintry currents. Part of it is bordered with low trees, from which our guides gathered nuts, and would have had the appearance of an English lane, except that an English lane is almost always dirty. It has been made with great labour, but has this advantage, that it cannot, without equal labour, be broken up.

Within our sight there were goats feeding or playing. The mountains have red deer, but they came not within view; and if what is said of their vigilance and subtilty be true, they have some claim to that palm of wisdom, which the eastern philosopher, whom Alexander interrogated, gave to those beasts which live farthest from men.

Near the way, by the water-side, we espied a cottage. This was the first Highland hut that I had seen; and as our business was with life and manners, we were willing to visit it. To enter a habitation without leave, seems to be not considered here as rudeness or intrusion. The old laws of hospitality still give this license to a stranger.

A hut is constructed with loose stones, ranged for the most part with some tendency to circularity. It must be placed where the wind cannot act upon it with violence, because it has no cement; and where the water will run easily away, because it has no floor but the naked ground. The wall, which is commonly about six feet high, declines from the perpendicular a little inward. Such rafters as can be procured are then raised for a roof, and covered with heath, which makes a strong and warm thatch, kept from flying off by ropes of twisted heath, of which the ends, reaching from the centre of the thatch to the top of the wall, are held firm by the weight of a large stone. No light is admitted but at the entrance, and through a hole in the thatch, which gives vent to the smoke.—This hole is not directly over the fire, lest the rain should extinguish it; and the smoke therefore naturally fills the place before it escapes. Such is the general structure of the houses in which one of the nations of this opulent and powerful island has been hitherto content to live. Huts however are not more uniform than palaces; and this which we were inspecting was very far from one of the meanest, for it was divided into several apartments; and its inhabitants possessed such property as a pastoral poet might exalt into riches.

When we entered, we found an old woman boiling goat's flesh in a kettle. She spoke little English, but we had interpreters at hand, and she was willing enough to display her whole system of economy. She has five children, of which none are yet gone from her. The eldest, a boy of thirteen, and her husband, who is eighty years old, were at work in the wood. Her two next sons were gone to Inverness to buy *meal*, by which oatmeal is always meant. Meal she considered as expensive food, and told us, that in spring, when the goats gave milk, the children could live without it. She is mistress of sixty goats, and I saw many kids in an enclosure at the end of her house. She had also some poultry. By the lake we saw a potato-garden, and a small spot of ground on which stood four shocks, containing each twelve sheaves of barley. She has all this from the labour of their own hands, and for what is necessary to be bought, her kids and her chickens are sent to market.

With the true pastoral hospitality, she asked us to sit down and drink whisky. She is religious, and though the kirk is four miles off, probably eight English miles, she goes thither every Sunday. We gave her a shilling, and she begged snuff; for snuff is the luxury of a Highland cottage.

Soon afterwards we came to the General's Hut, so called because it was the temporary abode of Wade while he superintended the works upon the road. It is now a house of entertainment for passengers, and we found it not ill stocked with provisions.

FALL OF FIERS.

Towards evening we crossed, by a bridge, the river which makes the celebrated Fall of Fiers. The country at the bridge strikes the imagination with all the gloom and grandeur of Siberian solitude. The way makes a flexture, and the mountains, covered with trees, rise at once on

the left hand and in front. We desired our guides to show us the Fall, and dismounting, clambered over very rugged crags, till I began to wish that our curiosity might have been gratified with less trouble and danger. We came at last to a place where we could overlook the river, and saw a channel torn, as it seems, through black piles of stone, by which the stream is obstructed and broken, till it comes to a very steep descent, of such dreadful depth, that we were naturally inclined to turn aside our eyes.

But we visited the place at an unseasonable time, and found it divested of its dignity and terror. Nature never gives every thing at once. A long continuance of dry weather, which made the rest of the way easy and delightful, deprived us of the pleasure expected from the Fall of Fiers. The river having now no water but what the springs supply, showed us only a swift current, clear and shallow, fretting over the asperities of the rocky bottom; and we were left to exercise our thoughts, by endeavouring to conceive the effect of a thousand streams poured from the mountains into one channel, struggling for expansion in a narrow passage, exasperated by rocks rising in their way, and at last discharging all their violence of waters by a sudden fall through the horrid chasm.

The way now grew less easy, descending by an uneven declivity, but without either dirt or danger. We did not arrive at Fort Augustus till it was late. Mr. Boswell, who, between his father's merit and his own, is sure of reception wherever he comes, sent a servant before to beg admission and entertainment for that night. Mr. Trapaud, the governor, treated us with that courtesy which is so closely connected with the military character. He came out to meet us beyond the gates, and apologized that, at so late an hour, the rules of a garrison suffered him to give us entrance only at the postern.

FORT AUGUSTUS.

In the morning we viewed the fort, which is much less than that of St. George, and is said to be commanded by the neighbouring hills. It was not long ago taken by the Highlanders. But its situation seems well chosen for pleasure, if not for strength; it stands at the head of the lake, and, by a sloop of sixty tons, is supplied from Inverness with great convenience.

We were now to cross the Highlands towards the western coast, and to content ourselves with such accommodation, as a way so little frequented could afford. The journey was not formidable, for it was but of two days, very unequally divided, because the only house where we could be entertained was not farther off than a third of the way. We soon came to a high hill, which we mounted by a military road, cut in traverses, so that, as we went upon a higher stage, we saw the baggage following us below in a contrary direction. To make this way, the rock has been hewn to a level, with labour that might have broken the perseverance of a Roman legion.

The country is totally denuded of its wood, but the stumps both of oaks and firs, which are still found, show that it has been once a forest of large timber. I do not remember that we saw any animals, but we were told that, in the mountains, there are stags, roebucks, goats, and rabbits.

We did not perceive that this tract was possessed by human beings, except that once we saw a corn-field, in which a lady was walking with some gentlemen. Their house was certainly at no great distance, but so situated that we could not descry it.

Passing on through the dreariness of solitude, we found a party of soldiers from the fort, working on the road under the superintendence of a sergeant. We told them how kindly we had been treated at the garrison, and as we were enjoying the benefit of their labours, begged leave to show our gratitude by a small present.

ANOCH.

Early in the afternoon we came to Anoch, a village in Glenmollison of three huts, one of which is distinguished by a chimney. Here we were to dine and lodge, and were conducted through the first room, that had the chimney, into another lighted by a small glass window. The landlord attended us with great civility, and told us what he could give us to eat and drink. I found some books on a shelf, among which were a volume or more of Prideaux's Connection.

This I mentioned as something unexpected, and perceived that I did not please him. I praised the propriety of his language, and was answered that I need not wonder, for he had learned it by grammar.

By subsequent opportunities of observation I found that my host's diction had nothing peculiar. Those Highlanders that can speak English, commonly speak it well, with few of the words, and little of the tone, by which a Scotchman is distinguished. Their language seems to have been learned in the army or the navy, or by some communication with those who could give them good examples of accent and pronunciation. By their Lowland neighbours they would not willingly be taught; for they have long considered them as a mean and degenerate race. These prejudices are wearing fast away; but so much of them still remains, that when I asked a very learned minister in the islands, which they considered as their most savage clans: "*Those*," said he, "*that live next the Lowlands.*"

As we came hither early in the day, we had time sufficient to survey the place. The house was built like other huts, of loose stones; but the part in which we dined and slept was lined with turf and wattled with twigs which kept the earth from falling. Near it was a garden of turnips, and a field of potatoes. It stands in a glen or valley, pleasantly watered by a winding river. But this country, however it may delight the gazer or amuse the naturalist, is of no great advantage to its owners. Our landlord told us of a gentleman who possesses lands eighteen Scotch miles in length, and three in breadth; a space containing at least a hundred square English miles. He has raised his rents, to the danger of depopulating his farms, and he fells his timber, and by exerting every art of augmentation, has obtained a yearly revenue of four hundred pounds, which for a hundred square miles is three halfpence an acre.

Some time after dinner we were surprised by the entrance of a young woman, not inelegant either in mien or dress, who asked us whether we would have tea. We found that she was the daughter of our host, and desired her to

make it. Her conversation, like her appearance, was gentle and pleasing. We knew that the girls of the Highlands are all gentlewomen, and treated her with great respect, which she received as customary and due, and was neither elated by it, nor confused, but repaid my civilities without embarrassment, and told me how much I honoured her country by coming to survey it.

She had been at Inverness to gain the common female qualifications, and had, like her father, the English pronunciation. I presented her with a book, which I happened to have about me, and should not be pleased to think that she forgets me.

In the evening the soldiers, whom we had passed on the road, came to spend at our inn the little money that we had given them. They had the true military impatience of coin in their pockets, and had marched at least six miles to find the first place where liquor could be bought. Having never been before in a place so wild and unfrequented, I was glad of their arrival, because I knew that we had made them friends; and to gain still more of their good will, we went to them where they were carousing in the barn, and added something to our former gift. All that we gave was not much, but it detained them in the barn, either merry or quarrelling, the whole night, and in the morning they went back to their work, with great indignation at the bad qualities of whiskey.

We had gained so much the favour of our host, that, when we left his house in the morning, he walked by us a great way, and entertained us with conversation both on his own condition, and that of the country. His life seemed to be merely pastoral, except that he differed from some of the ancient Nomades in having a settled dwelling. His wealth consists of one hundred sheep, as many goats, twelve milk-cows, and twenty-eight beeves ready for the drover.

From him we first heard of the general dissatisfaction which is now driving the Highlanders into the other hemisphere; and when I asked him whether they would stay at home, if they were well treated, he answered with indignation, that no man willingly left his native country. Of the farm, which he himself occupied, the rent had, in twenty-five years, been advanced from five to twenty pounds, which he found himself so little able to pay, that he would be glad to try his fortune in some other place. Yet he owned the reasonableness of raising the Highland rents in a certain degree, and declared himself willing to pay ten pounds for the ground which he had formerly had for five.

Our host, having amused us for a time, resigned us to our guides. The journey of this day was long, not that the distance was great, but that the way was difficult. We were now in the bosom of the Highlands, with full leisure to contemplate the appearance and properties of mountainous regions, such as have been, in many countries, the last shelters of national distress, and are every where the scenes of adventures, stratagems, surprises, and escapes.

Mountainous countries are not passed but with difficulty, not merely from the labour of climbing; for to climb is not always necessary: but because that which is not mountain is commonly bog, through which the way must be picked with caution. Where there are hills, there is much rain, and the torrents pouring down into the intermediate spaces, seldom find so ready an outlet, as not to stagnate, till they have broken the texture of the ground.

Of the hills, which our journey offered to the view on either side, we did not take the height, nor did we see any that astonished us with their loftiness. Towards the summit of one, there was a white spot, which I should have called a naked rock, but the guides, who had better eyes, and were acquainted with the phenomena of the country, declared it to be snow. It had already lasted to the end of August, and was likely to maintain its contest with the sun, till it should be reinforced by winter.

The height of mountains philosophically considered, is properly computed from the surface of the next sea; but as it affects the eye or imagination of the passenger, as it makes either a spectacle or an obstruction, it must be reckoned from the place where the rise begins to make a considerable angle with the plain. In extensive continents the land may, by gradual elevation, attain great height, without any other appearance than that of a plane gently inclined, and if a hill placed upon such raised ground be described as having its altitude equal to the whole space above the sea, the representation will be fallacious.

These mountains may be properly enough measured from the inland base; for it is not much above the sea. As we advanced at evening towards the western coast, I did not observe the declivity to be greater than is necessary for the discharge of the inland waters.

We passed many rivers and rivulets, which commonly ran with a clear shallow stream over a hard pebbly bottom. These channels, which seem so much wider than the water that they convey would naturally require, are formed by the violence of wintry floods, produced by the accumulation of innumerable streams that fall in rainy weather from the hills, and bursting away with resistless impetuosity, make themselves a passage proportionate to their mass.

Such capricious and temporary waters cannot be expected to produce many fish. The rapidity of the wintry deluge sweeps them away, and the scantiness of the summer stream would hardly sustain them above the ground. This is the reason why, in fording the northern rivers, no fishes are seen, as in England, wandering in the water.

Of the hills many may be called, with Homer's Ida, abundant in springs, but few can deserve the epithet which he bestows upon Pelion, by waving their leaves. They exhibit very little variety; being almost wholly covered with dark heath, and even that seems to be checked in its growth. What is not heath is nakedness, a little diversified by now and then a stream rushing down the steep. An eye accustomed to flowery pastures and waving harvests, is astonished and repelled by this wide extent of hopeless sterility. The appearance is that of matter incapable of form or usefulness, dismissed by Nature from her care, and disinherited of her favours, left in its original elemental state, or quickened only with one sullen power of useless vegetation.

It will very readily occur, that this uniformity of barrenness can afford very little amusement

to the traveller; that it is easy to sit at home and conceive rocks, and heath, and waterfalls; and that these journeys are useless labours, which neither impregnate the imagination, nor enlarge the understanding. It is true, that of far the greater part of things, we must content ourselves with such knowledge as description may exhibit, or analogy supply; but it is true, likewise, that these ideas are always incomplete, and that, at least, till we have compared them with realities, we do not know them to be just. As we see more, we become possessed of more certainties, and consequently gain more principles of reasoning, and found a wider basis of analogy.

Regions mountainous and wild, thinly inhabited, and little cultivated, make a great part of the earth, and he that has never seen them, must live unacquainted with much of the face of nature, and with one of the great scenes of human existence.

As the day advanced towards noon, we entered a narrow valley not very flowery, but sufficiently verdant. Our guides told us, that the horses could not travel all day without rest or meat, and entreated us to stop here, because no grass would be found in any other place. The request was reasonable, and the argument cogent. We therefore willingly dismounted, and diverted ourselves as the place gave us opportunity.

I sat down on a bank, such as a writer of romance might have delighted to feign. I had, indeed, no trees to whisper over my head, but a clear rivulet streamed at my feet. The day was calm, the air was soft, and all was rudeness, silence, and solitude. Before me, and on either side, were high hills, which, by hindering the eye from ranging, forced the mind to find entertainment for itself. Whether I spent the hour well I know not; for here I first conceived the thought of this narration.

We were in this place at ease and by choice, and had no evils to suffer or to fear; yet the imaginations excited by the view of an unknown and untravelled wilderness are not such as arise in the artificial solitude of parks and gardens, a flattering notion of self-sufficiency, a placid indulgence of voluntary delusions, a secure expansion of the fancy, or a cool concentration of the mental powers. The phantoms which haunt a desert are want, and misery, and danger; the evils of dereliction rush upon the thoughts; man is made unwillingly acquainted with his own weakness, and meditation shows him only how little he can sustain, and how little he can perform. There were no traces of inhabitants, except perhaps a rude pile of clods called a summer-hut, in which a herdsman had rested in the favourable seasons. Whoever had been in the place where I then sat, unprovided with provisions, and ignorant of the country, might, at least before the roads were made, have wandered among the rocks, till he had perished with hardship, before he could have found either food or shelter. Yet what are these hillocks to the ridges of Taurus, or these spots of wilderness to the deserts of America?

It was not long before we were invited to mount, and continued our journey along the side of a lough, kept full by many streams, which with more or less rapidity and noise crossed the road from the hills on the other hand. These currents, in their diminished state, after several dry months, afford, to one who has always lived in level countries, an unusual and delightful spectacle; but in the rainy season, such as every winter may be expected to bring, must precipitate an impetuous and tremendous flood. I suppose the way by which we went is at this time impassable.

GLENSHEALS.

The lough at last ended in a river broad and shallow like the rest, but that it may be passed when it is deeper, there is a bridge over it. Beyond it is a valley called Glensheals, inhabited by the clan of Macrae. Here we found a village called Auknasheals, consisting of many huts, perhaps twenty, built all of *dry-stone*, that is, stones piled up without mortar.

We had, by the direction of the officers at Fort Augustus, taken bread for ourselves, and tobacco for those Highlanders who might show us any kindness. We were now at a place where we could obtain milk, but must have wanted bread if we had not brought it. The people of this valley did not appear to know any English, and our guides now became doubly necessary as interpreters. A woman, whose hut was distinguished by greater spaciousness and better architecture, brought out some pails of milk. The villagers gathered about us in considerable numbers, I believe, without any evil intention, but with a very savage wildness of aspect and manner. When our meal was over, Mr. Boswell sliced the bread, and divided it amongst them, as he supposed them never to have tasted a wheaten loaf before. He then gave them little pieces of twisted tobacco, and among the children we distributed a small handful of halfpence, which they received with great eagerness. Yet I have been since told, that the people of that valley are not indigent; and when we mentioned them afterwards as needy and pitiable, a Highland lady let us know, that we might spare our commiseration; for the dame whose milk we drank, had probably more than a dozen milk-cows. She seemed unwilling to take any price, but being pressed to make a demand, at last named a shilling. Honesty is not greater, where elegance is less. One of the by-standers, as we were told afterwards, advised her to ask more, but she said a shilling was enough. We gave her half-a-crown, and I hope got some credit by our behaviour; for the company said, if our interpreters did not flatter us, that they had not seen such a day since the old laird of Macleod passed through their country.

The Macraes, as we heard afterwards in the Hebrides, were originally an indigent and subordinate clan, and having no farms nor stock, were in great numbers servants to the Maclellans, who, in the war of Charles the First, took arms at the call of the heroic Montrose, and were, in one of his battles, almost all destroyed. The women that were left at home, being thus deprived of their husbands, like the Scythian ladies of old, married their servants, and the Macraes became a considerable race.

THE HIGHLANDS.

As we continued our journey, we were at leisure to extend our speculations, and to inves-

tigate the reason of those peculiarities by which such rugged regions as these before us are generally distinguished.

Mountainous countries commonly contain the original, at least the oldest, race of inhabitants, for they are not easily conquered, because they must be entered by narrow ways, exposed to every power of mischief from those that occupy the heights; and every new ridge is a new fortress, where the defendants have again the same advantages. If the assailants either force the strait, or storm the summit, they gain only so much ground; their enemies are fled to take possession of the next rock, and the pursuers stand at gaze, knowing neither where the ways of escape wind among the steeps, nor where the bog has firmness to sustain them: besides that, mountaineers have an agility in climbing and descending, distinct from strength or courage, and attainable only by use.

If the war be not soon concluded, the invaders are dislodged by hunger; for in those anxious and toilsome marches, provisions cannot easily be carried, and are never to be found. The wealth of mountains is cattle, which, while the men stand in the passes the women drive away. Such lands at last cannot repay the expense of conquest, and therefore, perhaps, have not been so often invaded by the mere ambition of dominion, as by resentment of robberies and insults, or the desire of enjoying in security the more fruitful provinces.

As mountaineers are long before they are conquered, they are likewise long before they are civilized. Men are softened by intercourse mutually profitable, and instructed by comparing their own notions with those of others. Thus Cæsar found the maritime parts of Britain made less barbarous by their commerce with the Gauls. Into a barren and rough tract no stranger is brought either by the hope of gain or of pleasure. The inhabitants having neither commodities for sale, nor money for purchase, seldom visit more polished places; or if they do visit them, seldom return.

It sometimes happens that by conquest, intermixture or gradual refinement, the cultivated parts of a country change their language. The mountaineers then become a distinct nation, cut off by dissimilitude of speech from conversation with their neighbours. Thus in Biscay, the original Cantabrian, and in Dalecarlia, the old Swedish, still subsists. Thus Wales and the Highlands speak the tongue of the first inhabitants of Britain, while the other parts have received first the Saxon, and in some degree afterwards the French, and then formed a third language between them.

That the primitive manners are continued where the primitive language is spoken, no nation will desire me to suppose, for the manners of mountaineers are commonly savage, but they are rather produced by their situation than derived from their ancestors.

Such seems to be the disposition of man, that whatever makes a distinction produces rivalry. England, before other causes of enmity were found, was disturbed for some centuries by the contests of the northern and southern counties; so that at Oxford the peace of study could for a long time be preserved only by choosing annually one of the proctors from each side of the Trent. A tract intersected by many ridges of mountains naturally divides its inhabitants into petty nations, which are made, by a thousand causes, enemies to each other. Each will exalt its own chiefs, each will boast the valour of its men, or the beauty of its women, and every claim of superiority irritates competition; injuries will sometimes be done, and be more injuriously defended; retaliation will sometimes be attempted, and the debt exacted with too much interest.

In the Highlands it was a law, that if a robber was sheltered from justice, any man of the same clan might be taken in his place. This was a kind of irregular justice, which, though necessary in savage times, could hardly fail to end in a feud; and a feud once kindled among an idle people, with no variety of pursuits to divert their thoughts, burnt on for ages, either sullenly glowing in secret mischief, or openly blazing into public violence. Of the effects of this violent judicature, there are not wanting memorials. The cave is now to be seen, to which one of the Campbells, who had injured the Macdonalds, retired with a body of his own clan. The Macdonalds required the offender, and being refused, made a fire at the mouth of the cave, by which he and his adherents were suffocated together.

Mountaineers are warlike, because by their feuds and competitions they consider themselves as surrounded with enemies, and are always prepared to repel incursions, or to make them. Like the Greeks in their unpolished state, described by Thucydides, the Highlanders, till lately, went always armed, and carried their weapons to visits, and to church.

Mountaineers are thievish, because they are poor, and having neither manufactures nor commerce, can grow richer only by robbery. They regularly plunder their neighbours, for their neighbours are commonly their enemies; and having lost that reverence for property by which the order of civil life is preserved, soon consider all as enemies whom they do not reckon as friends, and think themselves licensed to invade whatever they are not obliged to protect.

By a strict administration of the laws, since the laws have been introduced into the Highlands, this disposition to thievery is very much repressed. Thirty years ago no herd had ever been conducted through the mountains without paying tribute in the night to some of the clans; but cattle are now driven, and passengers travel, without danger, fear, or molestation.

Among a warlike people, the quality of highest esteem is personal courage, and with the ostentatious display of courage are closely connected promptitude of offence, and quickness of resentment. The Highlanders, before they were disarmed, were so addicted to quarrels, that the boys used to follow any public procession or ceremony, however festive or however solemn, in expectation of the battle, which was sure to happen before the company dispersed.

Mountainous regions are sometimes so remote from the seat of government, and so difficult of access, that they are very little under the influence of the sovereign, or within the reach of national justice. Law is nothing without power; and the sentence of a distant court could not be

vamly executed, nor perhaps very safely promulgated, among men, ignorantly proud and habitually violent, unconnected with the general system, and accustomed to reverence only their own lords. It has therefore been necessary to erect many particular jurisdictions, and commit the punishment of crimes, and the decision of right, to the proprietors of the country who could enforce their own decrees. It immediately appears that such judges will be often ignorant, and often partial; but in the immaturity of political establishments no better expedient could be found. As government advances towards perfection, provincial judicature is perhaps in every empire gradually abolished.

Those who had thus the dispensation of law, were by consequence themselves lawless. Their vassals had no shelter from outrages and oppressions; but were condemned to endure without resistance, the caprices of wantonness and the rage of cruelty.

In the Highlands, some great lords had an hereditary jurisdiction over counties; and some chieftains over their own lands; till the final conquest of the Highlands afforded an opportunity of crushing all the local courts, and of extending the general benefits of equal law to the low and the high in the deepest recesses, and obscurest corners.

While the chiefs had this resemblance of royalty, they had little inclination to appeal, on any question, to superior judicatures. A claim of lands between two powerful lairds was decided like a contest for dominion between sovereign powers. They drew their forces into the field, and right attended on the strongest. This was in ruder times the common practice, which the kings of Scotland could seldom control.

Even so lately as in the last years of king William a battle was fought at Mull Roy, on a plain a few miles to the south of Inverness, between the clans of Mackintosh and Macdonald of Keppoch. Colonel Macdonald, the head of a small clan, refused to pay the dues demanded from him by Mackintosh, as his superior lord. They disdained the interposition of judges and laws, and calling each his followers to maintain the dignity of the clan, fought a formal battle, in which several considerable men fell on the side of Mackintosh, without a complete victory to either. This is said to have been the last open war made between the clans by their own authority.

The Highland lords made treaties, and formed alliances, of which some traces may still be found, and some consequences still remain as lasting evidences of petty legality. The terms of one of these confederacies, were, that each should support the other in the right, or in the wrong, except against the king.

The inhabitants of mountains form distinct races, and are careful to preserve their genealogies. Men in a small district necessarily mingled blood by intermarriages, and combine at last into one family, with a common interest in the honour and disgrace of every individual. Then begins that union of affections, and co-operation of endeavours, that constitute a clan. They who consider themselves as ennobled by their family, will think highly of their progenitors; and they who through successive generations live always together in the same place, will preserve local stories and hereditary prejudices. Thus every Highlander can talk of his ancestors, and recount the outrages which they suffered from the wicked inhabitants of the next valley.

Such are the effects of habitation among mountains, and such were the qualities of the Highlanders, while their rocks secluded them from the rest of mankind, and kept them an unaltered and discriminated race. They are now losing their distinction, and hastening to mingle with the general community.

GLENELG.

We left Auknasheals and the Macraes in the afternoon, and in the evening came to Ratiken, a high hill on which a road is cut, but so steep and narrow that it is very difficult. There is now a design of making another way round the bottom. Upon one of the precipices, my horse, weary with the steepness of the rise, staggered a little, and I called in haste to the Highlander to hold him. This was the only moment of my journey in which I thought myself endangered.

Having surmounted the hill at last, we were told, that at Glenelg, on the seaside, we should come to a house of lime and slate and glass. This image of magnificence raised our expectation. At last we came to our inn, weary and peevish, and began to inquire for meat and beds.

Of the provisions the negative catalogue was very copious. Here was no meat, no milk, no bread, no eggs, no wine. We did not express much satisfaction. Here, however, we were to stay. Whiskey we might have, and I believe at last they caught a fowl and killed it. We had some bread, and with that we prepared ourselves to be contented, when we had a very eminent proof of Highland hospitality. Along some miles of the way, in the evening, a gentleman's servant had kept us company on foot with very little notice on our part. He left us near Glenelg, and we thought on him no more till he came to us again in about two hours, with a present from his master of rum and sugar. The man had mentioned his company, and the gentleman, whose name I think is Gordon, well knowing the penury of the place, had this attention to two men, whose names perhaps he had not heard, by whom his kindness was not likely to be ever repaid, and who could be recommended to him only by their necessities.

We were now to examine our lodging. Out of one of the beds on which we were to repose, started up, at our entrance, a man black as a Cyclops from the forge. Other circumstances of no elegant recital concurred to disgust us. We had been frighted by a lady at Edinburgh, with discouraging representations of Highland lodgings. Sleep, however, was necessary. Our Highlanders had at last found some hay, with which the inn could not supply them. I directed them to bring a bundle into the room, and slept upon it in my riding coat. Mr. Boswell being more delicate, laid himself sheets, with hay over and under him, and lay in linen like a gentleman.

SKY. ARMIDEL.

In the morning, September the twentieth, we found ourselves on the edge of the sea. Having procured a boat, we dismissed our highlanders, whom I would recommend to the service of any

future travellers, and were ferried over to the isle of Sky. We landed at Armidel, where we were met on the sands by Sir Alexander Macdonald, who was at that time there with his lady, preparing to leave the island and reside at Edinburgh.

Armidel is a neat house, built where the Macdonalds had once a seat, which was burnt in the commotions that followed the Revolution. The walled orchard, which belonged to the former house, still remains. It is well shaded by tall ash-trees, of a species, as Mr. James the fossilist informed me, uncommonly valuable. This plantation is very properly mentioned by Dr. Campbell, in his new account of the state of Britain, and deserves attention; because it proves that the present nakedness of the Hebrides is not wholly the fault of nature.

As we sat at Sir Alexander's table, we were entertained, according to the ancient usage of the north, with the melody of the bagpipe. Every thing in those countries has its history. As the bagpiper was playing, an elderly gentleman informed us, that in some remote time, the Macdonalds of Glengary having been injured, or offended, by the inhabitants of Culloden, and resolving to have justice or vengeance, came to Culloden on a Sunday, where, finding their enemies at worship, they shut them up in the church, which they set on fire: and this, said he, is the tune which the piper played while they were burning.

Narrations like this, however uncertain, deserve the notice of a traveller, because they are the only records of a nation that has no historians, and afford the most genuine representation of the life and character of the ancient Highlanders.

Under the denomination of Highlander, are comprehended in Scotland all that now speak the Erse language, or retain the primitive manners, whether they live among the mountains or in the islands; and in that sense I use the name, when there is not some apparent reason for making a distinction.

In Sky I first observed the use of brogues, a kind of artless shoes, stitched with thongs so loosely, that though they defend the foot from stones, they do not exclude water. Brogues were formerly made of raw hides, with the hair inwards, and such are perhaps still used in rude and remote parts: but they are said not to last above two days. Where life is somewhat improved, they are now made of leather tanned with oak-bark, as in other places, or with the bark of birch, or roots of tormentil, a substance recommended in defect of bark, about forty years ago, to the Irish tanners, by one to whom the parliament of that kingdom voted a reward. The leather of Sky is not completely penetrated by vegetable matter, and therefore cannot be very durable.

My inquiries about brogues gave me an early specimen of Highland information. One day I was told, that to make brogues was a domestic art, which every man practised for himself, and that a pair of brogues was the work of an hour. I supposed that the husband made brogues as the wife made an apron, till next day it was told me, that a brogue-maker was a trade, and that a pair would cost half-a-crown. It will easily occur that these representations may both be true, and that, in some places, men may buy them, and in others make them for themselves; but I had both the accounts in the same house within two days.

Many of my subsequent inquiries upon more interesting topics ended in the like uncertainty. He that travels in the Highlands may easily saturate his soul with intelligence, if he will acquiesce in the first account. The Highlander gives to every question an answer so prompt and peremptory, that skepticism itself is dared into silence, and the mind sinks before the bold reporter in unresisting credulity; but if a second question be ventured, it breaks the enchantment; for it is immediately discovered, that what was told so confidently was told at hazard, and that such fearlessness of assertion was either the sport of negligence, or the refuge of ignorance.

If individuals are thus at variance with themselves, it can be no wonder that the accounts of different men are contradictory. The traditions of an ignorant and savage people have been for ages negligently heard, and unskilfully related. Distant events must have been mingled together, and the actions of one man given to another. These, however, are deficiencies in story, for which no man is now to be censured. It were enough, if what there is yet opportunity of examining were accurately inspected and justly represented; but such is the laxity of Highland conversation, that the inquirer is kept in continual suspense, and, by a kind of intellectual retrogradation, knows less as he hears more.

In the islands the plaid is rarely worn. The law by which the Highlanders have been obliged to change the form of their dress, has, in all the places that we have visited, been universally obeyed. I have seen only one gentleman completely clothed in the ancient habit, and by him it was worn only occasionally and wantonly. The common people do not think themselves under any legal necessity of having coats; for they say that the law against plaids was made by Lord Hardwicke, and was in force only for his life: but the same poverty that made it then difficult for them to change their clothing, hinders them now from changing it again.

The fillibeg, or lower garment, is still very common, and the bonnet almost universal; but their attire is such as produces, in a sufficient degree, the effect intended by the law, of abolishing the dissimilitude of appearance between the Highlanders and the other inhabitants of Britain; and, if dress be supposed to have much influence, facilitates their coalition with their fellow-subjects.

What we have long used, we naturally like; and therefore the Highlanders were unwilling to lay aside their plaid, which yet to an unprejudiced spectator must appear an incommodious and cumbersome dress; for hanging loose upon the body, it must flutter in a quick motion, or require one of the hands to keep it close. The Romans always laid aside the gown when they had any thing to do. It was a dress so unsuitable to war, that the same word which signified a gown, signified peace. The chief use of a plaid seems to be this, that they could commodiously wrap themselves in it when they were obliged to sleep without a better cover.

In our passage from Scotland to Sky, we were

wet for the first time with a shower. This was the beginning of the Highland winter, after which we were told that a succession of three dry days was not to be expected for many months. The winter of the Hebrides consists of little more than rain and wind. As they are surrounded by an ocean never frozen, the blasts that come to them over the water, are too much softened to have the power of congelation. The salt loughs, or inlets of the sea, which shoot very far into the island, never have any ice upon them, and the pools of fresh water will never bear the walker. The snow that sometimes falls, is soon dissolved by the air, or the rain.

This is not the description of a cruel climate, yet the dark months are here a time of great distress; because the summer can do little more than feed itself, and winter comes with its cold and its scarcity upon families very slenderly provided.

CORIATACHAN IN SKY.

The third or fourth day after our arrival at Armidel, brought us an invitation to the isle of Raasay, which lies east of Sky. It is incredible how soon the account of any event is propagated in these narrow countries by the love of talk, which much leisure produces, and the relief given to the mind in the penury of insular conversation by a new topic. The arrival of strangers at a place so rarely visited, excites rumour, and quickens curiosity. I know not whether we touched at any corner, where fame had not already prepared us a reception.

To gain a commodious passage to Raasay, it was necessary to pass over a large part of Sky. We were furnished therefore with horses and a guide. In the islands there are no roads, nor any marks by which a stranger may find his way. The horseman has always at his side a native of the place, who, by pursuing game, or tending cattle, or being often employed in messages or conduct, has learned where the ridge of the hill has breadth sufficient to allow a horse and his rider a passage, and where the moss or bog is hard enough to bear them. The bogs are avoided as toilsome at least, if not unsafe, and therefore the journey is made generally from precipice to precipice; from which if the eye ventures to look down, it sees below a gloomy cavity, whence the rush of water is sometimes heard.

But there seems to be in all this more alarm than danger. The Highlander walks carefully before, and the horse accustomed to the ground, follows him with little deviation. Sometimes the hill is too steep for the horseman to keep his seat, and sometimes the moss is too tremulous to bear the double weight of horse and man. The rider then dismounts, and all shift as they can.

Journeys made in this manner are rather tedious than long. A very few miles require several hours. From Armidel we came at night to Coriatachan, a house very pleasantly situated between two brooks, with one of the highest hills of the island behind it. It is the residence of Mr. Mackinnon, by whom we were treated with very liberal hospitality, among a more numerous and elegant company than it could have been supposed easy to collect.

The hill behind the house we did not climb. The weather was rough, and the height and steepness discouraged us. We were told that there is a cairn upon it. A cairn is a heap of stones thrown upon the grave of one eminent for dignity of birth, or splendour of achievements. It is said, that by digging, an urn is always found under these cairns; they must therefore have been thus piled by a people whose custom was to burn the dead. To pile stones is, I believe, a northern custom, and to burn the body was the Roman practice; nor do I know when it was that these two acts of sepulture were united.

The weather was next day too violent for the continuation of our journey; but we had no reason to complain of the interruption. We saw in every place, what we chiefly desired to know, the manners of the people. We had company, and if we had chosen retirement, we might have had books.

I never was in any house of the islands where I did not find books in more languages than one, if I stayed long enough to want them, except one from which the family was removed. Literature is not neglected by the higher rank of the Hebridians.

It need not, I suppose, be mentioned, that in countries so little frequented as the islands, there are no houses where travellers are entertained for money. He that wanders about these wilds, either procures recommendations to those whose habitations lie near his way, or when night and weariness come upon him, takes the chance of general hospitality. If he finds only a cottage, he can expect little more than shelter; for the cottagers have little more for themselves; but if his good fortune brings him to the residence of a gentleman, he will be glad of a storm to prolong his stay. There is, however, one inn by the seaside at Sconsor, in Sky, where the post-office is kept.

At the tables where a stranger is received, neither plenty nor delicacy is wanting. A tract of land so thinly inhabited must have much wild fowl; and I scarcely remember to have seen a dinner without them. The moorgame is every where to be had. That the sea abounds with fish, needs not to be told, for it supplies a great part of Europe. The isle of Sky has stags and roebucks, but no hares. They send very numerous droves of oxen yearly to England, and therefore cannot be supposed to want beef at home. Sheep and goats are in great numbers, and they have the common domestic fowls.

But as here is nothing to be bought, every family must kill its own meat, and roast part of it somewhat sooner than Apicius would prescribe. Every kind of flesh is undoubtedly excelled by the variety and emulation of English markets; but that which is not best may be yet very far from bad, and he that shall complain of his fare in the Hebrides, has improved his delicacy more than his manhood.

Their fowls are not like those plumped for sale by the poulterers of London, but they are as good as other places commonly afford, except that the geese, by feeding in the sea, have universally a fishy rankness.

These geese seem to be of a middle race, between the wild and domestic kinds. They are so tame as to own a home, and so wild as sometimes to fly quite away.

Their native bread is made of oats, or barley. Of oatmeal they spread very thin cakes, coarse and hard, to which unaccustomed palates are not

easily reconciled. The barley cakes are thicker and softer; I began to eat them without unwillingness; the blackness of their colour raises some dislike, but the taste is not disagreeable. In most houses there is wheat flour, with which we were sure to be treated if we staid long enough to have it kneaded and baked. As neither yeast nor leaven are used among them, their bread of every kind is unfermented. They make only cakes, and never mould a loaf.

A man of the Hebrides, for of the women's diet I can give no account, as soon as he appears in the morning, swallows a glass of whiskey; yet they are not a drunken race, at least I never was present at much intemperance; but no man is so abstemious as to refuse the morning dram, which they call a *shalk*.

The word *whiskey* signifies water, and is applied by way of eminence to *strong water*, or distilled liquor. The spirit drunk in the North is drawn from barley. I never tasted it, except once for experiment at the inn in Inverary, when I thought it preferable to any English malt brandy. It was strong, but not pungent, and was free from the empyreumatic taste or smell. What was the process I had no opportunity of inquiring, nor do I wish to improve the art of making poison pleasant.

Not long after the dram, may be expected the breakfast, a meal in which the Scots, whether of the lowlands or mountains, must be confessed to excel us. The tea and coffee are accompanied not only with butter, but with honey, conserves, and marmalades. If an epicure could remove by a wish, in quest of sensual gratifications, wherever he had supped he would breakfast in Scotland.

In the islands, however, they do what I found it not very easy to endure. They pollute the tea-table by plates piled with large slices of Cheshire cheese, which mingles its less grateful odours with the fragrance of the tea.

Where many questions are to be asked, some will be omitted. I forgot to inquire how they were supplied with so much exotic luxury. Perhaps the French may bring them wine for wool, and the Dutch give them tea and coffee at the fishing season, in exchange for fresh provision. Their trade is unconstrained; they pay no customs, for there is no officer to demand them; whatever, therefore, is made dear only by impost, is obtained here at an easy rate.

A dinner in the Western Islands differs very little from a dinner in England, except that, in the place of tarts, there are always set different preparations of milk. This part of their diet will admit some improvement. Though they have milk, and eggs, and sugar, few of them know how to compound them in a custard. Their gardens afford them no great variety, but they have always some vegetables on the table. Potatoes at least are never wanting, which, though they have not known them long, are now one of the principal parts of their food. They are not of the mealy, but the viscous kind.

Their more elaborate cookery, or made dishes, an Englishman, at the first taste, is not likely to approve, but the culinary compositions of every country are often such as become grateful to other nations only by degrees; though I have read a French author, who, in the elation of his heart, says, that French cookery pleases all foreigners, but foreign cookery never satisfies a Frenchman.

Their suppers are like their dinners, various and plentiful. The table is always covered with elegant linen. Their plates for common use are often of that kind of manufacture which is called cream-coloured, or queen's ware. They use silver on all occasions where it is common in England, nor did I ever find a spoon of horn but in one house.

The knives are not often either very bright or very sharp. They are indeed instruments of which the Highlanders have not been long acquainted with the general use. They were not regularly laid on the table, before the prohibition of arms, and the change of dress. Thirty years ago the Highlander wore his knife as a companion to his dirk or dagger, and when the company sat down to meat, the men who had knives cut the flesh into small pieces for the women, who with their fingers conveyed it to their mouths.

There was, perhaps, never any change of national manners so quick, so great, and so general, as that which has operated in the Highlands by the last conquest, and the subsequent laws. We came thither too late to see what we expected, a people of peculiar appearance, and a system of antiquated life. The clans retain little now of their original character; their ferocity of temper is softened, their military ardour is extinguished, their dignity of independence is depressed, their contempt of government is subdued, and their reverence for their chiefs abated. Of what they had before the late conquest of their country, there remain only their language and their poverty. Their language is attacked on every side. Schools are erected, in which English only is taught, and there were lately some who thought it reasonable to refuse them a version of the holy scriptures, that they might have no monument of their mother-tongue.

That their poverty is gradually abated, cannot be mentioned among the unpleasing consequences of subjection. They are now acquainted with money, and the possibility of gain will by degrees make them industrious. Such is the effect of the late regulations, that a longer journey than to the Highlands must be taken by him whose curiosity pants for savage virtues and barbarous grandeur.

RAASAY.

At the first intermission of the stormy weather we were informed, that the boat, which was to convey us to Raasay, attended us on the coast. We had from this time our intelligence facilitated, and our conversation enlarged, by the company of Mr. Macqueen, minister of a parish in Sky, whose knowledge and politeness give him a title equally to kindness and respect, and who, from this time, never forsook us till we were preparing to leave Sky, and the adjacent places.

The boat was under the direction of Mr. Malcolm Macleod, a gentleman of Raasay. The water was calm, and the rowers were vigorous; so that our passage was quick and pleasant.—When we came near the island, we saw the laird's house, a neat modern fabric, and found Mr. Macleod, the proprietor of the island, with many gentlemen, expecting us on the beach.—

We had, as at all other places, some difficulty in landing. The crags were irregularly broken, and a false step would have been very mischievous.

It seemed that the rocks might, with no great labour, have been hewn almost into a regular flight of steps; and as there are no other landing places, I considered this rugged ascent as the consequence of a form of life inured to hardships, and therefore not studious of nice accommodations. But I know not whether, for many ages, it was not considered as a part of military policy, to keep the country not easily accessible. The rocks are natural fortifications, and an enemy climbing with difficulty was easily destroyed by those who stood high above him.

Our reception exceeded our expectations. We found nothing but civility, elegance, and plenty. After the usual refreshments, and the usual conversation, the evening came upon us. The carpet was then rolled off the floor; the musician was called, and the whole company was invited to dance, nor did ever fairies trip with greater alacrity. The general air of festivity, which predominated in this place, so far remote from all those regions which the mind has been used to contemplate as the mansions of pleasure, struck the imagination with a delightful surprise, analogous to that which is felt at an unexpected emersion from darkness into light.

When it was time to sup, the dance ceased, and six and thirty persons sat down to two tables in the same room. After supper the ladies sung Erse songs, to which I listened as an English audience to an Italian opera, delighted with the sound of words which I did not understand.

I inquired the subjects of the songs, and was told of one, that it was a love-song, and of another, that it was a farewell composed by one of the islanders that was going, in this epidemical fury of emigration, to seek his fortune in America. What sentiments would rise, on such an occasion, in the heart of one who had not been taught to lament by precedent, I should gladly have known; but the lady, by whom I sat, thought herself not equal to the work of translating.

Mr. Macleod is the proprietor of the islands of Raasay, Rona, and Fladda, and possesses an extensive district in Sky. The estate has not, during four hundred years, gained or lost a single acre.

One of the old Highland alliances has continued for two hundred years, and is still subsisting between Macleod of Raasay, and Macdonald of Sky, in consequence of which, the survivor always inherits the arms of the deceased; a natural memorial of military friendship. At the death of the late Sir James Macdonald, his sword was delivered to the present laird of Raasay.

The family of Raasay consists of the laird, the lady, three sons, and ten daughters. For the sons there is a tutor in the house, and the lady is said to be very skilful and diligent in the education of her girls. More gentleness of manners, or a more pleasing appearance of domestic society, is not found in the most polished countries.

Raasay is the only inhabited island in Mr. Macleod's possession. Rona and Fladda afford only pasture for cattle, of which one hundred and sixty winter in Rona, under the superintendance of a solitary herdsman.

The length of Raasay is, by computation, fifteen miles, and the breadth two. These countries have never been measured, and the computation by miles is negligent and arbitrary. We observed in travelling, that the nominal and real distance of places had very little relation to each other. Raasay probably contains near a hundred square miles. It affords not much ground, notwithstanding its extent, either for tillage or pasture; for it is rough, rocky, and barren. The cattle often perish by falling from the precipices. It is like the other islands, I think, generally naked of shade, but it is naked by neglect; for the laird has an orchard, and very large forest trees grow about his house. Like other hilly countries, it has many rivulets. One of the brooks turns a corn-mill, and at least one produces trouts.

In the streams or fresh lakes of the islands, I have never heard of any other fish than trouts and eels. The trouts which I have seen are not large; the colour of their flesh is tinged as in England. Of their eels I can give no account, having never tasted them; for I believe they are not considered as wholesome food.

It is not very easy to fix the principles upon which mankind have agreed to eat some animals, and reject others; and as the principle is not evident, it is not uniform. That which is selected as delicate in one country, is by its neighbours abhorred as loathsome. The Neapolitans lately refused to eat potatoes in a famine. An Englishman is not easily persuaded to dine on snails with an Italian, on frogs with a Frenchman, or on horse-flesh with a Tartar. The vulgar inhabitants of Sky, I know not whether of the other islands, hold not only eels, but pork and bacon, in abhorrence, and accordingly I never saw a hog in the Hebrides, except one at Dunvegan.

Raasay has wild fowl in abundance, but neither deer, hares, nor rabbits. Why it has them not, might be asked, but that of such questions there is no end. Why does any nation want what it might have? Why are not spices transplanted to America? Why does tea continue to be brought from China? Life improves but by slow degrees, and much in every place is yet to do. Attempts have been made to raise roebucks in Raasay, but without effect. The young ones it is extremely difficult to rear, and the old can very seldom be taken alive.

Hares and rabbits might be more easily obtained. That they have few or none of either in Sky, they impute to the ravage of the foxes, and have therefore set, for some years past, a price upon their heads, which, as the number was diminished, has been gradually raised, from three shillings and sixpence to a guinea, a sum so great in this part of the world, that in a short time Sky may be as free from foxes, as England from wolves. The fund for these rewards is a tax of sixpence in the pound, imposed by the farmers on themselves, and said to be paid with great willingness.

The beasts of prey in the islands are foxes, otters, and weasels. The foxes are bigger than those of England; but the otters exceed ours in a far greater proportion. I saw one at Armidel, of a size much beyond that which I supposed

them ever to attain; and Mr. Maclean, the heir of Col, a man of middle stature, informed me that he once shot an otter, of which the tail reached the ground, when he held up the head to a level with his own. I expected the otter to have a foot particularly formed for the art of swimming; but upon examination, I did not find it differing much from that of a spaniel. As he preys in the sea, he does little visible mischief, and is killed only for his fur. White otters are sometimes seen.

In Raasay they might have hares and rabbits, for they have no foxes. Some depredations, such as were never made before, have caused a suspicion that a fox has been lately landed in the island by spite or wantonness. This imaginary stranger has never yet been seen, and therefore, perhaps, the mischief was done by some other animal. It is not likely that a creature so ungentle, whose head could have been sold in Sky for a guinea, should be kept alive only to gratify the malice of sending him to prey upon a neighbour: and the passage from Sky is wider than a fox would venture to swim, unless he were chased by dogs into the sea, and perhaps then his strength would enable him to cross. How beasts of prey came into any islands, is not easy to guess. In cold countries they take advantage of hard winters, and travel over the ice: but this is a very scanty solution; for they are found where they have no discoverable means of coming.

The corn of this island is but little. I saw the harvest of a small field. The women reaped the corn, and the men bound up the sheaves. The strokes of the sickle were timed by the modulation of the harvest-song, in which all their voices were united. They accompany in the Highlands every action which can be done in equal time, with an appropriated strain, which has, they say, not much meaning; but its effects are regularity and cheerfulness. The ancient proceleusmatic song, by which the rowers of galleys were animated, may be supposed to have been of this kind. There is now an oar-song used by the Hebridians.

The ground of Raasay seems fitter for cattle than for corn, and of black cattle I suppose the number is very great. The laird himself keeps a herd of four hundred, one hundred of which are annually sold. Of an extensive domain, which he holds in his own hands, he considers the sale of cattle as repaying him the rent, and supports the plenty of a very liberal table with the remaining product.

Raasay is supposed to have been very long inhabited. On one side of it they show caves into which the rude nations of the first ages retreated from the weather. These dreary vaults might have had other uses. There is still a cavity near the house called the oar-cave, in which the seamen, after one of those piratical expeditions which in rougher times were very frequent, used, as tradition tells, to hide their oars. This hollow was near the sea, that nothing so necessary might be far to be fetched; and it was secret, that enemies, if they landed, could find nothing. Yet it is not very evident of what use it was to hide their oars from those, who if they were masters of the coast, could take away their boats.

A proof much stronger of the distance at which the first possessors of this island lived from the present time, is afforded by the stone heads of arrows, which are very frequently picked up. The people call them elf-bolts, and believe that the fairies shoot them at the cattle. They nearly resemble those which Mr. Banks has lately brought from the savage countries in the Pacific Ocean, and must have been made by a nation to which the use of metals was unknown.

The number of this little community has never been counted by its ruler, nor have I obtained any positive account, consistent with the result of political computation, Not many years ago, the late laird led out one hundred men upon a military expedition. The sixth part of a people is supposed capable of bearing arms: Raasay had therefore six hundred inhabitants. But because it is not likely that every man able to serve in the field would follow the summons, or that the chief would leave his lands totally defenceless, or take away all the hands qualified for labour, let it be supposed, that half as many might be permitted to stay at home. The whole number then will be nine hundred; or nine to a square mile; a degree of populousness greater than those tracts of desolation can often show. They are content with their country, and faithful to their chiefs, and yet uninfected with the fever of migration.

Near the house at Raasay is a chapel unroofed and ruinous, which has long been used only as a place of burial. About the churches in the islands are small squares enclosed with stone, which belong to particular families, as repositories for the dead. At Raasay there is one, I think, for the proprietor, and one for some collateral house.

It is told by Martin, that at the death of the lady of the island, it has been here the custom to erect a cross. This we found not to be true. The stones that stand about the chapel at a small distance, some of which, perhaps, have crosses cut upon them, are believed to have been not funeral monuments, but the ancient boundaries of the sanctuary or consecrated ground.

Martin was a man not illiterate: he was an inhabitant of Sky, and therefore was within reach of intelligence, and with no great difficulty might have visited the places which he undertakes to describe; yet with all his opportunities, he has often suffered himself to be deceived. He lived in the last century, when the chiefs of the clans had lost little of their original influence. The mountains were yet unpenetrated, no inlet was opened to foreign novelties, and the feudal institutions operated upon life with their full force. He might therefore have displayed a series of subordination and a form of government, which in more luminous and improved regions have been long forgotten, and have delighted his readers with many uncouth customs that are now disused, and wild opinions that prevail no longer. But he probably had not knowledge of the world sufficient to qualify him for judging what would deserve or gain the attention of mankind. The mode of life which was familiar to himself, he did not suppose unknown to others, nor imagine that he could give pleasure by telling that, of which it was, in his little country, impossible to be ignorant.

What he has neglected, cannot now be per

formed. In nations, where there is hardly the use of letters, what is once out of sight is lost for ever. They think but little, and of their few thoughts, none are wasted on the past, in which they are neither interested by fear nor hope. Their only registers are stated observances and practical representations. For this reason an age of ignorance is an age of ceremony. Pageants, and processions, and commemorations, gradually shrink away, as better methods come into use of recording events, and preserving rights.

It is not only in Raasay that the chapel is unroofed and useless; through the few islands which we visited we neither saw nor heard of any house of prayer, except in Sky, that was not in ruins. The malignant influence of Calvinism has blasted ceremony and decency together; and if the remembrance of papal superstition is obliterated, the monuments of papal piety are likewise effaced.

It has been, for many years, popular to talk of the lazy devotion of the Romish Clergy; over the sleepy laziness of men that erected churches, we may indulge our superiority with a new triumph, by comparing it with the fervid activity of those who suffer them to fall.

Of the destruction of churches, the decay of religion must in time be the consequence; for while the public acts of the ministry are now performed in houses, a very small number can be present; and as the greater part of the islanders make no use of books, all must necessarily live in total ignorance who want the opportunity of vocal instruction.

From these remains of ancient sanctity, which are every where to be found, it has been conjectured that, for the last two centuries, the inhabitants of the islands have decreased in number. This argument, which supposes that the churches have been suffered to fall, only because they were no longer necessary, would have some force, if the houses of worship still remaining were sufficient for the people. But since they have now no churches at all, these venerable fragments do not prove the people of former times to have been more numerous, but to have been more devout. If the inhabitants were doubled, with their present principles, it appears not that any provision for public worship would be made. Where the religion of a country enforces consecrated buildings, the number of those buildings may be supposed to afford some indication, however uncertain, of the populousness of the place; but where by a change of manners a nation is contented to live without them, their decay implies no diminution of inhabitants.

Some of these dilapidations are said to be found in islands now uninhabited, but I doubt whether we can thence infer that they were ever peopled. The religion of the middle age is well known to have placed too much hope in lonely austerities. Voluntary solitude was the great art of propitiation, by which crimes were effaced, and conscience was appeased: it is therefore not unlikely, that oratories were often built in places where retirement was sure to have no disturbance.

Raasay has little that can detain a traveller, except the laird and his family; but their power wants no auxiliaries. Such a seat of hospitality, amidst the winds and waters, fills the imagination with a delightful contrariety of images. Without is the rough ocean and the rocky land, the beating billows and the howling storm: within is plenty and elegance, beauty and gayety, the song and the dance. In Raasay, if I could have found an Ulysses, I had fancied a Phæacia.

DUNVEGAN.

At Raasay, by good fortune, Macleod, so the chief of the clan is called, was paying a visit, and by him we were invited to his seat at Dunvegan. Raasay has a stout boat built in Norway, in which, with six oars, he conveyed us back to Sky. We landed at Port Re, so called because James the Fifth of Scotland, who had curiosity to visit the Islands, came into it. The port is made by an inlet of the sea, deep and narrow, where a ship lay waiting to dispeople Sky, by carrying the natives away to America.

In coasting Sky, we passed by the cavern in which it was the custom, as Martin relates, to catch birds in the night, by making a fire at the entrance. This practise is disused; for the birds, as is known often to happen, have changed their haunts.

Here we dined at a public-house, I believe the only inn of the island, and having mounted our horses, travelled in the manner already described, till we came to Kingsborough, a place distinguished by that name, because the king lodged here when he landed at Port Re. We were entertained with the usual hospitality by Mr. Macdonald, and his lady Flora Macdonald, a name that will be mentioned in history, and if courage and fidelity be virtues, mentioned with honour. She is a woman of middle stature, soft features, gentle manners, and elegant presence.

In the morning we sent our horses round a promontory to meet us, and spared ourselves part of the day's fatigue, by crossing an arm of the sea. We had at last some difficulty in coming to Dunvegan: for our way led over an extensive moor, where every step was to be taken with caution, and we were often obliged to alight because the ground could not be trusted. In travelling this watery flat, I perceived that it had a visible declivity, and might without much expense or difficulty be drained. But difficulty and expense are relative terms, which have different meanings in different places.

To Dunvegan we came, very willing to be at rest, and found our fatigue amply recompensed by our reception. Lady Macleod, who had lived many years in England, was newly come hither with her son and four daughters, who knew all the arts of southern elegance, and all the modes of English economy. Here therefore we settled, and did not spoil the present hour with thoughts of departure.

Dunvegan is a rocky prominence, that juts out into a bay, on the west side of Sky. The house, which is the principal seat of Macleod, is partly old and partly modern; it is built upon the rock, and looks upon the water. It forms two sides of a small square: on the third side is the skeleton of a castle of unknown antiquity, supposed to have been a Norwegian fortress, when the Danes were masters of the islands. It is so nearly entire, that it might have easily been made habitable, were there not an ominous tradition in the family, that the owner shall not long outlive the reparation. The grandfather of the present

laird, in defiance of prediction, began the work, but desisted in a little time, and applied his money to worse uses.

As the inhabitants of the Hebrides lived for many ages in continual expectation of hostilities, the chief of every clan resided in a fortress. This house was accessible only from the water, till the last possessor opened an entrance by stairs upon the land.

They had formerly reason to be afraid, not only of declared wars and authorized invaders, or of roving pirates, which in the northern seas must have been very common; but of inroads and insults from rival clans, who, in the plenitude of feudal independence, asked no leave of their sovereign to make war on one another. Sky has been ravaged by a feud between the two mighty powers of Macdonald and Macleod. Macdonald having married a Macleod, upon some discontent dismissed her, perhaps because she had brought him no children. Before the reign of James the Fifth, a Highland laird made a trial of his wife for a certain time, and if she did not please him, he was then at liberty to send her away. This however must always have offended, and Macleod resenting the injury, whatever were its circumstances, declared, that the wedding had been solemnized without a bonfire, but that the separation should be better illuminated; and raising a little army, set fire to the territories of Macdonald, who returned a visit, and prevailed.

Another story may show the disorderly state of insular neighbourhood. The inhabitants of the isle of Egg, meeting a boat manned by Macleods, tied the crew hand and foot, and set them adrift. Macleod landed upon Egg, and demanded the offenders; but the inhabitants refusing to surrender them, retreated to a cavern, into which they thought their enemies unlikely to follow them. Macleod choked them with smoke, and left them lying dead by families as they stood.

Here the violence of the weather confined us for some time, not at all to our discontent or inconvenience. We would indeed very willingly have visited the islands, which might be seen from the house, scattered in the sea, and I was particularly desirous to have viewed Isay; but the storms did not permit us to launch a boat, and we were condemned to listen in idleness to the wind, except when we were better engaged by listening to the ladies.

We had here more wind than waves, and suffered the severity of a tempest, without enjoying its magnificence. The sea being broken by the multitude of islands, does not roar with so much noise, nor beat the storm with such foamy violence, as I have remarked on the coast of Sussex. Though, while I was in the Hebrides, the wind was extremely turbulent, I never saw very high billows.

The country about Dunvegan is rough and barren. There are no trees except in the orchard, which is a low sheltered spot surrounded with a wall.

When this house was intended to sustain a siege, a well was made in the court, by boring the rock downwards, till water was found, which though so near to the sea, I have not heard mentioned as brackish, though it has some hardness, or other qualities, which make it less fit for use; and the family is now better supplied from a stream which runs by the rock, from two pleasing waterfalls.

Here we saw some traces of former manners, and heard some standing traditions. In the house is kept an ox's horn, hollowed so as to hold perhaps two quarts, which the heir of Macleod was expected to swallow at one draught, as a test of his manhood, before he was permitted to bear arms, or could claim a seat among the men. It is held that the return of the laird to Dunvegan, after any considerable absence, produces a plentiful capture of herrings; and that, if any woman crosses the water to the opposite island, the herrings will desert the coast. Boetius tells the same of some other place. This tradition is not uniform. Some hold that no woman may pass, and others that none may pass but a Macleod.

Among other guests which the hospitality of Dunvegan brought to the table, a visit was paid by the laird and lady of a small island south of Sky, of which the proper name is Muack, which signifies swine. It is commonly called Muck, which the proprietor not liking, has endeavoured, without effect, to change to Monk. It is usual to call gentlemen in Scotland by the name of their possessions, as Raasay, Bernera, Lock Buy, a practice necessary in countries inhabited by clans, where all that live in the same territory have one name, and must be therefore discriminated by some addition. This gentleman, whose name, I think, is Maclean, should be regularly called Muck; but the appellation, which he thinks too coarse for his island, he would like still less for himself, and he is therefore addressed by the title of Isle of Muck.

This little island, however it be named, is of considerable value. It is two English miles long, and three quarters of a mile broad, and consequently contains only nine hundred and sixty English acres. It is chiefly arable. Half of this little dominion the laird retains in his own hand, and on the other half, live one hundred and sixty persons, who pay their rent by exported corn. What rent they pay we were not told, and could not decently inquire. The proportion of the people to the land is such, as the most fertile countries do not commonly maintain. The laird having all his people under his immediate view, seems to be very attentive to their happiness. The devastation of the small-pox, when it visits places where it comes seldom, is well known. He has disarmed it of its terror at Muack, by inoculating eighty of his people. The expense was two shillings and sixpence a head. Many trades they cannot have among them, but upon occasion, he fetches a smith from the isle of Egg, and has a tailor from the main land six times a year. This island well deserved to be seen, but the laird's absence left us no opportunity.

Every inhabited island has its appendant and subordinate islets. Muck, however small, has yet others smaller about it, one of which has only ground sufficient to afford pasture for three wethers.

At Dunvegan I had tasted lotus, and was in danger of forgetting that I was ever to depart, till Mr. Boswell sagely reproached me with my sluggishness and softness. I had no very forcible defence to make; and we agreed to pursue our

journey. Macleod accompanied us to Ulinish, where we were entertained by the sheriff of the island.

ULINISH.

Mr. Macqueen travelled with as, and directed our attention to all that was worthy of observation. With him we went to see an ancient building, called a dun or borough. It was a circular enclosure, about forty-two feet in diameter, walled round with loose stones, perhaps to the height of nine feet. The walls are very thick, diminishing a little towards the top, and though in these countries stone is not brought far, must have been raised with much labour. Within the great circle were several smaller rounds of wall, which formed distinct apartments. Its date and its use are unknown. Some suppose it the original seat of the chiefs of the Macleods. Mr. Macqueen thought it a Danish fort.

The entrance is covered with flat stones, and is narrow, because it was necessary that the stones which lie over it, should reach from one wall to the other; yet, strait as the passage is, they seem heavier than could have been placed where they now lie, by the naked strength of as many men as might stand about them. They were probably raised by putting long pieces of wood under them, to which the action of a long line of lifters might be applied. Savages, in all countries, have patience proportionate to their unskilfulness, and are content to attain their end by very tedious methods.

If it was ever roofed, it might once have been a dwelling, but as there is no provision for water, it could not have been a fortress. In Sky, as in every other place, there is an ambition of exalting whatever has survived memory to some important use, and referring it to very remote ages. I am inclined to suspect that in lawless times, when the inhabitants of every mountain stole the cattle of their neighbour, these enclosures were used to secure the herds and flocks in the night. When they were driven within the wall, they might be easily watched, and defended as long as could be needful; for the robbers durst not wait till the injured clan should find them in the morning.

The interior enclosures, if the whole building were once a house, were the chambers of the chief inhabitants. If it was a place of security for cattle, they were probably the shelters of the keepers.

From the Dun we were conducted to another place of security, a cave carried a great way under ground which had been discovered by digging after a fox. These caves, of which many have been found, and many probably remain concealed, are formed, I believe, commonly by taking advantage of a hollow, where banks or rocks rise on either side. If no such place can be found, the ground must be cut away. The walls are made by piling stones against the earth, on either side. It is then roofed by large stones laid across the cavern, which therefore cannot be wide. Over the roof, turfs were placed, and grass was suffered to grow; and the mouth was concealed by bushes or some other cover.

These caves were represented to us as the cabins of the first rude inhabitants, of which, however, I am by no means persuaded. This was so low, that no man could stand upright in it. By their construction they are all so narrow, that two can never pass along them together, and being subterraneous, they must be always damp. They are not the work of an age much ruder than the present; for they are formed with as much art as the construction of a common hut requires. I imagine them to have been places only of occasional use, in which the islander, upon a sudden alarm, hid his utensils or his clothes, and perhaps sometimes his wife and children.

This cave we entered, but could not proceed the whole length, and went away without knowing how far it was carried. For this omission we shall be blamed, as we perhaps have blamed other travellers; but the day was rainy, and the ground was damp. We had with us neither spades nor pickaxes, and if love of ease surmounted our desire of knowledge, the offence has not the invidiousness of singularity.

Edifices, either standing or ruined, are the chief records of an illiterate nation. In some part of this journey, at no great distance from our way, stood a sheltered fortress, of which the learned minister, to whose communication we are much indebted, gave us an account.

Those, said he, are the walls of a place of refuge, built in the time of James the Sixth, by Hugh Macdonald, who was next heir to the dignity and fortune of his chief. Hugh, being so near his wish, was impatient of delay; and had art and influence sufficient to engage several gentlemen in a plot against the laird's life. Something must be stipulated on both sides; for they would not dip their hands in blood merely for Hugh's advancement. The compact was formally written, signed by the conspirators, and placed in the hands of one Macleod.

It happened that Macleod had sold some cattle to a drover, who, not having ready money, gave him a bond for payment. The debt was discharged, and the bond redemanded; which Macleod, who could not read, intending to put into his hands, gave him the conspiracy. The drover when he had read the paper, delivered it privately to Macdonald, who being thus informed of his danger, called his friends together, and provided for his safety. He made a public feast, and inviting Hugh Macdonald and his confederates, placed each of them at the table between two men of known fidelity. The compact of conspiracy was then shown, and every man confronted with his own name. Macdonald acted with great moderation. He upbraided Hugh both with disloyalty and ingratitude; but told the rest that he considered them as men deluded and misinformed. Hugh was sworn to fidelity, and dismissed with his companions; but he was not generous enough to be reclaimed by lenity; and finding no longer any countenance among the gentlemen, endeavoured to execute the same design by meaner hands. In this practice he was detected, taken to Macdonald's castle, and imprisoned in the dungeon. When he was hungry they let down a plentiful meal of salted meat; and when, after his repast, he called for drink, conveyed to him a covered cup, which, when he lifted the lid, he found empty. From

that time they visited him no more, but left him to perish in solitude and darkness.

We were then told of a cavern by the seaside, remarkable for the powerful reverberation of sounds. After dinner we took a boat to explore this curious cavity. The boatmen, who seemed to be of a rank above that of common drudges, inquired who the strangers were; and being told we came one from Scotland, and the other from England, asked if the Englishman could recount a long genealogy. What answer was given them, the conversation being in Erse, I was not much inclined to examine.

They expected no good event of the voyage; for one of them declared that he heard the cry of an English ghost. This omen I was not told till after our return, and therefore cannot claim the dignity of despising it.

The sea was smooth. We never left the shore, and came without any disaster to the cavern, which we found rugged and misshapen, about one hundred and eighty feet long, thirty wide in the broadest part, and in the loftiest, as we guessed, about thirty high. It was now dry, but at high water the sea rises in it near six feet. Here I saw what I had never seen before, limpets and muscles in their natural state. But as a new testimony of the veracity of common fame, here was no echo to be heard.

We then walked through a natural arch in the rock, which might have pleased us by its novelty, had the stones, which encumbered our feet, given us leisure to consider it. We were shown the gummy seed of the kelp, that fastens itself to a stone, from which it grows into a strong stalk.

In our return we found a little boy upon the point of a rock, catching with his angle a supper for the family. We rowed up to him, and borrowed his rod, with which Mr. Boswell caught a cuddy.

The cuddy is a fish of which I know not the philosophical name. It is not much bigger than a gudgeon, but it is of great use in these islands, as it affords the lower people both food and oil for their lamps. Cuddies are so abundant, at some times of the year, that they are caught like white bait in the Thames, only by dipping a basket and drawing it back.

If it were always practicable to fish, these islands could never be in much danger from famine: but unhappily, in the winter, when other provision fails, the seas are commonly too rough for nets, or boats.

TALISKER IN SKY.

From Ulinish our next stage was to Talisker, the house of Colonel Macleod, an officer in the Dutch service, who in this time of universal peace, has for several years been permitted to be absent from his regiment. Having been bred to physic, he is consequently a scholar, and his lady, by accompanying him in his different places of residence, is become skilful in several languages. Talisker is the place beyond all that I have seen, from which the gay and the jovial seem utterly excluded; and where the hermit might expect to grow old in meditation, without possibility of disturbance or interruption. It is situated very near the sea, but upon a coast where no vessel lands but when it is driven by a tempest on the rocks. Towards the land are lofty hills streaming with waterfalls. The garden is sheltered by firs, or pines, which grow there so prosperously, that some which the present inhabitant planted, are very high and thick.

At this place we very happily met with Mr. Donald Maclean, a young gentleman, the eldest son of the laird of Col, heir to a very great extent of land, and so desirous of improving his inheritance, that he spent a considerable time among the farmers of Hertfordshire and Hampshire to learn their practice. He worked with his own hands at the principal operations of agriculture, that he might not deceive himself by a false opinion of skill, which if he should find it deficient at home, he had no means of completing. If the world has agreed to praise the travels and manual labours of the czar of Muscovy, let Col have his share of the like applause, in the proportion of his dominions to the empire of Russia.

This young gentleman was sporting in the mountains of Sky, and when he was weary with following his game, repaired for lodging to Talisker. At night he missed one of his dogs, and when he went to seek him in the morning, found two eagles feeding on his carcass.

Col, for he must be named by his possessions, hearing that our intention was to visit Iona, offered to conduct us to his chief, Sir Allan Maclean, who lived in the isle of Inch Kenneth, and would readily find us a convenient passage. From this time was formed an acquaintance, which being begun by kindness, was accidentally continued by constraint; we derived much pleasure from it, and I hope have given him no reason to repent it.

The weather was now almost one continued storm, and we were to snatch some happy intermission to be conveyed to Mull, the third island of the Hebrides, lying about a degree south of Sky, whence we might easily find our way to Inch Kenneth, where Sir Allan Maclean resided, and afterwards to Iona.

For this purpose the most commodious station that we could take was Armidel, which Sir Alexander Macdonald had now left to a gentleman who lived there as his factor or steward.

In our way to Armidel was Coriatachan, where we had already been, and to which therefore we were very willing to return. We stayed however so long at Talisker, that a great part of our journey was performed in the gloom of the evening. In travelling even thus almost without light through naked solitude, when there is a guide whose conduct may be trusted, a mind not naturally too much disposed to fear, may preserve some degree of cheerfulness; but what must be the solicitude of him who should be wandering among the crags and hollows, benighted, ignorant, and alone?

The fictions of the Gothic romances were not so remote from credibility as they are now thought. In the full prevalence of the feudal institution, when violence desolated the world, and every baron lived in a fortress, forests and castles were regularly succeeded by each other, and the adventurer might very suddenly pass from the gloom of woods, or the ruggedness of moors, to seats of plenty, gayety, and magnificence. Whatever is imagined in the wildest tale, if giants, dragons, and enchantment be ex-

cepted, would be felt by him, who, wandering in the mountains without a guide, or upon the sea without a pilot, should be carried, amidst his terror and uncertainty, to the hospitality and elegance of Raasay or Dunvegan.

To Coriatachan at last we came, and found ourselves welcomed as before. Here we stayed two days, and made such inquiries as curiosity suggested. The house was filled with company, among whom Mr. Macpherson and his sister distinguished themselves by their politeness and accomplishments. By him we were invited to Ostig, a house not far from Armidel, where we might easily hear of a boat, when the weather would suffer us to leave the island.

OSTIG IN SKY.

At Ostig, of which Mr. Macpherson is minister, we were entertained for some days, then removed to Armidel, where we finished our observations on the island of Sky.

As this island lies in the fifty-seventh degree, the air cannot be supposed to have much warmth. The long continuance of the sun above the horizon, does indeed sometimes produce great heat in northern latitudes; but this can only happen in sheltered places, where the atmosphere is to a certain degree stagnant, and the same mass of air continues to receive for many hours the rays of the sun, and the vapours of the earth. Sky lies open on the west and north to a vast extent of ocean, and is cooled in the summer by a perpetual ventilation, but by the same blast is kept warm in winter. Their weather is not pleasing. Half the year is deluged with rain. From the autumnal to the vernal equinox, a dry day is hardly known, except when the showers are suspended by a tempest. Under such skies can be expected no great exuberance of vegetation. Their winter overtakes their summer, and their harvest lies upon the ground drenched with rain. The autumn struggles hard to produce some of our early fruits. I gathered gooseberries in September; but they were small, and the husk was thick.

The winter is seldom such as puts a full stop to the growth of plants, or reduces the cattle to live wholly on the surplusage of the summer. In the year seventy-one they had a severe season, remembered by the name of the Black Spring, from which the island has not yet recovered. The snow lay long upon the ground, a calamity hardly known before. Part of their cattle died for want, part were unseasonably sold to buy sustenance for the owners; and, what I have not read or heard of before, the kine that survived were so emaciated and dispirited, that they did not require the male at the usual time. Many of the roebucks perished.

The soil, as in other countries, has its diversities. In some parts there is only a thin layer of earth spread upon a rock, which bears nothing but short brown heath, and perhaps is not generally capable of any better product. There are many bogs or mosses of greater or less extent, where the soil cannot be supposed to want depth, though it is too wet for the plough. But we did not observe in these any aquatic plants. The valleys and the mountains are alike darkened with heath. Some grass, however, grows here and there, and some happier spots of earth are capable of tillage.

Their agriculture is laborious, and perhaps rather feeble than unskilful. Their chief manure is seaweed, which, when they lay it to rot upon the field, gives them a better crop than those of the Highlands. They heap sea-shells upon the dunghill, which in time moulder into a fertilizing substance. When they find a vein of earth where they cannot use it, they dig it up, and add it to the mould of a more commodious place.

Their corn grounds often lie in such intricacies among the crags, that there is no room for the action of a team and plough. The soil is then turned up by manual labour, with an instrument called a crooked spade, of a form and weight which to me appeared very incommodious, and would perhaps be soon improved in a country where workmen could be easily found and easily paid. It has a narrow blade of iron fixed to a long and heavy piece of wood, which must have, about a foot and a half above the iron, a knee or flexure with the angle downwards. When the farmer encounters a stone, which is the great impediment of his operations, he drives the blade under it, and bringing the knee or angle to the ground, has in the long handle a very forcible lever.

According to the different mode of tillage, farms are distinguished into *long land* and *short land*. Long land is that which affords room for a plough, and short land is turned up by the spade.

The grain which they commit to the furrows thus tediously formed, is either oats or barley. They do not sow barley without very copious manure, and then they expect from it ten for one, an increase equal to that of better countries: but the culture is so operose that they content themselves commonly with oats; and who can relate without compassion, that after all their diligence, they are to expect only a triple increase? It is in vain to hope for plenty, when a third part of the harvest must be reserved for seed.

When their grain is arrived at a state which they must consider as ripeness, they do not cut, but pull, the barley: to the oats they apply the sickle. Wheel carriages they have none, but make a frame of timber which is drawn by one horse, with the two points behind pressing on the ground. On this they sometimes drag home their sheaves, but often convey them home in a kind of open pannier, or frame of sticks, upon the horse's back.

Of that which is obtained with so much difficulty, nothing surely ought to be wasted; yet their method of clearing their oats from the husk is by parching them in the straw. Thus with the genuine improvidence of savages, they destroy that fodder for want of which their cattle may perish. From this practice they have two petty conveniences; they dry the grain so that it is easily reduced to meal, and they escape the theft of the thresher. The taste contracted from the fire by the oats, as by every other scorched substance, use must long ago have made grateful. The oats that are not parched must be dried in a kiln.

The barns of Sky I never saw. That which Macleod of Raasay had erected near his house was so contrived, because the harvest is seldom brought home dry, as by perpetual perflation to prevent the mow from heating.

Of their gardens I can judge only from their tables. I did not observe that the common greens were wanting, and suppose, that by choosing an advantageous exposition, they can raise all the more hardy esculent plants. Of vegetable fragrance or beauty they are not yet studious. Few vows are made to Flora in the Hebrides.

They gather a little hay, but the grass is mown late; and is so often almost dry, and again very wet, before it is housed, that it becomes a collection of withered stalks without taste or fragrance; it must be eaten by cattle that have nothing else, but by most English farmers would be thrown away.

In the islands I have not heard that any subterraneous treasures have been discovered, though where there are mountains, there are commonly minerals. One of the rocks in Col has a black vein, imagined to consist of the ore of lead; but it was never yet opened or essayed. In Sky a black mass was accidentally picked up, and brought into the house of the owner of the land, who found himself strongly inclined to think it a coal, but unhappily it did not burn in the chimney. Common ores would be here of no great value; for what requires to be separated by fire, must, if it were found, be carried away in its mineral state, here being no fuel for the smelting-house or forge. Perhaps by diligent search in this world of stone, some valuable species of marble might be discovered. But neither philosophical curiosity, nor commercial industry, have yet fixed their abode here, where the importunity of immediate want, supplied but for the day, and craving on the morrow, has left little room for excursive knowledge, or the pleasing fancies of distant profit.

They have lately found a manufacture considerably lucrative. Their rocks abound with kelp, a sea-plant, of which the ashes are melted into glass. They burn kelp in great quantities, and then send it away in ships, which come regularly to purchase it. This new source of riches has raised the rents of many maritime farms; but the tenants pay, like all other tenants, the additional rent with great unwillingness; because they consider the profits of the kelp as the mere product of personal labour, to which the landlord contributes nothing. However, as any man may be said to give what he gives the power of gaining, he has certainly as much right to profit from the price of kelp as of any thing else found or raised upon his ground.

This new trade has excited a long and eager litigation between Macdonald and Macleod, for a ledge of rocks, which, till the value of kelp was known, neither of them desired the reputation of possessing.

The cattle of Sky are not so small as is commonly believed. Since they have sent their beeves in great numbers to southern marts, they have probably taken more care of their breed. At stated times the annual growth of cattle is driven to a fair, by a general drover, and with the money which he returns to the farmer, the rents are paid.

The price regularly expected, is from two to three pounds a head; there was once one sold for five pounds. They go from the islands very lean, and are not offered to the butcher till they have been long fatted in English pastures.

Of their black cattle some are without horns, called by the Scots, *humble* cows, as we call a bee an *humble* bee, that wants a sting. Whether this difference be specific, or accidental, though we inquired with great diligence, we could not be informed. We are not very sure that the bull is ever without horns, though we have been told that such bulls there are. What is produced by putting a horned and unhorned male and female together, no man has ever tried that thought the result worthy of observation.

Their horses are, like their cows, of a moderate size. I had no difficulty to mount myself commodiously by the favour of the gentlemen. I heard of very little cows in Barra, and very little horses in Rum, where perhaps no care is taken to prevent that diminution of size, which must always happen, where the greater and the less copulate promiscuously, and the young animal is restrained from growth by penury of sustenance.

The goat is the general inhabitant of the earth, complying with every difference of climate and of soil. The goats of the Hebrides are like others: nor did I hear any thing of their sheep to be particulary remarked.

In the penury of these malignant regions, nothing is left that can be converted to food. The goats and the sheep are milked like the cows. A single meal of a goat is a quart, and of a sheep a pint. Such at least was the account which I could extract from those of whom I am not sure that they ever had inquired.

The milk of goats is much thinner than that of cows, and that of sheep is much thicker. Sheep's milk is never eaten before it is boiled; as it is thick, it must be very liberal of curd, and the people of St. Kilda form it into small cheeses.

The stags of the mountains are less than those of our parks or forests, perhaps not bigger than our fallow deer. Their flesh has no rankness, nor is inferior in flavour to our common venison. The roebuck I neither saw nor tasted. These are not countries for a regular chase. The deer are not driven with horns and hounds. A sportsman, with his gun in his hand, watches the animal, and when he has wounded him, traces him by the blood.

They have a race of brinded greyhounds, larger and stronger than those with which we course hares, and those are the only dogs used by them for the chase.

Man is by the use of firearms made so much an overmatch for other animals, that in all countries, where they are in use, the wild part of the creation sensibly diminishes. There will probably not be long either stags or roebucks in the islands. All the beasts of chase would have been lost long ago in countries well inhabited, had they not been preserved by laws for the pleasure of the rich.

There are in Sky neither rats nor mice, but the weasel is so frequent, that he is heard in houses rattling behind chests or beds, as rats in England. They probably owe to his predominance that they have no other vermin; for since the great rat took possession of this part of the world, scarce a ship can touch at any port, but some of his race are left behind. They have within these few years begun to infest the isle of Col where being left by some trading vessel,

they have increased for want of weasels to oppose them.

The inhabitants of Sky, and of the other islands, which I have seen, are commonly of the middle stature, with fewer among them very tall or very short, than are seen in England; or perhaps, as their numbers are small, the chances of any deviation from the common measure are necessarily few. The tallest men that I saw are among those of higher rank. In regions of barrenness and scarcity, the human race is hindered in its growth by the same causes as other animals.

The ladies have as much beauty here as in other places, but bloom and softness are not to be expected among the lower classes, whose faces are exposed to the rudeness of the climate, and whose features are sometimes contracted by want; and sometimes hardened by the blasts. Supreme beauty is seldom found in cottages or workshops, even where no real hardships are suffered. To expand the human face to its full perfection, it seems necessary that the mind should co-operate by placidness of content, or consciousness of superiority.

Their strength is proportionate to their size, but they are accustomed to run upon rough ground; and therefore can with great agility skip over the bog, or clamber the mountain. For a campaign in the wastes of America, soldiers better qualified could not have been found. Having little work to do, they are not willing, nor perhaps able, to endure a long continuance of manual labour, and are therefore considered as habitually idle.

Having never been supplied with those accommodations which life extensively diversified with trades affords, they supply their wants by very insufficient shifts, and endure many inconveniences, which a little attention would easily relieve. I have seen a horse carrying home the harvest on a crate. Under his tail was a stick for a crupper, held at the two ends by twists of straw. Hemp will grow in their islands, and therefore ropes may be had. If they wanted hemp, they might make better cordage of rushes, or perhaps of nettles, than of straw.

Their method of life neither secures them perpetual health, nor exposes them to any particular diseases. There are physicians in the islands, who, I believe, all practise chirurgery, and all compound their own medicines.

It is generally supposed; that life is longer in places where there are few opportunities of luxury; but I found no instance here of extraordinary longevity. A cottager grows old over his oaten cakes, like a citizen at a turtle feast. He is indeed seldom incommoded by corpulence. Poverty preserves him from sinking under the burden of himself, but he escapes no other injury of time. Instances of long life are often related, which those who hear them are more willing to credit than examine. To be told that any man has attained a hundred years, gives hope and comfort to him who stands trembling on the brink of his own climacteric.

Length of life is distributed impartially to very different modes of life in very different climates; and the mountains have no greater examples of age and health than the low lands, where I was introduced to two ladies of high quality, one of whom, in her ninety-fourth year, presided at her table with the full exercise of all her powers; and the other has attained her eighty-fourth, without any diminution of her vivacity, and with little reason to accuse time of depredations on her beauty.

In the islands, as in most other places, the inhabitants are of different rank, and one does not encroach here upon another. Where there is no commerce nor manufacture, he that is born poor can scarcely become rich; and if none are able to buy estates, he that is born to land cannot annihilate his family by selling it. This was once the state of these countries. Perhaps there is no example, till within a century and half, of any family whose estate was alienated otherwise than by violence or forfeiture.* Since money has been brought among them, they have found, like others, the art of spending more than they receive; and I saw with grief the chief of a very ancient clan, whose island was condemned by law to be sold for the satisfaction of his creditors.

The name of the highest dignity is Laird, of which there are in the extensive isle of Sky only three, Macdonald, Macleod, and Mackinnon. The laird is the original owner of the land, whose natural power must be very great, where no man lives but by agriculture; and where the produce of the land is not conveyed through the labyrinths of traffic, but passes directly from the hand that gathers it, to the mouth that eats it. The laird has all those in his power that live upon his farms. Kings can, for the most part, only exalt or degrade. The laird at pleasure can feed or starve, can give bread, or withhold it. This inherent power was yet strengthened by the kindness of consanguinity, and the reverence of patriarchal authority. The laird was the father of the clan, and his tenants commonly bore his name. And to these principles of original command was added, for many ages, an exclusive right of legal jurisdiction.

This multifarious and extensive obligation operated with force scarcely credible. Every duty, moral or political, was absorbed in affection and adherence to the chief. Not many years have passed since the clans knew no law but the laird's will. He told them to whom they should be friends or enemies, what king they should obey, and what religion they should profess.

When the Scots first rose in arms against the succession of the House of Hanover, Lovat, the chief of the Frasers, was in exile for a rape. The Frasers were very numerous, and very zealous against the government. A pardon was sent to Lovat. He came to the English camp, and the clan immediately deserted to him.

Next in dignity to the laird is the Tacksman; a large taker or leaseholder of land, of which he keeps part as a domain in his own hand, and lets part to undertenants. The tacksman is necessarily a man capable of securing to the laird the whole rent, and is commonly a collateral relation. These *tacks*, or subordinate possessions, were long considered as hereditary, and the occupant was distinguished by the name of the place at which he resided. He held a middle station, by which the highest and the lowest orders were connected. He paid rent and reverence to the laird, and received them from the tenants. This tenure still subsists,

with its original operation, but not with the primitive stability. Since the islanders, no longer content to live, have learned the desire of growing rich, an ancient dependent is in danger of giving way to a higher bidder, at the expense of domestic dignity and hereditary power. The stranger, whose money buys him preference, considers himself as paying for all that he has, and is indifferent about the laird's honour or safety. The commodiousness of money is indeed great; but there are some advantages which money cannot buy, and which therefore no wise man will, by the love of money, be tempted to forego.

I have found in the hither parts of Scotland, men, not defective in judgment or general experience, who consider the tacksman as a useless burden of the ground, as a drone who lives upon the product of an estate, without the right of property, or the merit of labour, and who impoverishes at once the landlord and the tenant. The land, say they, is let to the tacksman at sixpence an acre, and by him to the tenant at tenpence. Let the owner be the immediate landlord to all the tenants; if he sets the ground at eightpence, he will increase his revenue by a fourth part, and the tenant's burden will be diminished by a fifth.

Those who pursue this train of reasoning, seem not sufficiently to inquire whither it will lead them, nor to know that it will equally show the propriety of suppressing all wholesale trade, of shutting up the shops of every man who sells what he does not make, and of extruding all whose agency and profit intervene between the manufacturer and the consumer. They may, by stretching their understandings a little wider, comprehend, that all those who, by undertaking large quantities of manufacture, and affording employment to many labourers, make themselves considered as benefactors to the public, have only been robbing their workmen with one hand, and their customers with the other. If Crowley had sold only what he could make, and if his smiths had wrought their own iron with their own hammers, he would have lived on less, and they would have sold their work for more. The salaries of superintendents and clerks would have been partly saved, and partly shared, and nails been sometimes cheaper by a farthing in a hundred. But then if the smith could not have found an immediate purchaser, he must have deserted his anvil; if there had by accident at any time been more sellers than buyers, the workmen must have reduced their profit to nothing, by underselling one another; and as no great stock could have been in any hand, no sudden demand of large quantities could have been answered, and the builder must have stood still till the nailer could supply him.

According to these schemes, universal plenty is to begin and end in universal misery. Hope and emulation will be utterly extinguished; and as all must obey the call of immediate necessity, nothing that requires extensive views, or provides for distant consequences, will ever be performed.

To the southern inhabitants of Scotland, the state of the mountains and the islands is equally unknown with that of Borneo or Sumatra; of both they have only heard a little, and guess the rest. They are strangers to the language and the manners, to the advantages and the wants of the people, whose life they would model, and whose evils they would remedy.

Nothing is less difficult than to procure one convenience by the forfeiture of another. A soldier may expedite his march by throwing away his arms. To banish the tacksman is easy, to make a country plentiful by diminishing the people, is an expeditious mode of husbandry; but that abundance, which there is nobody to enjoy, contributes little to human happiness.

As the mind must govern the hands, so in every society the man of intelligence must direct the man of labour. If the tacksman be taken away, the Hebrides must in their present state be given up to grossness and ignorance; the tenant, for want of instruction, will be unskilful, and for want of admonition, will be negligent. The laird, in these wide estates, which often consist of islands remote from one another, cannot extend his personal influence to all his tenants; and the steward having no dignity annexed to his character, can have little authority, among men taught to pay reverence only to birth, and who regard the tacksman as their hereditary superior; nor can the steward have equal zeal for the prosperity of an estate profitable only to the laird, with the tacksman, who has the laird's income involved in his own.

The only gentlemen in the islands are the lairds, the tacksmen, and the ministers, who frequently improve their livings by becoming farmers. If the tacksmen be banished, who will be left to impart knowledge, or impress civility? The laird must always be at a distance from the greater part of his lands; and if he resides at all upon them, must drag his days in solitude, having no longer either a friend or a companion; he will therefore depart to some more comfortable residence, and leave the tenants to the wisdom and mercy of a factor.

Of tenants there are different orders, as they have greater or less stock. Land is sometimes leased to a small fellowship, who live in a cluster of huts, called a Tenant's Town, and are bound jointly and separately for the payment of their rent. These, I believe, employ in the care of their cattle, and the labour of tillage, a kind of tenants yet lower; who having a hut, with grass for a certain number of cows and sheep, pay their rent by a stipulated quantity of labour.

The condition of domestic servants or the price of occasional labour, I do not know with certainty. I was told that the maids have sheep, and are allowed to spin for their own clothing; perhaps they have no pecuniary wages, or none but in very wealthy families. The state of life which has hitherto been purely pastoral, begins now to be a little variegated with commerce; but novelties enter by degrees, and till one mode has fully prevailed over the other, no settled notion can be formed.

Such is the system of insular subordination, which having little variety, cannot afford much delight in the view, nor long detain the mind in contemplation. The inhabitants were for a long time perhaps not unhappy; but their content was a muddy mixture of pride and ignorance, an indifference for pleasures which they did not know, a blind veneration for their chiefs, and a strong conviction of their own importance.

Their pride has been crushed by the heavy

hand of a vindictive conqueror, whose severities have been followed by laws, which, though they cannot be called cruel, have produced much discontent, because they operate upon the surface of life, and make every eye bear witness to subjection. To be compelled to a new dress, has always been found painful.

Their chiefs being now deprived of their jurisdiction, have already lost much of their influence; and as they gradually degenerate from patriarchal rulers to rapacious landlords, they will divest themselves of the little that remains.

That dignity which they derived from an opinion of their military importance, the law, which disarmed them, has abated. An old gentleman, delighting himself with the recollection of better days, related, that forty years ago, a chieftain walked out attended by ten or twelve followers with their arms rattling. That animating rabble has now ceased. The chief has lost his formidable retinue; and the Highlander walks his heath unarmed and defenceless, with the peaceful submission of a French peasant, or English cottager.

Their ignorance grows every day less, but their knowledge is yet of little other use than to show them their wants. They are now in the period of education, and feel the uneasiness of discipline, without yet perceiving the benefit of instruction.

The last law, by which the Highlanders are deprived of their arms, has operated with efficacy beyond expectation. Of former statutes made with the same design, the execution had been feeble, and the effect inconsiderable. Concealment was undoubtedly practised, and perhaps often with connivance. There was tenderness or partiality on one side, and obstinacy on the other. But the law, which followed the victory of Culloden, found the whole nation dejected and intimidated; informations were given without danger and without fear, and the arms were collected with such rigour, that every house was despoiled of its defence.

To disarm part of the Highlands, could give no reasonable occasion of complaint. Every government must be allowed the power of taking away the weapon that is lifted against it. But the loyal clans murmured with some appearance of justice, that, after having defended the king, they were forbidden for the future to defend themselves; and that the sword should be forfeited, which had been legally employed. Their case is undoubtedly hard, but in political regulations, good cannot be complete, it can only be predominant.

Whether by disarming a people thus broken into several tribes, and thus remote from the seat of power, more good than evil has been produced, may deserve inquiry. The supreme power in every community has the right of debarring every individual, and every subordinate society, from self-defence, only because the supreme power is able to defend them; and therefore where the governor cannot act, he must trust the subject to act for himself. These islands might be wasted with fire and sword before their sovereign would know their distress. A gang of robbers, such as has been lately found confederating themselves in the Highlands, might lay a wide region under contribution. The crew of a petty privateer might land on the largest and most wealthy of the islands, and riot without control in cruelty and waste. It was observed by one of the chiefs of Sky, that fifty armed men might, without resistance, ravage the country. Laws that place the subjects in such a state, contravene the first principles of the compact of authority; they exact obedience, and yield no protection.

It affords a generous and manly pleasure to conceive a little nation gathering its fruits and tending its herds with fearless confidence, though it lies open on every side to invasion, where, in contempt of walls and trenches, every man sleeps securely with his sword beside him: where all on the first approach of hostility, came together at the call to battle, as at a summons to a festal show; and committing their cattle to the care of those whom age or nature has disabled, engaged the enemy with that competition for hazard and for glory, which operate in men that fight under the eye of those whose dislike or kindness they have always considered as the greatest evil or the greatest good.

This was, in the beginning of the present century, the state of the Highlands. Every man was a soldier, who partook of national confidence, and interested himself in national honour. To lose this spirit, is to lose what no small advantage will compensate.

It may likewise deserve to be inquired, whether a great nation ought to be totally commercial? whether amidst the uncertainty of human affairs, too much attention to one mode of happiness may not endanger others? whether the pride of riches must not sometimes have recourse to the protection of courage? and whether, if it be necessary to preserve in some part of the empire the military spirit, it can subsist more commodiously in any place than in remote and unprofitable provinces, where it can commonly do little harm, and whence it may be called forth at any sudden exigence?

It must however be confessed, that a man who places honour only in successful violence, is a very troublesome and pernicious animal in time of peace; and that the martial character cannot prevail in a whole people, but by the diminution of all other virtues. He that is accustomed to resolve all right into conquest, will have very little tenderness or equity. All the friendship in such a life can be only a confederacy of invasion, or alliance of defence. The strong must flourish by force, and the weak subsist by stratagem.

Till the Highlanders lost their ferocity with their arms, they suffered from each other all that malignity could dictate, or precipitance could act. Every provocation was revenged with blood, and no man that ventured into a numerous company, by whatever occasion brought together, was sure of returning without a wound. If they are now exposed to foreign hostilities, they may talk of the danger, but can seldom feel it. If they are no longer martial, they are no longer quarrelsome. Misery is caused, for the most part, not by a heavy crush of disaster, but by the corrosion of less visible evils, which canker enjoyment, and undermine security. The visit of an invader is necessarily rare, but domestic animosities allow no cessation.

The abolition of the local jurisdictions, which had for so many ages been exercised by the chiefs, has likewise its evils and its good. The feudal constitution naturally diffused itself into

long ramifications of subordinate authority.—To this general temper of the government was added the peculiar form of the country, broken by mountains into many subdivisions scarcely accessible but to the natives, and guarded by passes, or perplexed with intricacies, through which national justice could not find its way.

The power of deciding controversies, and of punishing offences, as some such power there must always be, was intrusted to the lairds of the country, to those whom the people considered as their natural judges. It cannot be supposed that a rugged proprietor of the rocks, unprincipled and unenlightened, was a nice resolver of entangled claims, or very exact in proportioning punishment to offences. But the more he indulged his own will, the more he held his vassals in dependence. Prudence and innocence, without the favour of the chief, conferred no security; and crimes involved no danger, when the judge was resolute to acquit.

When the chiefs were men of knowledge and virtue, the convenience of a domestic judicature was great. No long journeys were necessary, nor artificial delays could be practised; the character, the alliances, and interests of the litigants were known to the court, and all false pretences were easily detected. The sentence, when it was past, could not be evaded; the power of the laird superseded formalities, and justice could not be defeated by interest or stratagem.

I doubt not but that since the regular judges have made their circuits through the whole country, right has been every where more wisely and more equally distributed; the complaint is, that litigation is grown troublesome, and that the magistrates are too few, and therefore often too remote for general convenience.

Many of the smaller islands have no legal officer within them. I once asked, if a crime should be committed, by what authority the offender could be seized? and was told, that the laird would exert his right; a right which he must now usurp, but which surely necessity must vindicate, and which is therefore yet exercised in lower degrees, by some of the proprietors, when legal processes cannot be obtained.

In all greater questions, however, there is now happily an end to all fear or hope from malice or from favour. The roads are secure in those places, through which, forty years ago, no traveller could pass without a convoy. All trials of right by the sword are forgotten, and the mean are in as little danger from the powerful as in other places. No scheme of policy has, in any country, yet brought the rich and poor on equal terms into courts of judicature. Perhaps experience, improving on experience, may in time effect it.

Those who have long enjoyed dignity and power, ought not to lose it without some equivalent. There was paid to the chiefs by the public, in exchange for their privileges, perhaps a sum greater than most of them had ever possessed, which excited a thirst for riches, of which it showed them the use. When the power of birth and station ceases, no hope remains but from the prevalence of money. Power and wealth supply the place of each other. Power confers the ability of gratifying our desire without the consent of others. Wealth enables us to obtain the consent of others to our gratification. Power, simply considered, whatever it confers on one, must take from another. Wealth enables its owner to give to others, by taking only from himself. Power pleases the violent and proud: wealth delights the placid and the timorous. Youth therefore flies at power, and age grovels after riches.

The chiefs, divested of their prerogatives, necessarily turn their thoughts to the improvement of their revenues, and expect more rent, as they have less homage. The tenant, who is far from perceiving that his condition is made better in the same proportion as that of his landlord is made worse, does not immediately see why his industry is to be taxed more heavily than before. He refuses to pay the demand, and is ejected; the ground is then let to a stranger, who perhaps brings a larger stock, but who taking the land at its full price, treats with the laird upon equal terms, and considers him not as a chief, but as a trafficker in land. Thus the estate perhaps is improved, but the clan is broken.

It seems to be the general opinion, that the rents have been raised with too much eagerness. Some regard must be paid to prejudice. Those who have hitherto paid but little, will not suddenly be persuaded to pay much, though they can afford it. As ground is gradually improved, and the value of money decreases, the rent may be raised without any diminution of the farmer's profits; yet it is necessary in these countries, where the ejection of a tenant is a greater evil than in more populous places, to consider not merely what the land will produce, but with what ability the inhabitant can cultivate it. A certain stock can allow but a certain payment; for if the land be doubled, and the stock remains the same, the tenant becomes no richer. The proprietors of the Highlands might perhaps often increase their income, by subdividing the farms, and allotting to every occupier only so many acres as he can profitably employ, but that they want people.

There seems now, whatever be the cause, to be through a great part of the Highlands a general discontent. That adherence which was lately professed by every man to the chief of his name, has now little prevalence; and he that cannot live as he desires at home, listens to the tale of fortunate islands, and happy regions, where every man may have land of his own, and eat the product of his labour without a superior.

Those who have obtained grants of American lands, have, as is well known, invited settlers from all quarters of the globe; and among other places, where oppression might produce a wish for new habitations, their emissaries would not fail to try their persuasions in the isles of Scotland, where at the time when the clans were newly disunited from their chiefs, and exasperated by unprecedented exactions, it is no wonder that they prevailed.

Whether the mischiefs of emigration were immediately perceived, may be justly questioned. They who went first, were probably such as could best be spared; but the accounts sent by the earliest adventurers, whether true or false, inclined many to follow them; and whole neighbourhoods formed parties for removal; so that departure from their native country is no longer

exile. He that goes thus accompanied, carries with him all that makes life pleasant. He sits down in a better climate, surrounded by his kindred and his friends: they carry with them their language, their opinions, their popular songs, and hereditary merriment; they change nothing but the place of their abode; and of that change they perceive the benefit.

This is the real effect of emigration, if those that go away together settle on the same spot, and preserve their ancient union. But some relate that these adventurous visitants of unknown regions, after a voyage passed in dreams of plenty and felicity, are dispersed at last upon a sylvan wilderness, where their first years must be spent in toil to clear the ground which is afterwards to be tilled, and that the whole effect of their undertaking is only more fatigue and equal scarcity.

Both accounts may be suspected. Those who are gone, will endeavour by every art to draw others after them; for as their numbers are greater, they will provide better for themselves. When Nova Scotia was first peopled, I remember a letter, published under the character of a New Planter, who related how much the climate put him in mind of Italy. Such intelligence the Hebridians probably receive from their transmarine correspondents. But with equal temptations of interest, and perhaps with no greater niceness of veracity, the owners of the islands spread stories of American hardships to keep their people content at home.

Some method to stop this epidemic desire of wandering, which spreads its contagion from valley to valley, deserves to be sought with great diligence. In more fruitful countries, the removal of one only makes room for the succession of another; but in the Hebrides, the loss of an inhabitant leaves a lasting vacuity; for nobody born in any other part of the world will choose this country for his residence; and an island once depopulated will remain a desert, as long as the present facility of travel gives every one, who is discontented and unsettled, the choice of his abode.

Let it be inquired, whether the first intention of those who are fluttering on the wing, and collecting a flock that they may take their flight, be to attain good or avoid evil? If they are dissatisfied with that part of the globe which their birth has allotted them, and resolve not to live without the pleasures of happier climates; if they long for bright suns, and calm skies, and flowery fields, and fragrant gardens, I know not by what eloquence they can be persuaded, or by what offers they can be hired to stay.

But if they are driven from their native country by positive evils, and disgusted by ill treatment, real or imaginary, it were fit to remove their grievances, and quiet their resentment; since, if they have been hitherto undutiful subjects, they will not much mend their principles by American conversation.

To allure them into the army, it was thought proper to indulge them in the continuance of their national dress. If this concession could have any effect, it might easily be made. That dissimilitude of appearance, which was supposed to keep them distinct from the rest of the nation, might disincline them from coalescing with the Pennsylvanians, or people of Connecticut. If the restitution of their arms will reconcile them to their country, let them have again those weapons, which will not be more mischievous at home than in the colonies. That they may not fly from the increase of rent, I know not whether the general good does not require that the landlords be, for a time, restrained in their demands, and kept quiet by pensions proportionate to their loss.

To hinder insurrection by driving away the people, and to govern peaceably by having no subjects, is an expedient that argues no great profundity of politics. To soften the obdurate, to convince the mistaken, to mollify the resentful, are worthy of a statesman; but it affords a legislator little self-applause to consider, that where there was formerly an insurrection, there is now a wilderness.

It has been a question often agitated, without solution, why those northern regions are now so thinly peopled, which formerly overwhelmed with their armies the Roman empire? The question supposes what I believe is not true, that they had once more inhabitants than they could maintain, and overflowed only because they were full.

This is to estimate the manners of all countries and ages by our own. Migration, while the state of life was unsettled, and there was little communication of intelligence between distant places, was among the wilder nations of Europe capricious and casual. An adventurous projector heard of a fertile coast unoccupied, and led out a colony; a chief of renown for bravery called the young men together, and led them out to try what fortune would present. When Cæsar was in Gaul, he found the Helvetians preparing to go they knew not whither, and put a stop to their motions. They settled again in their own country, where they were so far from wanting room, that they had accumulated three years' provision for their march.

The religion of the north was military; if they could not find enemies, it was their duty to make them: they travelled in quest of danger, and willingly took the chance of empire or death. If their troops were numerous, the countries from which they were collected are of vast extent, and without much exuberance of people, great armies may be raised where every man is a soldier. But their true numbers were never known. Those who were conquered by them are their historians, and shame may have excited them to say, that they were overwhelmed with multitudes. To count is a modern practice, the ancient method was to guess; and when numbers are guessed, they are always magnified.

Thus England has for several years been filled with the achievements of seventy thousand Highlanders employed in America. I have heard from an English officer, not much inclined to favour them, that their behaviour deserved a very high degree of military praise; but their number has been much exaggerated. One of the ministers told me, that seventy thousand men could not have been found in all the Highlands, and that more than twelve thousand never took the field. Those that went to the American war, went to destruction. Of the old Highland regiment, consisting of twelve hundred, only seventy-six survived to see their country again.

The Gothic swarms have at least been multiplied with equal liberality. That they bore no great proportion to the inhabitants in whose countries they settled, is plain from the paucity of northern words now found in the provincial languages. Their country was not deserted for want of room, because it was covered with forests of vast extent; and the first effect of plenitude of inhabitants is the destruction of wood. As the Europeans spread over America, the lands are gradually laid naked.

I would not be understood to say, that necessity had never any part in their expeditions. A nation whose agriculture is scanty or unskilful, may be driven out by famine. A nation of hunters may have exhausted their game. I only affirm that the northern regions were not, when their irruptions subdued the Romans, overpeopled with regard to their real extent of territory, and power of fertility. In a country fully inhabited, however afterwards laid waste, evident marks will remain of its former populousness. But of Scandinavia and Germany, nothing is known but that as we trace their state upwards into antiquity, their woods were greater, and their cultivated ground was less.

That causes very different from want of room may produce a general disposition to seek another country is apparent from the present conduct of the Highlanders, who are in some places ready to threaten a total secession. The numbers which have already gone, though like other numbers they may be magnified, are very great, and such as if they had gone together and agreed upon any certain settlement, might have founded an independent government in the depths of the western continent. Nor are they only the lowest and most indigent; many men of considerable wealth have taken with them their train of labourers and dependants: and if they continue the feudal scheme of polity, may establish new clans in the other hemisphere.

That the immediate motives of their desertion must be imputed to their landlords, may be reasonably concluded, because some lairds of more prudence and less rapacity have kept their vassals undiminished. From Raasay only one man had been seduced, and at Col, there was no wish to go away.

The traveller who comes hither from more opulent countries, to speculate upon the remains of pastoral life, will not much wonder that a common Highlander has no strong adherence to his native soil; for of animal enjoyments, or of physical good, he leaves nothing that he may not find again wheresoever he may be thrown.

The habitations of men in the Hebrides may be distinguished into huts and houses. By a house, I mean a building with one story over another: by a hut a dwelling with only one floor. The laird who formerly lived in a castle, now lives in a house; sometimes sufficiently neat, but seldom very spacious or splendid. The tacksmen and the ministers have commonly houses. Wherever there is a house, the stranger finds a welcome, and to the other evils of exterminating tacksmen, may be added the unavoidable cessation of hospitality, or the devolution of too heavy a burden on the ministers.

Of the houses little can be said. They are small, and by the necessity of accumulating stores, where there are so few opportunities of purchase, the rooms are very heterogeneously filled. With want of cleanliness it were ingratitude to reproach them. The servants having been bred upon the naked earth, think every floor clean, and the quick succession of guests, perhaps not always over-elegant, does not allow much time for adjusting their apartments.

Huts are of many gradations; from murky dens to commodious dwellings.

The wall of a common hut is always built without mortar, by a skilful adaption of loose stones. Sometimes perhaps a double wall of stones is raised, and an intermediate space filled with earth. The air is thus completely excluded. Some walls are, I think, formed of turfs, held together by a wattle, or texture of twigs. Of the meanest huts the first room is lighted by the entrance, and the second by the smoke hole. The fire is usually made in the middle. But there are huts or dwellings of only one story inhabited by gentlemen, which have walls cemented with mortar, glass windows, and boarded floors. Of these all have chimneys, and some chimneys have grates.

The house and the furniture are not always nicely suited. We were driven once by missing a passage, to the hut of a gentleman, where, after a very liberal supper, when I was conducted to my chamber, I found an elegant bed of Indian cotton, spread with fine sheets. The accommodation was flattering; I undressed myself, and felt my feet in the mire. The bed stood upon the bare earth, which a long course of rain had softened to a puddle.

In pastoral countries, the condition of the lowest rank of people is sufficiently wretched. Among manufacturers, men that have no property may have art and industry, which make them necessary, and therefore valuable. But where flocks and corn are the only wealth, there are always more hands than work, and of that work there is little in which skill and dexterity can be much distinguished. He therefore who is born poor, never can be rich. The son merely occupies the place of the father, and life knows nothing of progression or advancement.

The petty tenants, and labouring peasants, live in miserable cabins, which afford them little more than shelter from the storms. The boor of Norway is said to make all his own utensils. In the Hebrides, whatever might be their ingenuity, the want of wood leaves them no materials. They are probably content with such accommodations as stones of different forms and sizes can afford them.

Their food is not better than their lodging. They seldom taste the flesh of land-animals; for here are no markets. What each man eats is from his own stock. The great effect of money is to break property into small parts. In towns, he that has a shilling may have a piece of meat; but where there is no commerce, no man can eat mutton but by killing a sheep.

Fish in fair weather they need not want; but, I believe, man never lives long on fish, but by constraint: he will rather feed upon roots and berries.

The only fuel of the islands is peat. Their wood is all consumed, and coal they have not yet found. Peat is dug out of the marshes, from the depth of one foot to that of six. That is accounted the best which is nearest the sur-

face. It appears to be a mass of black earth held together by vegetable fibres. I know not whether the earth be bituminous, or whether the fibres be not the only combustible part; which, by heating the interposed earth red-hot, make a burning mass. The heat is not very strong or lasting. The ashes are yellowish, and in a large quantity. When they dig peat, they cut it into square pieces, and pile it up to dry beside the house. In some places it has an offensive smell. It is like wood charred for the smith. The common method of making peat fires is by heaping it on the hearth; but it burns well in grates, and in the best houses is so used.

The common opinion is, that peat grows again where it has been cut; which, as it seems to be chiefly a vegetable substance, is not unlikely to be true, whether known or not to those who relate it.

There are watermills in Sky and Raasay: but where they are too far distant, the housewives grind their oats with a quern, or handmill, which consists of two stones, about a foot and a half in diameter; the lower is a little convex, to which the concavity of the upper must be fitted. In the middle of the upper stone is a round hole, and on one side is a long handle. The grinder sheds the corn gradually into the hole with one hand, and works the handle round with the other. The corn slides down the convexity of the lower stone, and by the motion of the upper is ground in its passage. These stones are found in Lochabar.

The islands afford few pleasures, except to the hardy sportsman, who can tread the moor and climb the mountain. The distance of one family from another, in a country where travelling has so much difficulty, makes frequent intercourse impracticable. Visits last several days, and are commonly paid by water; yet I never saw a boat furnished with benches, or made commodious by any addition to the first fabric. Conveniences are not missed where they never were enjoyed.

The solace which the bagpipe can give, they have long enjoyed; but among other changes, which the last revolution introduced, the use of the bagpipe begins to be forgotten. Some of the chief families still entertain a piper, whose office was anciently hereditary. Macrimmon was piper to Macleod, and Rankin to Maclean of Col.

The tunes of the bagpipe are traditional. There has been in Sky, beyond all time of memory, a college of pipers, under the direction of Macrimmon, which is not quite extinct. There was another in Mull, superintended by Rankin, which expired about sixteen years ago. To these colleges, while the pipe retained its honour, the students of music repaired for education. I have had my dinner exhilarated by the bagpipe, at Armidale, at Dunvegan, and in Col.

The general conversation of the islanders has nothing particular. I did not meet with the inquisitiveness of which I have read, and suspect the judgment to have been rashly made. A stranger of curiosity comes into a place where a stranger is seldom seen: he importunes the people with questions, of which they cannot guess the motive, and gazes with surprise on things which they, having had them always before their eyes, do not suspect of any thing wonderful. He appears to them like some being of another world, and then thinks it peculiar that they take their turn to inquire whence he comes, and whither he is going.

The islands were long unfurnished with instruction for youth, and none but the sons of gentlemen could have any literature. There are now parochial schools, to which the lord of every manor pays a certain stipend. Here the children are taught to read; but by the rule of their institution they teach only English, so that the natives read a language which they may never use or understand. If a parish, which often happens, contains several islands, the school being but in one, cannot assist the rest. This is the state of Col, which, however, is more enlightened than some other places; for the deficiency is supplied by a young gentleman, who, for his own improvement, travels every year on foot over the Highlands to the session of Aberdeen: and at his return, during the vacation, teaches to read and write in his native island.

In Sky there are two grammar-schools, where boarders are taken to be regularly educated. The price of board is from three pounds to four pounds ten shillings a year, and that of instruction is half-a-crown a quarter. But the scholars are birds of passage, who live at school only in the summer; for in winter provisions cannot be made for any considerable number in one place. This periodical dispersion impresses strongly the scarcity of these countries.

Having heard of no boarding-school for ladies nearer than Inverness, I suppose their education is generally domestic. The elder daughters of the higher families are sent into the world, and may contribute by their acquisitions to the improvement of the rest.

Women must here study to be either pleasing or useful. Their deficiencies are seldom supplied by very liberal fortunes. A hundred pounds is a portion beyond the hope of any but the laird's daughter. They do not indeed often give money with their daughters; the question is, How many cows a young lady will bring her husband? A rich maiden has from ten to forty; but two cows are a decent fortune for one who pretends to no distinction.

The religion of the islands is that of the kirk of Scotland. The gentlemen with whom I conversed are all inclined to the English liturgy; but they are obliged to maintain the established minister, and the country is too poor to afford payment to another, who must live wholly on the contribution of his audience.

They therefore all attend the worship of the kirk, as often as a visit from their minister, or the practicability of travelling, gives them opportunity; nor have they any reason to complain of insufficient pastors; for I saw not one in the islands, whom I had reason to think either deficient in learning, or irregular in life; but found several with whom I could not converse without wishing, as my respect increased, that they had not been presbyterians.

The ancient rigour of puritanism is now very much relaxed, though all are not yet equally enlightened. I sometimes met with prejudices sufficiently malignant, but they were prejudices of ignorance. The ministers in the islands had attained such knowledge as may justly be admired in men who have no motive to study but generous curiosity, or what is still better, desire

of usefulness; with such politeness as so narrow a circle of converse could not have supplied, but to minds naturally disposed to elegance.

Reason and truth will prevail at last. The most learned of the Scottish doctors would now gladly admit a form of prayer, if the people would endure it. The zeal or rage of congregations has its different degrees. In some parishes the Lord's prayer is suffered; in others it is still rejected as a form; and he that should make it part of his supplication would be suspected of heretical pravity.

The principle upon which extemporary prayer was originally introduced, is no longer admitted. The minister formerly, in the effusion of his prayer, expected immediate, and perhaps perceptible inspiration, and therefore thought it his duty not to think before what he should say. It is now universally confessed, that men pray as they speak on other occasions, according to the general measure of their abilities and attainments. Whatever each may think of a form prescribed by another, he cannot but believe that he can himself compose by study and meditation, a better prayer than will rise in his mind at a sudden call; and if he has any hope of supernatural help, why may he not as well receive it when he writes as when he speaks?

In the variety of mental powers, some must perform extemporary prayer with much imperfection; and in the eagerness and rashness of contradictory opinions, if public liturgy be left to the private judgment of every minister, the congregation may often be offended or misled.

There is in Scotland, as among ourselves, a restless suspicion of popish machinations, and a clamour of numerous converts to the Romish religion. The report is, I believe, in both parts of the island equally false. The Romish religion is professed only in Egg and Canna, two small islands, into which the reformation never made its way. If any missionaries are busy in the Highlands, their zeal entitles them to respect, even from those who cannot think favourably of their doctrine.

The political tenets of the islanders I was not curious to investigate, and they were not eager to obtrude. Their conversation is decent and inoffensive. They disdain to drink for their principles, and there is no disaffection at their tables. I never heard a health offered by a Highlander that might not have circulated with propriety within the precincts of the king's palace.

Legal government has yet something of novelty to which they cannot perfectly conform. The ancient spirit that appealed only to the sword, is yet among them. The tenant of Scalpa, an island belonging to Macdonald, took no care to bring his rent; when the landlord talked of exacting payment, he declared his resolution to keep his ground, and drive all intruders from the island, and continued to feed his cattle as on his own land, till it became necessary for the sheriff to dislodge him by violence.

The various kinds of superstition which prevailed here, as in all other regions of ignorance, are by the diligence of the ministers almost exterminated.

Of *Browny*, mentioned by Martin, nothing has been heard for many years. Browny was a sturdy fairy; who, if he was fed, and kindly treated, would, as they said, do a great deal of work. They now pay him no wages, and are content to labour for themselves.

In Troda, within these three-and-thirty years, milk was put every Saturday for *Greogach*, or *the Old Man with the Long Beard*. Whether Greogach was courted as kind, or dreaded as terrible, whether they meant, by giving him the milk, to obtain good or avert evil, I was not informed. The minister is now living by whom the practice was abolished.

They have still among them a great number of charms for the cure of different diseases; they are all invocations, perhaps transmitted to them from the times of popery, which increasing knowledge will bring into disuse.

They have opinions which cannot be ranked with superstition, because they regard only natural effects. They expect better crops of grain by sowing their seed in the moon's increase. The moon has great influence in vulgar philosophy. In my memory it was a precept annually given in one of the English almanacs, "to kill hogs when the moon was increasing, and the bacon would prove the better in boiling."

We should have had little claim to the praise of curiosity, if we had not endeavoured with particular attention to examine the question of the *Second Sight*. Of an opinion received for centuries by a whole nation, and supposed to be confirmed through its whole descent by a series of successive facts, it is desirable that the truth should be established or the fallacy detected.

The *Second Sight* is an impression made either by the mind upon the eye, or by the eye upon the mind, by which things distant or future are perceived, and seen as if they were present. A man on a journey far from home falls from his horse; another, who is perhaps at work about the house, sees him bleeding on the ground, commonly with a landscape of the place where the accident befalls him. Another seer driving home his cattle, or wandering in idleness, or musing in the sunshine, is suddenly surprised by the appearance of a bridal ceremony, or funeral procession, and counts the mourners or attendants, of whom, if he knows them, he relates the names, if he knows them not, he can describe the dresses. Things distant are seen at the instant when they happen. Of things future I know not that there is any rule for determining the time between the sight and the event.

This receptive faculty, for power it cannot be called, is neither voluntary nor constant. The appearances have no dependence upon choice: they cannot be summoned, detained, or recalled. The impression is sudden, and the effect often painful.

By the term *Second Sight*, seems to be meant a mode of seeing, superadded to that which nature generally bestows. In the Erse it is called *Taish;* which signifies likewise a spectre, or a vision. I know not, nor is it likely that the Highlanders ever examined, whether by *Taish*, used for *Second Sight*, they mean the power of seeing, or the thing seen.

I do not find it to be true, as it is reported, that to the *Second Sight* nothing is presented but phantoms of evil. Good seems to have the same proportion in those visionary scenes as it obtains in real life: almost all remarkable events have evil for their basis; and are either miseries incurred, or miseries escaped. Our sense is so

much stronger of what we suffer than of what we enjoy, that the ideas of pain predominate in almost every mind. What is recollection but a revival of vexations, or history but a record of wars, treasons, and calamities? Death, which is considered as the greatest evil, happens to all. The greatest good, be it what it will, is the lot but of a part.

That they should often see death, is to be expected; because death is an event frequent and important. But they see likewise more pleasing incidents. A gentleman told me, that when he had once gone far from his own island, one of his labouring servants predicted his return, and described the livery of his attendant, which he had never worn at home; and which had been, without any previous design, occasionally given him.

Our desire of information was keen, and our inquiry frequent. Mr. Boswell's frankness and gayety made every body communicative, and we heard many tales of these airy shows, with more or less evidence and distinctness.

It is the common talk of the Lowland Scots, that the notion of the *Second Sight* is wearing away with other superstitions: and that its reality is no longer supposed but by the grossest people. How far its prevalence ever extended, or what ground it has lost, I know not. The islanders of all degrees, whether of rank or understanding, universally admit it, except the ministers, who universally deny it, and are suspected to deny it, in consequence of a system, against conviction. One of them honestly told me, that he came to Sky with the resolution not to believe it.

Strong reasons for incredulity will readily occur. This faculty of seeing things out of sight is local, and commonly useless. It is a breach of the common order of things, without any visible reason or perceptible benefit. It is ascribed only to a people very little enlightened; and among them, for the most part, to the mean and ignorant.

To the confidence of these objections it may be replied, that by presuming to determine what is fit, and what is beneficial, they presuppose more knowledge of the universal system than man has attained; and therefore depend upon principles too complicated and extensive for our comprehension; and there can be no security in the consequence, when the premises are not understood; that the *Second Sight* is only wonderful because it is rare, for, considered in itself, it involves no more difficulty than dreams, or perhaps than the regular exercise of the cogitative faculty; that a general opinion of communicative impulses, or visionary representations, has prevailed in all ages and all nations; that particular instances have been given with such evidence as neither Bacon nor Boyle has been able to resist; that sudden impressions, which the event has verified, have been felt by more than own or publish them; that the *Second Sight* of the Hebrides implies only the local frequency of a power which is no where totally unknown; and that where we are unable to decide by antecedent reason we must be content to yield to the force of testimony.

By pretension to *Second Sight*, no profit was ever sought or gained. It is an involuntary affection, in which neither hope nor fear are known to have any part. Those who profess to feel it, do not boast of it as a privilege, nor are considered by others as advantageously distinguished. They have no temptation to feign; and their hearers have no motive to encourage their imposture.

To talk with any of these seers is not easy. There is one living in Sky, with whom we would have gladly conversed; but he was very gross and ignorant, and knew no English. The proportion in these countries of the poor to the rich is such, that if we suppose the quality to be accidental, it can very rarely happen to a man of education; and yet on such men it has sometimes fallen. There is now a second-sighted gentleman in the Highlands, who complains of the terrors to which he is exposed.

The foresight of the seers is not always prescience: they are impressed with images, of which the event only shows them the meaning. They tell what they have seen to others, who are at that time not more known than themselves, but may become at last very adequate witnesses by comparing the narrative with its verification.

To collect sufficient testimonies for the satisfaction of the public, or of ourselves, would have required more time than we could bestow. There is, against it, the seeming analogy of things confusedly seen, and little understood; and for it, the indistinct cry of national persuasion, which may be perhaps resolved at last into prejudice and tradition. I never could advance my curiosity to conviction; but came away at last only willing to believe.

As there subsists no longer in the islands much of that peculiar and discriminative form of life, of which the idea had delighted our imagination, we were willing to listen to such accounts of past times as would be given us. But we soon found what memorials were to be expected from an illiterate people, whose whole time is a series of distress; where every morning is labouring with expedients for the evening: and where all mental pains or pleasures arose from the dread of winter, the expectation of spring, the caprices of their chiefs, and the motions of the neighbouring clans; where there was neither shame from ignorance, nor pride in knowledge; neither curiosity to inquire, nor vanity to communicate.

The chiefs indeed were exempt from urgent penury and daily difficulties; and in their houses were preserved what accounts remained of past ages. But the chiefs were sometimes ignorant and careless, and sometimes kept busy by turbulence and contention; and one generation of ignorance effaces the whole series of unwritten history. Books are faithful repositories, which may be for a while neglected or forgotten; but when they are opened again, will again impart their instruction: memory, once interrupted, is not to be recalled. Written learning is a fixed luminary, which, after the cloud that had hidden it has passed away, is again bright in its proper station. Tradition is but a meteor, which, if once it falls, cannot be rekindled.

It seems to be universally supposed, that much of the local history was preserved by the bards, of whom one is said to have been retained by every great family. After these bards were some of my first inquiries; and I received such answers as, for a while, made me please myself with my increase of knowledge; for I had not

then learned how to estimate the narration of a Highlander.

They said that a great family had a *bard* and a *senachi*, who were the poet and historian of the house; and an old gentleman told me that he remembered one of each. Here was a dawn of intelligence. Of men that had lived within memory, some certain knowledge might be attained. Though the office had ceased, its effects might continue; the poems might be found, though there was no poet.

Another conversation indeed informed me, that the same man was both bard and senachi. This variation discouraged me; but as the practice might be different in different times, or at the same time in different families, there was yet no reason for supposing that I must necessarily sit down in total ignorance.

Soon after I was told by a gentleman, who is generally acknowledged the greatest master of Hebridian antiquities, that there had indeed once been both bards and senachies; and that *senachi* signified *the man of talk*, or of conversation; but that neither bard nor senachi had existed for some centuries. I have no reason to suppose it exactly known at what time the custom ceased, nor did it probably cease in all houses at once. But whenever the practice of recitation was disused, the works, whether poetical or historical, perished with the authors; for in those times nothing had been written in the Erse language.

Whether *the man of talk* was an historian, whose office was to tell truth, or a storyteller, like those which were in the last century, and perhaps are now among the Irish, whose trade was only to amuse, it now would be vain to inquire.

Most of the domestic offices were, I believe, hereditary; and probably the laureat of a clan was always the son of the last laureat. The history of the race could no otherwise be communicated or retained; but what genius could be expected in a poet by inheritance?

The nation was wholly illiterate. Neither bards nor senachies could write or read; but if they were ignorant, there was no danger of detection; they were believed by those whose vanity they flattered.

The recital of genealogies, which has been considered as very efficacious to the preservation of a true series of ancestry, was anciently made when the heir of the family came to manly age. This practice has never subsisted within time of memory, nor was much credit due to such rehearsers, who might obtrude fictitious pedigrees, either to please their masters, or to hide the deficiency of their own memories.

Where the chiefs of the Highlands have found the histories of their descent, is difficult to tell; for no Erse genealogy was ever written. In general this only is evident, that the principal house of a clan must be very ancient, and that those must have lived long in a place, of whom it is not known when they came thither.

Thus hopeless are all attempts to find any traces of Highland learning. Nor are their primitive customs and ancient manner of life otherwise than very faintly and uncertainly remembered by the present race.

The peculiarities which strike the native of a commercial country, proceeded in a great measure from the want of money. To the servants and dependents that were not domestics, and, if an estimate be made from the capacity of any of their old houses which I have seen, their domestics could have been but few, were appropriated certain portions of land for their support. Macdonald has a piece of ground yet called the Bards' or Senachies' field. When a beef was killed for the house, particular parts were claimed as fees by the several officers, or workmen. What was the right of each I have not learned. The head belonged to the smith, and the udder of the cow to the piper; the weaver had likewise his particular part; and so many pieces followed these prescriptive claims, that the laird's was at last but little.

The payment of rent in kind has been so long disused in England, that it is totally forgotten. It was practised very lately in the Hebrides, and probably still continues, not only at St. Kilda, where money is not yet known, but in others of the smaller and remoter islands. It were perhaps to be desired, that no change in this particular should have been made. When the laird could only eat the produce of his lands, he was under the necessity of residing upon them; and when the tenant could not convert his stock into more portable riches, he could never be tempted away from his farm, from the only place where he could be wealthy. Money confounds subordination, by overpowering the distinctions of rank and birth, and weakens authority, by supplying power of resistance, or expedients for escape. The feudal system is formed for a nation employed in agriculture, and has never long kept its hold where gold and silver have become common.

Their arms were anciently the *Claymore*, or great two-handed sword, and afterwards the two-edged sword and target, or buckler, which was sustained on the left arm. In the midst of the target, which was made of wood, covered with leather, and studded with nails, a slender lance, about two feet long, was sometimes fixed; it was heavy and cumbrous, and accordingly has for some time past been gradually laid aside. Very few targets were at Culloden. The dirk, or broad dagger, I am afraid, was of more use in private quarrels than in battles. The Lochaber axe is only a slight alteration of the old English bill.

After all that has been said of the force and terror of the Highland sword, I could not find that the art of defence was any part of common education. The gentlemen were perhaps sometimes skilful gladiators, but the common men had no other powers than those of violence and courage. Yet it is well known, that the onset of the Highlanders was very formidable. As an army cannot consist of philosophers, a panic is easily excited by any unwonted mode of annoyance. New dangers are naturally magnified; and men accustomed only to exchange bullets at a distance, and rather to hear their enemies than see them, are discouraged and amazed when they find themselves encountered hand to hand, and catch the gleam of steel flashing in their faces.

The Highland weapons gave opportunity for many exertions of personal courage, and sometimes for single combats in the field; like those which occur so frequently in fabulous wars. At Falkirk a gentleman now living was, I suppose after the retreat of the king's troops, engaged at

a distance from the rest with an Irish dragoon. They were both skilful swordsmen, and the contest was not easily decided: the dragoon at last had the advantage, and the Highlander called for quarter; but quarter was refused him, and the fight continued till he was reduced to defend himself upon his knee. At that instant one of the Macleods came to his rescue; who, as it is said, offered quarter to the dragoon, but he thought himself obliged to reject what he had before refused, and as battle gives little time to deliberate, was immediately killed.

Funerals were formerly solemnized by calling multitudes together, and entertaining them at a great expense. This emulation of useless cost has been for some time discouraged, and at last in the isle of Sky is almost suppressed.

Of the Erse language, as I understand nothing, I cannot say more than I have been told. It is the rude speech of a barbarous people, who had few thoughts to express, and were content, as they conceived grossly, to be grossly understood. After what has been lately talked of Highland bards, and Highland genius, many will startle when they are told, that the Erse never was a written language; that there is not in the world an Erse manuscript a hundred years old; and that the sounds of the Highlanders were never expressed by letters, till some little books of piety were translated, and a metrical version of the Psalms was made by the synod of Argyle. Whoever therefore now writes in this language, spells according to his own perception of the sound, and his own idea of the power of the letters. The Welsh and the Irish are cultivated tongues. The Welsh two hundred years ago, insulted their English neighbours for the instability of their orthography; while the Erse merely floated in the breath of the people, and could therefore receive little improvement.

When a language begins to teem with books, it is tending to refinement; as those who undertake to teach others must have undergone some labour in improving themselves, they set a proportionate value on their own thoughts, and wish to enforce them by efficacious expressions; speech becomes embodied and permanent; different modes and phrases are compared, and the best obtains an establishment. By degrees, one age improves upon another. Exactness is first obtained, and afterwards elegance. But diction, merely vocal, is always in its childhood. As no man leaves his eloquence behind him, the new generations have all to learn. There may possibly be books without a polished language, but there can be no polished language without books.

That the bards could not read more than the rest of their countrymen, it is reasonable to suppose; because, if they had read, they could probably have written; and how high their compositions may reasonably be rated, an inquirer may best judge by considering what stores of imagery, what principles of ratiocination, what comprehension of knowledge, and what delicacy of elocution, he has known any man attain who cannot read. The state of the bards was yet more hopeless. He that cannot read, may now converse with those that can; but the bard was a barbarian among barbarians, who, knowing nothing himself, lived with others that knew no more.

There has lately been in the islands one of these illiterate poets, who hearing the Bible read at church, is said to have turned the sacred history into verse. I heard part of a dialogue composed by him, translated by a young lady at Mull, and thought it had more meaning than I expected from a man totally uneducated; but he had some opportunities of knowledge; he lived among a learned people. After all that has been done for the instruction of the Highlanders, the antipathy between their language and literature still continues; and no man that has learned only Erse, is at this time, able to read.

The Erse has many dialects, and the words used in some islands are not always known in others. In literate nations, though the pronunciation, and sometimes the words of common speech, may differ, as now in England, compared with the south of Scotland, yet there is a written diction, which pervades all dialects, and is understood in every province. But where the whole language is colloquial, he that has only one part, never gets the rest, as he cannot get it but by change of residence.

In an unwritten speech, nothing that is not very short is transmitted from one generation to another. Few have opportunities of hearing a long composition often enough to learn it, or have inclination to repeat it so often as is necessary to retain it; and what is once forgotten, is lost for ever. I believe there cannot be recovered in the whole Erse language five hundred lines of which there is any evidence to prove them a hundred years old. Yet I hear that the father of Ossian boasts of two chests more of ancient poetry, which he suppresses, because they are too good for the English.

He that goes into the Highlands with a mind naturally acquiescent, and a credulity eager for wonders, may come back with an opinion very different from mine; for the inhabitants, knowing the ignorance of all strangers in their language and antiquities, perhaps are not very scrupulous adherents to truth; yet I do not say that they deliberately speak studied falsehood, or have a settled purpose to deceive. They have inquired and considered little, and do not always feel their own ignorance. They are not much accustomed to be interrogated by others; and seem never to have thought upon interrogating themselves; so that if they do not know what they tell to be true, they likewise do not distinctly perceive it to be false.

Mr. Boswell was very diligent in his inquiries; and the result of his investigations was, that the answer to the second question was commonly such as nullified the answer to the first.

We were a while told, that they had an old translation of the Scriptures; and told it till it would appear obstinacy to inquire again. Yet by continued accumulation of questions we found, that the translation meant, if any meaning there were, was nothing else than the Irish Bible.

We heard of manuscripts that were, or that had been, in the hands of somebody's father, or grandfather; but at last we had no reason to believe they were other than Irish. Martin mentions Irish, but never any Erse manuscripts, to be found in the islands in his time.

I suppose my opinion of the poems of Ossian is already discovered. I believe they never existed in any other form than that which we have

seen. The editor, or author, never could show the original; nor can it be shown by any other. To revenge reasonable incredulity, by refusing evidence, is a degree of insolence, with which the world is not yet acquainted; and stubborn audacity is the last refuge of guilt. It would be easy to show it if he had it; but whence could it be had? It is too long to be remembered, and the language formerly had nothing written. He has doubtless inserted names that circulate in popular stories, and may have translated some wandering ballads, if any can be found; and the names, and some of the images, being recollected, make an inaccurate auditor imagine, by the help of Caledonian bigotry, that he has formerly heard the whole.

I asked a very learned minister in Sky, who had used all arts to make me believe the genuineness of the book, whether at last he believed it himself? but he would not answer. He wished me to be deceived, for the honour of his country; but would not directly and formally deceive me. Yet has this man's testimony been publicly produced, as of one that held Fingal to be the work of Ossian.

It is said, that some men of integrity profess to have heard parts of it, but they all heard them when they were boys; and it was never said that any of them could recite six lines. They remember names, and perhaps some proverbial sentiments; and having no distinct ideas, coin a resemblance without an original. The persuasion of the Scots, however, is far from universal; and in a question so capable of proof, why should doubt be suffered to continue? The editor has been heard to say, that part of the poem was received by him, in the Saxon character. He has then found, by some peculiar fortune, an unwritten language, written in a character which the natives probably never beheld.

I have yet supposed no imposture but in the publisher; yet I am far from certainty, that some translations have not been lately made, that may now be obtruded as parts of the original work. Credulity on one part is a strong temptation to deceit on the other, especially to deceit of which no personal injury is the consequence, and which flatters the author with his own ingenuity. The Scots have something to plead for their easy reception of an improbable fiction: they are seduced by their fondness for their supposed ancestors. A Scotchman must be a very sturdy moralist, who does not love Scotland better than truth; he will always love it better than inquiry; and if falsehood flatters his vanity, will not be very diligent to detect it. Neither ought the English to be much influenced by Scotch authority; for of the past and present state of the whole Erse nation, the Lowlanders are at least as ignorant as ourselves. To be ignorant is painful; but it is dangerous to quiet our uneasiness by the delusive opiate of hasty persuasion.

But this is the age in which those who could not read, have been supposed to write; in which the giants of antiquated romance have been exhibited as realities. If we know little of the ancient Highlanders, let us not fill the vacuity with Ossian. If we have not searched the Magellanic regions, let us however forbear to people them with Patagons.

Having waited some days at Armidel, we were flattered at last with a wind that promised to convey us to Mull. We went on board a boat that was taking in kelp, and left the isle of Sky behind us. We were doomed to experience, like others, the danger of trusting to the wind, which blew against us, in a short time, with such violence, that we, being no seasoned sailors, were willing to call it a tempest. I was seasick, and lay down. Mr. Boswell kept the deck. The master knew not well whither to go; and our difficulties might perhaps have filled a very pathetic page, had not Mr. Maclean of Col, who, with every other qualification which insular life requires, is a very active and skilful mariner, piloted us safe into his own harbour.

COL.

In the morning we found ourselves under the isle of Col, where we landed; and passed the first day and night with Captain Maclean, a gentleman who has lived some time in the East Indies, but having dethroned no Nabob, is not too rich to settle in his own country.

Next day the wind was fair, and we might have had an easy passage to Mull; but having, contrarily to our own intention, landed upon a new island, we would not leave it wholly unexamined. We therefore suffered the vessel to depart without us, and trusted the skies for another wind.

Mr. Maclean of Col, having a very numerous family, has, for some time past, resided at Aberdeen, that he may superintend their education, and leaves the young gentleman, our friend, to govern his dominions, with the full power of a Highland chief. By the absence of the laird's family, our entertainment was made more difficult, because the house was in a great degree disfurnished; but young Col's kindness and activity supplied all defects, and procured us more than sufficient accommodation.

Here I first mounted a little Highland steed; and if there had been many spectators, should have been somewhat ashamed of my figure in the march. The horses of the Islands, as of other barren countries, are very low; they are indeed musculous and strong, beyond what their size gives reason for expecting; but a bulky man upon one of their backs makes a very disproportionate appearance.

From the habitation of Captain Maclean we went to Grissipol, but called by the way on Mr. Hector Maclean, the minister of Col, whom we found in a hut, that is, a house of only one floor, but with windows and chimney, and not inelegantly furnished. Mr. Maclean has the reputation of great learning: he is seventy-seven years old, but not infirm, with a look of venerable dignity excelling what I remember in any other man.

His conversation was not unsuitable to his appearance. I lost some of his good will, by treating a heretical writer with more regard than, in his opinion, a heretic could deserve. I honoured his orthodoxy, and did not much censure his asperity. A man who has settled his opinions, does not love to have the tranquillity of his conviction disturbed; and at seventy-seven it is time to be in earnest.

Mention was made of the Erse translation of the New Testament, which has been lately published, and of which the learned Mr. Macqueen

of Sky spoke with commendation; but Mr. Maclean said, he did not use it, because he could make the text more intelligible to his auditors by an extemporary version. From this I inferred, that the language of the translation was not the language of the isle of Col.

He has no public edifice for the exercise of his ministry; and can officiate to no greater number than a room can contain; and the room of a hut is not very large. This is all the opportunity of worship that is now granted to the inhabitants of the islands, some of whom must travel thither perhaps ten miles. Two chapels were erected by their ancestors, of which I saw the skeletons, which now stand faithful witnesses of the triumph of Reformation.

The want of churches is not the only impediment to piety; there is likewise a want of ministers. A parish often contains more islands than one; and each island can have the minister only in its own turn. At Raasay they had, I think, a right to service only every third Sunday. All the provision made by the present ecclesiastical constitution, for the inhabitants of about a hundred square miles, is a prayer and sermon in a little room, once in three weeks: and even this parsimonious distribution is at the mercy of the weather: and in those islands where the minister does not reside, it is impossible to tell how many weeks or months may pass without any public exercise of religion.

GRISSIPOL IN COL.

After a short conversation with Mr. Maclean, we went on to Grissipol, a house and farm tenanted by Mr. Macsweyn, where I saw more of the ancient life of a Highlander than I had yet found. Mrs. Macsweyn could speak no English, and had never seen any other places than the islands of Sky, Mull, and Col: but she was hospitable and good-humoured, and spread her table with sufficient liberality. We found tea here as in every other place, but our spoons were of horn.

The house of Grissipol stands by a brook very clear and quick; which is, I suppose, one of the most copious streams in the island. This place was the scene of an action, much celebrated in the traditional history of Col, but which probably no two relaters will tell alike.

Some time in the obscure ages, Macneil of Barra married the lady Maclean, who had the isle of Col for her jointure. Whether Macneil detained Col, when the widow was dead, or whether she lived so long as to make her heirs impatient, is perhaps not now known. The younger son, called John Gerves, or John the Giant, a man of great strength, who was then in Ireland, either for safety or for education, dreamed of recovering his inheritance; and getting some adventurers together, which in those unsettled times was not hard to do, invaded Col. He was driven away, but was not discouraged, and collecting new followers, in three years came again with fifty men. In his way he stopped at Artorinish in Morvern, where his uncle was prisoner to Macleod, and was then with his enemies in a tent. Maclean took with him only one servant, whom he ordered to stay at the outside: and where he should see the tent pressed outwards, to strike with his dirk; it being the intention of Maclean, as any man provoked him, to lay hands upon him, and push him back. He entered the tent alone, with his Lochaber axe in his hand, and struck such terror into the whole assembly, that they dismissed his uncle.

When he landed at Col, he saw the sentinel, who kept watch towards the sea, running off to Grissipol, to give Macneil, who was there with a hundred and twenty men, an account of the invasion. He told Macgill, one of his followers, that if he intercepted that dangerous intelligence, by catching the courier, he would give him certain lands in Mull. Upon this promise Macgill pursued the messenger, and either killed or stopped him; and his posterity, till very lately, held the lands in Mull.

The alarm being thus prevented, he came unexpectedly upon Macneil. Chiefs were in those days never wholly unprovided for an enemy. A fight ensued, in which one of their followers is said to have given an extraordinary proof of activity, by bounding backwards over the brook of Grissipol. Macneil being killed and many of his clan destroyed, Maclean took possession of the island, which the Macneils attempted to conquer by another invasion, but were defeated and repulsed.

Maclean, in his turn, invaded the estate of the Macneils, took the castle of Brecacig, and conquered the isle of Barra, which he held for seven years, and then restored it to the heirs.

CASTLE OF COL.

From Grissipol, Mr. Maclean conducted us to his father's seat; a neat new house erected near the old castle, I think, by the last proprietor. Here we were allowed to take our station, and lived very commodiously while we waited for moderate weather and a fair wind, which we did not so soon obtain, but we had time to get some information of the present state of Col, partly by inquiry, and partly by occasional excursions.

Col is computed to be thirteen miles in length, and three in breadth. Both the ends are the property of the Duke of Argyle, but the middle belongs to Maclean, who is called Col, as the only laird.

Col is not properly rocky; it is rather one continued rock, of a surface much diversified with protuberances, and covered with a thin layer of earth, which is often broken, and discovers the stone. Such a soil is not for plants that strike deep roots; and perhaps in the whole island nothing has ever yet grown to the height of a table. The uncultivated parts are clothed with heath, among which industry has interspersed spots of grass and corn; but no attempt has been made to raise a tree. Young Col, who has a very laudable desire of improving his patrimony, purposes some time to plant an orchard; which if it be sheltered by a wall, may perhaps succeed. He has introduced the culture of turnips, of which he has a field, where the whole work was performed by his own hand. His intention is to provide food for his cattle in the winter. This innovation was considered by Mr. Macsweyn as the idle project of a young head, heated with English fancies; but he has now found that turnips will really grow, and that hungry sheep and cows will really eat them.

By such acquisitions as these, the Hebrides may in time rise above their annual distress. Wherever heath will grow, there is reason to think something better may draw nourishment; and by trying the production of other places, plants will be found suitable to every soil.

Col has many lochs, some of which have trouts and eels, and others have never yet been stocked; another proof of the negligence of the islanders, who might take fish in the inland waters when they cannot go to sea.

Their quadrupeds are horses, cows, sheep, and goats. They have neither deer, hares, nor rabbits. They have no vermin except rats, which have been lately brought thither by sea, as to other places; and are free from serpents, frogs, and toads.

The harvest in Col, and in Lewis, is ripe sooner than in Sky, and the winter in Col is never cold, but very tempestuous. I know not that I ever heard the wind so loud in any other place; and Mr. Boswell observed, that its noise was all its own, for there were no trees to increase it.

Noise is not the worst effect of the tempest; for they have thrown the sand from the shore over a considerable part of the land, and it is said still to encroach and destroy more and more pasture; but I am not of opinion, that by any surveys or landmarks, its limits have been ever fixed, or its progression ascertained. If one man has confidence enough to say, that it advances, nobody can bring any proof to support him in denying it. The reason why it is not spread to a greater extent, seems to be, that the wind and rain come almost together, and that it is made close and heavy by the wet before the storms can put it in motion. So thick is the bed, and so small the particles, that if a traveller should be caught by a sudden gust in dry weather, he would find it very difficult to escape with life.

For natural curiosities, I was shown only two great masses of stone, which lie loose upon the ground; one on the top of a hill, and the other at a small distance from the bottom. They certainly were never put into their present place by human strength or skill; and though an earthquake might have broken off the lower stone, and rolled it into the valley, no account can be given of the other, which lies on the hill, unless, which I forgot to examine, there be still near it some higher rock, from which it might be torn. All nations have a tradition, that their earliest ancestors were giants, and these stones are said to have been thrown up and down by a giant and his mistress. There are so many more important things of which human knowledge can give no account, that it may be forgiven us, if we speculate no longer on two stones in Col.

This island is very populous. About nine-and-twenty years ago, the fencible men of Col were reckoned one hundred and forty; which is the sixth of eight hundred and forty; and probably some contrived to be left out of the list. The minister told us, that a few years ago the inhabitants were eight hundred, between the ages of seven and of seventy. Round numbers are seldom exact. But in this case the authority is good, and the error likely to be little. If to the eight hundred be added what the laws of computation require, they will be increased to at least a thousand; and if the dimensions of the country have been accurately related, every mile maintains more than twenty-five.

This proportion of habitation is greater than the appearance of the country seems to admit; for wherever the eye wanders, it sees much waste and little cultivation. I am more inclined to extend the land, of which no measure has ever been taken, than to diminish the people, who have been really numbered. Let it be supposed, that a computed mile contains a mile and a half, as was commonly found true in the mensuration of the English roads, and we shall then allot nearly twelve to a mile, which agrees much better with ocular observation.

Here, as in Sky, and other islands, are the laird, the tacksmen, and the under-tenants.

Mr. Maclean, the laird, has very extensive possessions, being proprietor, not only of far the greater part of Col, but of the extensive island of Rum, and a very considerable territory in Mull.

Rum is one of the larger islands almost square, and therefore of great capacity in proportion to its sides. By the usual method of estimating computed extent, it may contain more than a hundred and twenty square miles.

It originally belonged to Clanronald, and was purchased by Col; who, in some dispute about the bargain, made Clanronald prisoner, and kept him nine months in confinement. Its owner represents it as mountainous, rugged and barren. In the hills there are red deer. The horses are very small, but of a breed eminent for beauty. Col, not long ago, bought one of them from a tenant; who told him that as he was of a shape uncommonly elegant, he could not sell him but at a high price; and that whoever had him should pay a guinea and a half.

There are said to be in Barra a race of horses yet smaller, of which the highest is not above thirty-six inches.

The rent of Rum is not great. Mr. Maclean declared that he should be very rich, if he could set his land at two-pence halfpenny an acre. The inhabitants are fifty-eight families, who continued papists for some time after the laird became a protestant. Their adherence to their old religion was strengthened by the countenance of the laird's sister, a zealous Romanist, till one Sunday as they were going to mass under the conduct of their patroness, Maclean met them on the way, gave one of them a blow on the head with a *yellow stick*, I suppose a cane, for which the Erse had no name, and drove them to the kirk, from which they have never since departed. Since the use of this method of conversion, the inhabitants of Egg and Canna, who continue papists, call the protestantism of Rum the religion of the *Yellow Stick*.

The only popish islands are Egg and Canna. Egg is the principal island of a parish, in which, though he has no congregation, the protestant minister resides. I have heard of nothing curious in it, but the cave in which a former generation of the islanders were smothered by Macleod.

If we had travelled with more leisure, it had not been fit to have neglected the popish islands Popery is favourable to ceremony; and among ignorant nations ceremony is the only preservative of tradition. Since protestantism was extended to the savage parts of Scotland, it has perhaps been one of the chief labours of the

ministers to abolish stated observances, because they continued the remembrance of the former religion. We, therefore, who came to see old traditions, and see antiquated manners, should probably have found them among the papists.

Canna, the other popish island, belongs to Clanronald. It is said not to comprise more than twelve miles of land, and yet maintains as many inhabitants as Rum.

We were at Col under the protection of the young laird, without any of the distresses which Mr. Pennant, in a fit of simple credulity, seems to think almost worthy of an elegy by Ossian. Wherever we roved, we were pleased to see the reverence with which his subjects regarded him. He did not endeavour to dazzle them by any magnificence of dress: his only distinction was a feather in his bonnet: but as soon as he appeared, they forsook their work and clustered about him; he took them by the hand, and they seemed mutually delighted. He has the proper disposition of a chieftain, and seems desirous to continue the customs of his house. The bagpiper played regularly, when dinner was served, whose person and dress made a good appearance; and he brought no disgrace upon the family of Rankin, which has long supplied the lairds of Col with hereditary music.

The tacksmen of Col seem to live with less dignity and convenience than those of Sky; where they had good houses, and tables not only plentiful, but delicate. In Col only two houses pay the window-tax; for only two have six windows, which, I suppose, are the laird's and Mr. Macsweyn's.

The rents have, till within seven years, been paid in kind, but the tenants finding that cattle and corn varied in their price, desired for the future to give their landlord money; which, not having yet arrived at the philosophy of commerce, they consider as being every year of the same value.

We were told of a particular mode of undertenure. The tacksman admits some of his inferior neighbours to the cultivation of his grounds, on condition that, performing all the work, and giving a third part of the seed, they shall keep a certain number of cows, sheep, and goats, and reap a third part of the harvest. Thus, by less than the tillage of two acres, they pay the rent of one.

There are tenants below the rank of tacksmen, that have got smaller tenants under them; for in every place, where money is not the general equivalent, there must be some whose labour is immediately paid by daily food.

A country that has no money, is by no means convenient for beggars, both because such countries are commonly poor, and because charity requires some trouble and some thought. A penny is easily given upon the first impulse of compassion, or impatience of importunity; but few will deliberately search their cupboards or their granaries to find out something to give. A penny is likewise easily spent; but victuals, if they are unprepared, require house-room, and fire, and utensils, which the beggar knows not where to find.

Yet beggars there sometimes are, who wander from island to island. We had in our passage to Mull the company of a woman and her child, who had exhausted the charity of Col. The arrival of a beggar on an island is accounted a sinistrous event. Every body considers that he shall have the less for what he gives away. Their alms, I believe, is generally oatmeal.

Near to Col is another island called *Tir-eye*, eminent for its fertility. Though it has but half the extent of Rum, it is so well peopled, that there have appeared, not long ago, nine hundred and fourteen at a funeral. The plenty of this island enticed beggars to it, who seemed so burdensome to the inhabitants, that a formal compact was drawn up, by which they obliged themselves to grant no more relief to casual wanderers, because they had among them an indigent woman of high birth, whom they considered as entitled to all that they could spare. I have read the stipulation, which was indited with juridical formality, but was never made valid by regular subscription.

If the inhabitants of Col have nothing to give, it is not that they are oppressed by their landlord; their leases seem to be very profitable. One farmer, who pays only seven pounds a year, has maintained seven daughters and three sons, of whom the eldest is educated at Aberdeen for the ministry; and now, at every vacation, opens a school in Col.

Life is here, in some respects, improved beyond the condition of some other islands. In Sky, what is wanted can only be bought, as the arrival of some wandering pedlar may afford an opportunity; but in Col there is a standing shop, and in Mull there are two. A shop in the islands, as in other places, of little frequentation, is a repository of every thing requisite for common use. Mr. Boswell's journal was filled, and he bought some paper in Col. To a man that ranges the streets of London, where he is tempted to contrive wants for the pleasure of supplying them, a shop affords no image worthy of attention, but in an island it turns the balance of existence between good and evil. To live in perpetual want of little things, is a state not indeed of torture, but of constant vexation. I have in Sky had some difficulty to find ink for a letter; and if a woman breaks her needle, the work is at a stop.

As it is, the islanders are obliged to content themselves with succedaneous means for many common purposes. I have seen the chief man of a very wide district riding with a halter for a bridle, and governing his hobby with a wooden curb.

The people of Col, however, do not want dexterity to supply some of their necessities. Several arts which make trades, and demand apprenticeships in great cities, are here the practices of daily economy. In every house candles are made, both moulded and dipped. Their wicks are small shreds of linen cloth. They all know how to extract from the cuddy oil for their lamps. They all tan skins and make brogues.

As we travelled through Sky, we saw many cottages, but they very frequently stood single on the naked ground. In Col, where the hills opened a place convenient for habitation, we found a petty village, of which every hut had a little garden adjoining; thus they made an appearance of social commerce and mutual offices, and of some attention to convenience and future supply. There is not in the Western Islands any collection of buildings that can make pre-

tensions to be called a town, except in the isle of Lewis, which I have not seen.

If Lewis is distinguished by a town, Col has also something peculiar. The young laird has attempted what no islander perhaps ever thought on. He has begun a road capable of a wheel carriage. He has carried it about a mile, and will continue it by annual elongation from his house to the harbour.

Of taxes here is no reason for complaining; they are paid by a very easy composition. The malt tax for Col is twenty shillings. Whiskey is very plentiful; there are several stills in the island, and more is made than the inhabitants consume.

The great business of insular policy is now to keep the people in their own country. As the world has been let in upon them, they have heard of happier climates and less arbitrary governments; and if they are disgusted, have emissaries among them ready to offer them land and houses, as a reward for deserting their chief and clan. Many have departed both from the main of Scotland and from the islands; and all that go may be considered as subjects lost to the British crown; for a nation scattered in the boundless regions of America, resembles rays diverging from a focus. All the rays remain, but the heat is gone. Their power consisted in their concentration; when they are dispersed, they have no effect.

It may be thought that they are happier by the change; but they are not happy as a nation, for they are a nation no longer. As they contribute not to the prosperity of any community, they must want that security, that dignity, that happiness, whatever it be, which a prosperous community throws back upon individuals.

The inhabitants of Col have not yet learned to be weary of their heath and rocks, but attend their agriculture and their dairies, without listening to American seducements.

There are some however who think that this emigration has raised terror disproportionate to its real evil: and that it is only a new mode of doing what was always done. The Highlands, they say, never maintained their natural inhabitants: but the people when they found themselves too numerous, instead of extending cultivation, provided for themselves by a more compendious method, and sought better fortune in other countries. They did not indeed go away in collective bodies, but withdrew invisibly, a few at a time; but the whole number of fugitives was not less, and the difference between other times and this, is only the same as between evaporation and effusion.

This is plausible, but I am afraid it is not true. Those who went before, if they were not sensibly missed, as the argument supposes, must have gone either in less number, or in a manner less detrimental, than at present; because formerly there was no complaint. Those who then left the country, were generally the idle dependants on overburdened families, or men who had no property, and therefore carried away only themselves. In the present eagerness of emigration, families, and almost communities, go away together. Those who were considered as prosperous and wealthy, sell their stock and carry away the money. Once none went away but the useless and poor; in some parts there is now reason to fear, that none will stay but those who are too poor to remove themselves, and too useless to be removed at the cost of others.

Of antiquity there is not more knowledge in Col than in other places; but every where something may be gleaned.

How ladies were portioned, when there was no money, it would be difficult for an Englishman to guess. In 1649, Maclean of Dronart in Mull, married his sister Fingala to Maclean of Col, with a hundred and eighty kine; and stipulated, that if she became a widow, her jointure should be three hundred and sixty. I suppose some proportionate tract of land was appropriated to their pasturage.

The disposition to pompous and expensive funerals, which has at one time or other prevailed in the most parts of the civilized world, is not yet suppressed in the islands, though some of the ancient solemnities are worn away, and singers are no longer hired to attend the procession. Nineteen years ago, at the burial of the laird of Col, were killed thirty cows, and about fifty sheep. The number of the cows is positively told, and we must suppose other victuals in like proportion.

Mr. Maclean informed us of an old game, of which he did not tell the original, but which may perhaps be used in other places, where the reason of it is not yet forgot. At New-year's eve, in the hall or castle of the laird, where, at festal seasons, there may be supposed a very numerous company, one man dresses himself in a cow's hide, upon which other men beat with sticks. He runs with all this noise round the house, which all the company quits in a counterfeited fright; the door is then shut. At New-year's eve there is no great pleasure to be had out of doors in the Hebrides. They are sure soon to recover from their terror enough to solicit for readmission; which for the honour of poetry, is not to be obtained but by repeating a verse, with which those that are knowing and provident take care to be furnished.

Very near the house of Maclean stands the castle of Col, which was the mansion of the laird, till the house was built. It is built upon a rock, as Mr. Boswell remarked, that it might not be mined. It is very strong, and having been not long uninhabited, is yet in repair. On the wall was, not long ago, a stone with an inscription, importing, that if any man of the clan of Maclonich shall appear before this castle, though he come at midnight, with a man's head in his hand, he shall there find safety and protection against all but the king.

This is an old Highland treaty, made upon a very memorable occasion. Maclean, the son of John Gerves, who recovered Col, and conquered Barra, had obtained, it is said, from James the Second, a grant of the lands of Lochiel, forfeited, I suppose, by some offence against the state.

Forfeited estates were not in those days quietly resigned; Maclean, therefore, went with an armed force to seize his new possessions, and I know not for what reason, took his wife with him. The Camerons rose in defence of their chief, and a battle was fought at the head of Loch Ness, near the place where Fort Augustus now stands in which Lochiel obtained the vic-

tory, and Maclean, with his followers, was defeated and destroyed.

The lady fell into the hands of the conquerors, and being found pregnant, was placed in the custody of Maclonich, one of a tribe or family branched from Cameron, with orders, if she brought a boy, to destroy him, if a girl, to spare her.

Maclonich's wife, who was with child likewise, had a girl about the same time at which lady Maclean brought a boy; and Maclonich, with more generosity to his captive, than fidelity to his trust, contrived that the children should be changed.

Maclean being thus preserved from death, in time recovered his original patrimony; and in gratitude to his friend, made his castle a place of refuge to any of the clan that should think himself in danger; and as a proof of reciprocal confidence, Maclean took upon himself and his posterity the care of educating the heir of Maclonich.

This story, like all other traditions of the Highlands, is variously related; but though some circumstances are uncertain, the principal fact is true. Maclean undoubtedly owed his preservation to Maclonich; for the treaty between the two families has been strictly observed: it did not sink into disuse and oblivion, but continued in its full force while the chieftains retained their power. I have read a demand of protection, made not more than thirty-seven years ago, for one of the Maclonichs, named Ewen Cameron, who had been accessary to the death of Macmartin, and had been banished by Lochiel, his lord, for a certain term; at the expiration of which he returned married from France; but the Macmartins, not satisfied with the punishment, when he attempted to settle, still threatened him with vengeance. He therefore asked, and obtained, shelter in the isle of Col.

The power of protection subsists no longer; but what the law permits is yet continued, and Maclean of Col now educates the heir of Maclonich.

There still remains in the islands, though it is passing fast away, the custom of fosterage. A laird, a man of wealth and eminence, sends his child, either male or female, to a tacksman, or tenant, to be fostered. It is not always his own tenant, but some distant friend, that obtains this honour; for an honour such a trust is very reasonably thought. The terms of fosterage seem to vary in different islands. In Mull, the father sends with his child a certain number of cows, to which the same number is added by the fosterer. The father appropriates a proportionable extent of ground, without rent, for their pasturage. If every cow brings a calf, half belongs to the fosterer, and half to the child; but if there be only one calf between two cows, it is the child's, and when the child returns to the parents, it is accompanied by all the cows given, both by the father and by the fosterer, with half of the increase of the stock by propagation. These beasts are considered as a portion, and called Macalive cattle, of which the father has the produce, but is supposed not to have the full property, but to owe the same number to the child, as a portion to the daughter, or a stock for the son.

Children continue with the fosterer perhaps six years, and cannot, where this is the practice, be considered as burdensome. The fosterer, if he gives four cows, receives likewise four, and has, while the child continues with him, grass for eight without rent, with half the calves, and all the milk, for which he pays only four cows when he dismisses his *dalt*, for that is the name for a fostered child.

Fosterage is, I believe, sometimes performed upon more liberal terms. Our friend, the young laird of Col, was fostered by Macsweyn of Grissipol. Macsweyn then lived a tenant of Sir James Macdonald in the isle of Sky; and therefore Col, whether he sent him cattle or not, could grant him no land. The *dalt*, however, at his return, brought back a considerable number of Macalive cattle, and of the friendship so formed there have been good effects. When Macdonald raised his rents, Macsweyn was, like other tenants, discontented, and resigning his farm, removed from Sky to Col, and was established at Grissipol.

These observations we made by favour of the contrary wind that drove us to Col, an island not often visited; for there is not much to amuse curiosity, or to attract avarice.

The ground has been hitherto, I believe, used chiefly for pasturage. In a district, such as the eye can command, there is a general herdsman, who knows all the cattle of the neighbourhood, and whose station is upon a hill from which he surveys the lower grounds; and if one man's cattle invade another's grass, drives them back to their own borders. But other means of profit begin to be found; kelp is gathered and burnt, and sloops are loaded with the concreted ashes. Cultivation is likely to be improved by the skill and encouragement of the present heir, and the inhabitants of these obscure valleys will partake of the general progress of life.

The rents of the parts which belong to the duke of Argyle, have been raised from fifty-five to one hundred and five pounds, whether from the land or the sea I cannot tell. The bounties of the sea have lately been so great, that a farm in Southuist has risen in ten years from a rent of thirty pounds to one hundred and eighty.

He who lives in Col, and finds himself condemned to solitary meals, and incommunicable reflection, will find the usefulness of that middle order of tacksmen, which some who applaud their own wisdom are wishing to destroy. Without intelligence, man is not social, he is only gregarious; and little intelligence will there be, where all are constrained to daily labour, and every mind must wait upon the hand.

After having listened for some days to the tempest, and wandered about the island till our curiosity was satisfied, we began to think about our departure. To leave Col in October was not very easy. We however found a sloop which lay on the coast to carry kelp; and for a price which we thought levied upon our necessities, the master agreed to carry us to Mull, whence we might readily pass back to Scotland.

MULL.

As we were to catch the first favourable breath, we spent the night not very elegantly nor pleasantly in the vessel, and were landed next day

at Tabor Morar, a port in Mull, which appears to an unexperienced eye formed for the security of ships; for its mouth is closed by a small island, which admits them through narrow channels into a basin sufficiently capacious. They are indeed safe from the sea, but there is a hollow between the mountains, through which the wind issues from the land with very mischievous violence.

There was no danger while we were there, and we found several other vessels at anchor; so that the port had a very commercial appearance.

The young laird of Col, who had determined not to let us lose his company, while there was any difficulty remaining, came over with us. His influence soon appeared; for he procured us horses, and conducted us to the house of Dr. Maclean, where we found very kind entertainment, and very pleasing conversation. Miss Maclean, who was born, and had been bred, at Glasgow, having removed with her father to Mull, added to other qualifications a great knowledge of the Erse language, which she had not learned in her childhood, but gained by study, and was the only interpreter of Erse poetry that I could ever find.

The isle of Mull is perhaps in extent the third of the Hebrides. It is not broken by waters, nor shot into promontories, but is a solid and compact mass, of breadth nearly equal to its length. Of the dimensions of the larger islands, there is no knowledge approaching to exactness. I am willing to estimate it as containing about three hundred square miles.

Mull had suffered, like Sky, by the black winter of seventy-one, in which, contrary to all experience, a continued frost detained the snow eight weeks upon the ground. Against a calamity never known, no provision had been made, and the people could only pine in helpless misery. One tenant was mentioned, whose cattle perished to the value of three hundred pounds; a loss which probably more than the life of man is necessary to repair. In countries like these, the descriptions of famine become intelligible. Where, by vigorous and artful cultivation of a soil naturally fertile, there is commonly a superfluous growth both of grain and grass; where the fields are crowded with cattle; and where every hand is able to attract wealth from a distance, by making something that promotes ease or gratifies vanity, a dear year produces only a comparative want, which is rather seen than felt, and which terminates commonly in no worse effect than that of condemning the lower orders of the community to sacrifice a little luxury to convenience, or at most a little convenience to necessity.

But where the climate is unkind, and the ground penurious, so that the most fruitful years produce only enough to maintain themselves; where life, unimproved and unadorned, fades into something little more than naked existence, and every one is busy for himself, without any arts by which the pleasure of others may be increased; if to the daily burden of distress any additional weight be added, nothing remains but to despair and die. In Mull the disappointment of a harvest, or a murrain among the cattle, cuts off the regular provision; and they who have no manufactures, can purchase no part of the superfluities of other countries. The consequence of a bad season is here not scarcity, but emptiness; and they whose plenty was barely a supply of natural and present need, when that slender stalk fails, must perish with hunger.

All travel has its advantages. If the passenger visits better countries, he may learn to improve his own, and if fortune carries him to worse, he may learn to enjoy it.

Mr. Boswell's curiosity strongly impelled him to survey Iona, or Icolmkill, which was to the early ages the great school of theology, and is supposed to have been the place of sepulture for the ancient kings. I, though less eager, did not oppose him.

That we might perform this expedition, it was necessary to traverse a great part of Mull. We passed a day at Dr. Maclean's, and could have been well contented to stay longer. But Col provided us horses, and we pursued our journey. This was a day of inconvenience, for the country is very rough, and my horse was but little. We travelled many hours through a tract, black and barren, in which, however, there were the reliques of humanity; for we found a ruined chapel in our way.

It is natural, in traversing this gloom of desolation, to inquire, whether something may not be done to give nature a more cheerful face; and whether those hills and moors that afford heath, cannot, with a little care and labour, bear something better? The first thought that occurs is to cover them with trees, for that in many of these naked regions trees will grow, is evident, because stumps and roots are yet remaining, and the speculatist hastily proceeds to censure that negligence and laziness that has omitted for so long a time so easy an improvement.

To drop seeds into the ground, and attend their growth, requires little labour and no skill. He who remembers that all the woods, by which the wants of man have been supplied from the Deluge till now, were self-sown, will not easily be persuaded to think all the art and preparation necessary, which the georgic writers prescribe to planters. Trees certainly have covered the earth with very little culture. They wave their tops among the rocks of Norway, and might thrive as well in the Highlands and Hebrides.

But there is a frightful interval between the seed and timber. He that calculates the growth of trees, has the unwelcome remembrance of the shortness of life driven hard upon him. He knows that he is doing what will never benefit himself; and when he rejoices to see the stem rise, is disposed to repine that another shall cut it down.

Plantation is naturally the employment of a mind unburdened with care, and vacant to futurity, saturated with present good, and at leisure to derive gratification from the prospect of posterity. He that pines with hunger, is in little care how others shall be fed. The poor man is seldom studious to make his grandson rich. It may be soon discovered why, in a place which hardly supplies the cravings of necessity, there has been little attention to the delights of fancy; and why distant convenience is unregarded, where the thoughts are turned with incessant solicitude upon every possibility of immediate advantage.

Neither is it quite so easy to raise large woods

as may be conceived. Trees intended to produce timber must be sown where they are to grow; and ground sown with trees must be kept useless for a long time, inclosed at an expense from which many will be discouraged by the remoteness of the profit, and watched with that attention, which in places where it is most needed, will neither be given nor bought. That it cannot be ploughed is evident: and if cattle be suffered to graze upon it, they will devour the plants as fast as they rise. Even in coarser countries, where herds and flocks are not fed, not only the deer and the wild goats will browse upon them, but the hare and rabbit will nibble them. It is therefore reasonable to believe, what I do not remember any naturalist to have remarked, that there was a time when the world was very thinly inhabited by beasts, as well as men, and that the woods had leisure to rise high before animals had bred numbers sufficient to intercept them.

Sir James Macdonald, in part of the wastes of his territory, set or sowed trees to the number, as I have been told, of several millions, expecting, doubtless, that they would grow up into future navies and cities; but for want of inclosure, and of that care which is always necessary, and will hardly ever be taken, all his cost and labour have been lost, and the ground is likely to continue an useless heath.

Having not any experience of a journey in Mull, we had no doubt of reaching the sea by daylight, and therefore had not left Dr. Maclean's very early. We travelled diligently enough, but found the country, for road there was none, very difficult to pass. We were always struggling with some obstruction or other, and our vexation was not balanced by any gratification of the eye or mind. We were now long enough acquainted with hills and heath to have lost the emotion that they once raised, whether pleasing or painful, and had our mind employed only on our own fatigue. We were however sure, under Col's protection, of escaping all real evils. There was no house in Mull to which he could not introduce us. He had intended to lodge us, for that night, with a gentleman that lived upon the coast, but discovered on the way, that he then lay in bed without hope of life.

We resolved not to embarrass a family, in a time of so much sorrow, if any other expedient could be found; and as the island of Ulva was over against us, it was determined that we should pass the strait and have recourse to the laird, who, like the other gentlemen of the islands, was known to Col. We expected to find a ferry-boat, but when at last we came to the water, the boat was gone.

We were now again at a stop. It was the sixteenth of October, a time when it is not convenient to sleep in the Hebrides without a cover, and there was no house within our reach, but that which we had already declined.

ULVA.

While we stood deliberating, we were happily espied from an Irish ship, that lay at anchor in the strait. The master saw that we wanted a passage, and with great civility sent us his boat, which quickly conveyed us to Ulva, where we were very liberally entertained by Mr. Macquarry.

To Ulva we came in the dark, and left it before noon the next day. A very exact description therefore will not be expected. We were told, that it is an island of no great extent, rough and barren, inhabited by the Macquarrys; a clan not powerful nor numerous, but of antiquity, which most other families are content to reverence. The name is supposed to be a depravation of some other; for the Erse language does not afford it any etymology. Macquarry is proprietor both of Ulva and some adjacent islands, among which is Staffa, so lately raised to renown by Mr. Banks.

When the islanders were reproached with their ignorance or insensibility of the wonders of Staffa, they had not much to reply. They had indeed considered it little, because they had always seen it; and none but philosophers, nor they always, are struck with wonder, otherwise than by novelty. How would it surprise an unenlightened ploughman, to hear a company of sober men inquiring by what power the hand tosses a stone, or why the stone, when it is tossed, falls to the ground!

Of the ancestors of Macquarry, who thus lie hid in this unfrequented island, I have found memorials in all places where they could be expected.

Inquiring after the reliques of former manners, I found that in Ulva, and, I think, no where else, is continued the payment of the *mercheta mulierum;* a fine in old times due to the laird at the marriage of a virgin. The original of this claim, as of our tenure of *borough English*, is variously delivered. It is pleasant to find ancient customs in old families. This payment, like others, was, for want of money, made anciently in the produce of the land.—Macquarry was used to demand a sheep, for which he now takes a crown, by that inattention to the uncertain proportion between the value and the denomination of money, which has brought much disorder into Europe. A sheep has always the same power of supplying human wants, but a crown will bring at one time more, at another less.

Ulva was not neglected by the piety of ancient times; it has still to show what was once a church.

INCH KENNETH.

In the morning we went again into the boat, and were landed on Inch Kenneth, an island about a mile long, and perhaps half a mile broad, remarkable for pleasantness and fertility. It is verdant and grassy, and fit both for pasture and tillage; but it has no trees. Its only inhabitants were Sir Allan Maclean and two young ladies, his daughters, with their servants.

Romance does not often exhibit a scene that strikes the imagination more than this little desert in these depths of western obscurity, occupied not by a gross herdsman, or amphibious fisherman, but by a gentleman and two ladies, of high birth, polished manners, and elegant conversation, who, in a habitation raised not very far above the ground, but furnished with unexpected neatness and convenience, practised all the kindness of hospitality, and refinement of courtesy.

Sir Allan is the chieftain of the great clan of Maclean, which is said to claim the second place among the Highland families, yielding only to Macdonald. Though by the misconduct of his ancestors, most of the extensive territory, which would have descended to him, has been alienated, he still retains much of the dignity and authority of his birth. When soldiers were lately wanting for the American war, application was made to Sir Allan, and he nominated a hundred men for the service, who obeyed the summons, and bore arms under his command.

He had then, for some time, resided with the young ladies in Inch Kenneth, where he lives not only with plenty, but with elegance, having conveyed to his cottage a collection of books, and what else is necessary to make his hours pleasant.

When we landed, we were met by Sir Allan and the ladies, accompanied by Miss Macquarry, who had passed some time with them, and now returned to Ulva with her father.

We all walked together to the mansion, where we found one cottage for Sir Allan, and, I think, two more for the domestics and the offices. We entered, and wanted little that palaces afford. Our room was neatly floored, and well lighted; and our dinner, which was dressed in one of the other huts, was plentiful and delicate.

In the afternoon Sir Allan reminded us, that the day was Sunday, which he never suffered to pass without some religious distinction, and invited us to partake in his acts of domestic worship; which I hope neither Mr. Boswell nor myself will be suspected of a disposition to refuse. The elder of the ladies read the English service.

Inch Kenneth was once a seminary of ecclesiastics, subordinate, I suppose, to Icolmkill. Sir Allan had a mind to trace the foundations of the college, but neither I nor Mr. Boswell, who bends a keener eye on vacancy, were able to perceive them.

Our attention, however, was sufficiently engaged by a venerable chapel, which stands yet entire, except that the roof is gone. It is about sixty feet in length and thirty in breadth. On one side of the altar is a bas-relief of the Blessed Virgin, and by it lies a little bell; which, though cracked, and without a clapper, has remained there for ages, guarded only by the venerableness of the place. The ground round the chapel is covered with grave-stones of chiefs and ladies; and still continues to be a place of sepulture.

Inch Kenneth is a proper prelude to Icolmkill. It was not without some mournful emotion that we contemplated the ruins of religious structures, and the monuments of the dead.

On the next day we took a more distinct view of the place, and went with the boat to see oysters in the bed, out of which the boatmen forced up as many as were wanted. Even Inch Kenneth has a subordinate island, named Sandiland, I suppose in contempt, where we landed, and found a rock, with a surface of perhaps four acres, of which one is naked stone, another spread with sand and shells, some of which I picked up for their glossy beauty, and two covered with a little earth and grass, on which Sir Allan has a few sheep. I doubt not but when there was a college at Inch Kenneth, there was a hermitable upon Sandiland.

Having wandered over those extensive plains, we committed ourselves again to the winds and waters: and after a voyage of about ten minutes, in which we met with nothing very observable, were again safe upon dry ground.

We told Sir Allan our desire of visiting Icolmkill, and entreated him to give us his protection, and his company. He thought proper to hesitate a little; but the ladies hinted, that as they knew he would not finally refuse, he would do better if he preserved the grace of ready compliance. He took their advice, and promised to carry us on the morrow in his boat.

We passed the remaining part of the day in such amusements as were in our power. Sir Allan related the American campaign, and at evening one of the ladies played on her harpsichord, while Col and Mr. Boswell danced a Scottish reel with the other.

We could have been easily persuaded to a longer stay upon Inch Kenneth, but life will not be all passed in delight. The session at Edinburgh was approaching, from which Mr. Boswell could not be absent.

In the morning our boat was ready; it was high and strong. Sir Allan victualled it for the day, and provided able rowers. We now parted from the young laird of Col, who had treated us with so much kindness, and concluded his favours by consigning us to Sir Allan. Here we had the last embrace of this amiable man, who, while these pages were preparing to attest his virtues, perished in the passage between Ulva and Inch Kenneth.

Sir Allan, to whom the whole region was well known, told us of a very remarkable cave, to which he would show us the way. We had been disappointed already by one cave, and were not much elevated by the expectation of another.

It was yet better to see it, and we stopped at some rocks on the coast of Mull. The mouth is fortified by vast fragments of stone, over which we made our way, neither very nimbly, nor very securely. The place, however, well repaid our trouble. The bottom, as far as the flood rushes in, was encumbered with large pebbles; but as we advanced, was spread over with smooth sand. The breadth is about forty-five feet; the roof rises in an arch, almost regular, to a height which we could not measure; but I think it about thirty feet.

This part of our curiosity was nearly frustrated; for though we went to see a cave, and knew that caves are dark, we forgot to carry tapers, and did not discover our omission till we were awakened by our wants. Sir Allan then sent one of the boatmen into the country, who soon returned with one little candle. We were thus enabled to go forward, but could not venture far. Having passed inward from the sea to a great depth, we found on the right hand a narrow passage, perhaps not more than six feet wide, obstructed by great stones, over which we climbed, and came into a second cave, in breadth twenty-five feet. The air in this apartment was very warm, but not oppressive, nor loaded with vapours. Our light showed no tokens of a feculent or corrupted atmosphere. Here was a square stone, called, as we are told, *Fingal's table.*

If we had been provided with torches, we

should have proceeded in our search, though we had already gone as far as any former adventurers, except some who are reported never to have returned; and measuring our way back, we found it more than a hundred and sixty yards, the eleventh part of a mile.

Our measures were not critically exact, having been made with a walking pole, such as it is convenient to carry in these rocky countries, of which I guessed the length by standing against it. In this there could be no great error, nor do I much doubt but the Highlander, whom we employed, reported the number right. More nicety, however, is better, and no man should travel unprovided with instruments for taking heights and distances.

There is yet another cause of error not always easily surmounted, though more dangerous to the veracity of itinerary narratives, than imperfect mensuration. An observer deeply impressed by any remarkable spectacle, does not suppose that the traces will soon vanish from his mind, and having commonly no great convenience for writing, defers the description to a time of more leisure and better accommodation.

He who has not made the experiment, or who is not accustomed to require rigorous accuracy from himself, will scarcely believe how much a few hours take from certainty of knowledge, and distinctness of imagery; how the succession of objects will be broken, how separate parts will be confused, and how many particular features and discriminations will be compressed and conglobated into one gross and general idea.

To this dilatory notation must be imputed the false relations of travellers, where there is no imaginable motive to deceive. They trusted to memory what cannot be trusted safely but to the eye, and told by guess what a few hours before they had known with certainty. Thus it was that Wheeler and Spon described with irreconcileable contrariety things which they surveyed together, and which both undoubtedly designed to show as they saw them.

When we had satisfied our curiosity in the cave, so far as our penury of light permitted us, we clambered again to our boats, and proceeded along the coast of Mull to a headland, called Atun, remarkable for the columnar form of the rocks, which rise in a series of pilasters, with a degree of regularity which Sir Allan thinks not less worthy of curiosity than the shore of Staffa.

Not long after we came to another range of black rocks, which had the appearance of broken pilasters set one behind another to a great depth. This place was chosen by Sir Allan for our dinner. We were easily accommodated with seats, for the stones were of all heights, and refreshed ourselves and our boatmen, who could have no other rest till we were at Icolmkill.

The evening was now approaching, and we were yet at a considerable distance from the end of our expedition. We could therefore stop no more to make remarks in the way, but set forward with some degree of eagerness. The day soon failed us, and the moon presented a very solemn and pleasing scene. The sky was clear, so that the eye commanded a wide circle; the sea was neither still nor turbulent; the wind neither silent nor loud. We were never far from one coast or another, on which, if the weather had become violent, we could have found shelter, and therefore contemplated at ease the region through which we glided in the tranquillity of the night, and saw now a rock and now an island grow gradually conspicuous and gradually obscure. I committed the fault which I have just been censuring, in neglecting, as we passed, to note the series of this placid navigation.

We were very near an island, called Nun's Island, perhaps from an ancient convent. Here is said to have been dug the stone which was used in the buildings of Icolmkill. Whether it is now inhabited we could not stay to inquire.

At last we came to Icolmkill, but found no convenience for landing. Our boat could not be forced very near the dry ground, and our Highlanders carried us over the water.

We were now treading that illustrious island, which was once the luminary of the Caledonian regions, whence savage clans and roving barbarians derived the benefits of knowledge, and the blessings of religion. To abstract the mind from all local emotion would be impossible, if it were endeavoured, and would be foolish, if it were possible. Whatever withdraws us from the power of our senses; whatever makes the past, the distant, or the future predominate over the present, advances us in the dignity of thinking beings. Far from me and from my friends be such frigid philosophy, as may conduct us indifferent and unmoved over any ground which has been dignified by wisdom, bravery, or virtue. That man is little to be envied, whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona.

We came too late to visit monuments; some care was necessary for ourselves. Whatever was in the island, Sir Allan could demand, for the inhabitants were Macleans; but having little, they could not give us much. He went to the headman of the island, whom fame, but fame delights in amplifying, represents as worth no less than fifty pounds. He was perhaps proud enough of his guests, but ill prepared for our entertainment; however, he soon produced more provision than men not luxurious require. Our lodging was next to be provided. We found a barn well stocked with hay, and made our beds as soft as we could.

In the morning we rose and surveyed the place. The churches of the two convents are both standing, though unroofed. They were built of unhewn stone, but solid, and not inelegant. I brought away rude measures of the buildings, such as I cannot much trust myself, inaccurately taken, and obscurely noted. Mr. Pennant's delineations, which are doubtless exact, have made my unskilful description less necessary.

The episcopal church consists of two parts, separated by the belfry, and built at different times. The original church had, like others, the alter at one end, and the tower at the other; but as it grew too small, another building of equal dimension was added, and the tower then was necessarily in the middle.

That these edifices are of different ages, seems evident. The arch of the first church is Roman, being part of a circle; that of the additional building is pointed, and therefore Gothic or Saracenical; the tower is firm, and wants only to be floored and covered.

Of the chambers or cells belonging to the monks, there are some walls remaining, but nothing approaching to a complete apartment.

The bottom of the church is so encumbered with mud and rubbish, that we could make no discoveries of curious inscriptions, and what there are have been already published. The place is said to be known where the black stones lie concealed, on which the old Highland chiefs, when they made contracts and alliances, used to take the oath, which was considered as more sacred than any other obligation, and which could not be violated without the blackest infamy. In those days of violence and rapine, it was of great importance to impress upon savage minds the sanctity of an oath, by some particular and extraordinary circumstances. They would not have recourse to the black stones upon small or common occasions, and when they had established their faith by this tremendous sanction, inconstancy and treachery were no longer feared.

The chapel of the nunnery is now used by the inhabitants as a kind of general cowhouse, and the bottom is consequently too miry for examination. Some of the stones which covered the later abbesses have inscriptions, which might yet be read, if the chapel were cleansed. The roof of this, as of all the other buildings, is totally destroyed, not only because timber quickly decays when it is neglected, but because in an island utterly destitute of wood, it was wanted for use, and was consequently the first plunder of needy rapacity.

The chancel of the nuns' chapel is covered with an arch of stone, to which time has done no injury; and a small apartment communicating with the choir, on the north side, like the chapter-house in cathedrals, roofed with stone in the same manner, is likewise entire.

In one of the churches was a marble altar, which the superstition of the inhabitants has destroyed. Their opinion was, that a fragment of this stone was a defence against shipwrecks, fire, and miscarriages. In one corner of the church the basin for holy water is yet unbroken. The cemetery of the nunnery was, till very lately, regarded with such reverence, that only women were buried in it. These reliques of veneration always produce some mournful pleasure. I could have forgiven a great injury more easily than the violation of this imaginary sanctity.

South of the chapel stand the walls of a large room, which was probably the hall, or refectory, of the nunnery. This apartment is capable of repair. Of the rest of the convent there are only fragments.

Besides the two principal churches, there are, I think, five chapels yet standing, and three more remembered. There are also crosses, of which two bear the names of St. John and St. Matthew.

A large space of ground about these consecrated edifices is covered with grave-stones, few of which have any inscription. He that surveys it, attended by an insular antiquary, may be told where the kings of many nations are buried, and if he loves to soothe his imagination with the thoughts that naturally rise in places where the great and the powerful lie mingled with the dust, let him listen in submissive silence; for if he asks any questions his delight is it an end.

Iona has long enjoyed, without any very credible attestation, the honour of being reputed the cemetery of the Scottish kings. It is not unlikely, that, when the opinion of local sanctity was prevalent, the chieftains of the isles, and perhaps some of the Norwegian or Irish princes, were reposited in this venerable inclosure. But by whom the subterraneous vaults are peopled, is now utterly unknown. The graves are very numerous, and some of them undoubtedly contain the remains of men, who did not expect to be so soon forgotten.

Not far from this awful ground may be traced the garden of the monastery; the fishponds are yet discernible, and the aqueduct which supplied them is still in use.

There remains a broken building, which is called the Bishop's House, I know not by what authority. It was once the residence of some man above the common rank, for it has two stories and a chimney. We were shown a chimney at the other end, which was only a niche, without perforation; but so much does antiquarian credulity, or patriotic vanity, prevail, that it was not much more safe to trust the eye of our instructor than the memory.

There is in the island one house more, and only one, that has a chimney; we entered it, and found it neither wanting repair nor inhabitants; but to the farmers who now possess it, the chimney is of no great value; for their fire was made on the floor, in the middle of the room, and notwithstanding the dignity of their mansion, they rejoiced, like their neighbours, in the comforts of smoke.

It is observed, that ecclesiastical colleges are always in the most pleasant and fruitful places. While the world allowed the monks their choice, it is surely no dishonour that they chose well. This island is remarkably fruitful. The village near the churches is said to contain seventy families, which, at five in a family, is more than a hundred inhabitants to a mile. There are perhaps other villages; yet both corn and cattle are annually exported.

But the fruitfulness of Iona is now its whole prosperity. The inhabitants are remarkably gross, and remarkably neglected: I know not if they are visited by any minister. The island, which was once the metropolis of learning and piety, has now no school for education, nor temple for worship, only two inhabitants that can speak English, and not one that can write or read.

The people are of the clan of Maclean; and though Sir Allan had not been in the place for many years, he was received with all the reverence due to their chieftain. One of them being sharply reprehended by him, for not sending him some rum, declared after his departure, in Mr. Boswell's presence, that he had no design of disappointing him, "for (said he) I would cut my bones for him; and if he had sent his dog for it, he should have had it."

When we were to depart, our boat was left by the ebb at a great distance from the water; but no sooner did we wish it afloat, than the islanders gathered round it, and, by the union of many hands, pushed it down the beach; every man who could contribute his help, seemed to think himself happy in the opportunity of being, for a moment, useful to his chief.

We now left those illustrious ruins, by which Mr. Boswell was much affected; nor would I willingly be thought to have looked upon them without some emotion. Perhaps, in the revolutions of the world, Iona may be some time again the instructress of the western regions.

It was no long voyage to Mull, where, under Sir Allan's protection, we landed in the evening, and were entertained for the night by Mr. Maclean, a minister that lives upon the coast, whose elegance of conversation, and strength of judgment, would make him conspicuous in places of greater celebrity. Next day we dined with Dr. Maclean, another physician, and then travelled on to the house of a very powerful laird, Maclean of Lochbuy; for in this country every man's name is Maclean.

Where races are thus numerous, and thus combined, none but the chief of a clan is addressed by his name. The laird of Dunvegan is called Macleod, but other gentlemen of the same family are denominated by the places where they reside, as *Raasay* or *Talisker*. The distinction of the meaner people is made by their christian names. In consequence of this practice, the late laird of Macfarlane, an eminent genealogist, considered himself as disrespectfully treated, if the common addition was applied to him. Mr. Macfarlane, said he, may with equal propriety be said to many; but I, and I only, am Macfarlane.

Our afternoon journey was through a country of such gloomy desolation, that Mr. Boswell thought no part of the Highlands equally terrific, yet we came without any difficulty at evening to Lochbuy, where we found a true Highland laird, rough and haughty, and tenacious of his dignity: who, hearing my name, inquired whether I was of the Johnstons of Glencoe, or of Ardnamurchan?

Lochbuy has, like the other insular chieftains, quitted the castle that sheltered his ancestors, and lives near it, in a mansion not very spacious or splendid. I have seen no houses in the islands much to be envied for convenience or magnificence, yet they bear testimony to the progress of arts and civility, as they show that rapine and surprise are no longer dreaded, and are much more commodious than the antient fortresses.

The castles of the Hebrides, many of which are standing, and many ruined, were always built upon points of land, on the margin of the sea. For the choice of this situation there must have been some general reason, which the change of manners has left in obscurity. They were of no use in the days of piracy, as defences of the coast; for it was equally accessible in other places. Had they been sea-marks or lighthouses, they would have been of more use to the invader than the natives, who could want no such directions on their own waters; for a watch-tower, a cottage on a hill would have been better, as it would have commanded a wider view.

If they be considered merely as places of retreat, the situation seems not well chosen; for the laird of an island is safest from foreign enemies in the centre: on the coast he might be more suddenly surprised than in the inland parts; and the invaders, if their enterprise miscarried, might more easily retreat. Some convenience, however, whatever it was, their position on the shore afforded; for uniformity of practice seldom continues long without good reason.

A castle in the islands is only a single tower of three or four stories, of which the walls are sometimes eight or nine feet thick, with narrow windows, and close winding stairs of stone. The top rises in a cone, or pyramid of stone, encompassed by battlements. The intermediate floors are sometimes frames of timber, as in common houses, and sometimes arches of stone, or alternately stone and timber; so that there was very little danger from fire. In the centre of every floor, from top to bottom, is the chief room, of no great extent, round which there are narrow cavities, or recesses formed by small vacuities, or by a double wall. I know not whether there be ever more than one fire-place. They had not capacity to contain many people, or much provision; but their enemies could seldom stay to blockade them; for if they failed in their first attack, their next care was to escape.

The walls were always too strong to be shaken by such desultory hostilities; the windows were too narrow to be entered, and the battlements too high to be scaled. The only danger was at the gates, over which the wall was built with a square cavity not unlike a chimney, continued to the top. Through this hollow the defendants let fall stones upon those who attempted to break the gate, and poured down water, perhaps scalding water, if the attack was made with fire. The castle of Lochbuy was secured by double doors, of which the outer was an iron grate.

In every castle is a well and a dungeon. The use of the well is evident. The dungeon is a deep subterraneous cavity, walled on the sides, and arched on the top, into which the descent is through a narrow door, by a ladder or a rope, so that it seems impossible to escape, when the rope or ladder is drawn up. The dungeon was, I suppose, in war a prison for such captives as were treated with severity; and in peace, for such delinquents as had committed crimes within the laird's jurisdiction; for the mansions of many lairds were, till the late privation of their privileges, the halls of justice to their own tenants.

As these fortifications were the productions of mere necessity, they are built only for safety, with little regard to convenience, and with none to elegance or pleasure. It was sufficient for a laird of the Hebrides, if he had a strong house, in which he could hide his wife and children from the next clan. That they are not large nor splendid, is no wonder. It is not easy to find how they are raised, such as they are, by men who had no money, in countries where the labourers and artificers could scarcely be fed. The buildings in different parts of the islands show their degrees of wealth and power. I believe that for all the castles which I have seen beyond the Tweed, the ruins yet remaining of some one of those which the English built in Wales, would supply materials.

These castles afford another evidence that the fictions of romantic chivalry had for their basis the real manners of the feudal times, when every lord of a seignory lived in his hold lawless and unaccountable, with all the licentiousness and insolence of uncontested superiority and unprincipled power. The traveller, whoever he

might be, coming to the fortified habitation of a chieftain, would, probably, have been interrogated from the battlements, admitted with caution at the gate, introduced to a petty monarch, fierce with habitual hostility, and vigilant with ignorant suspicion; who, according to his general temper, or accidental humour, would have seated a stranger as his guest at the table, or as a spy confined him in the dungeon.

Lochbuy means the Yellow Lake, which is the name given to an inlet of the sea, upon which the castle of Mr. Maclean stands. The reason of the appellation we did not learn.

We were now to leave the Hebrides, where we had spent some weeks with sufficient amusement, and where we had amplified our thoughts with new scenes of nature, and new modes of life. More time would have given us a more distinct view, but it was necessary that Mr. Boswell should return before the courts of justice were opened; and it was not proper to live too long upon hospitality, however liberally imparted.

Of these islands it must be confessed, that they have not many allurements, but to the mere lover of naked nature. The inhabitants are thin, provisions are scarce, and desolation and penury give little pleasure.

The people, collectively considered, are not few, though their numbers are small in proportion to the space which they occupy. Mull is said to contain six thousand, and Sky fifteen thousand. Of the computation respecting Mull, I can give no account; but when I doubted the truth of the numbers attributed to Sky, one of the ministers exhibited such facts as conquered my incredulity.

Of the proportion which the product of any region bears to the people, an estimate is commonly made according to the pecuniary price of the necessaries of life; a principle of judgment which is never certain, because it supposes, what is far from truth, that the value of money is always the same, and so measures an unknown quantity by an uncertain standard. It is competent enough when the markets of the same country, at different times, and those times not too distant, are to be compared; but of very little use for the purpose of making one nation acquainted with the state of another. Provisions, though plentiful, are sold in places of great pecuniary opulence for nominal prices, to which, however scarce, where gold and silver are yet scarcer, they can never be raised.

In the Western Islands there is so little internal commerce, that hardly any thing has a known or settled rate. The price of things brought in, or carried out, is to be considered as that of a foreign market; and even this there is some difficulty in discovering, because their denominations of quantity are different from ours; and when there is ignorance on both sides, no appeal can be made to a common measure.

This, however, is not the only impediment. The Scots, with a vigilance of jealousy which never goes to sleep, always suspect that an Englishman despises them for their poverty, and to convince him that they are not less rich than their neighbours, are sure to tell him a price higher than the true. When Lesley, two hundred years ago, related so punctiliously, that a hundred hen's eggs, new laid, were sold in the islands for a penny, he supposed that no inference could possibly follow, but that eggs were in great abundance. Posterity has since grown wiser; and having learned, that nominal and real value may differ, they now tell no such stories, lest the foreigner should happen to collect, not that eggs are many, but that pence are few.

Money and wealth have, by the use of commercial language, been so long confounded, that they are commonly supposed to be the same; and this prejudice has spread so widely in Scotland, that I know not whether I found man or woman, whom I interrogated concerning payments of money, that could surmount the illiberal desire of deceiving me, by representing every thing as dearer than it is.

From Lochbuy we rode a very few miles to the side of Mull which faces Scotland, where, having taken leave of our kind protector, Sir Allan, we embarked in a boat, in which the seat provided for our accommodation was a heap of rough brushwood; and on the twenty-second of October reposed at a tolerable inn on the main land.

On the next day we began our journey southwards. The weather was tempestuous. For half the day the ground was rough, and our horses were still small. Had they required much restraint, we might have been reduced to difficulties; for, I think, we had among us but one bridle. We fed the poor animals liberally, and they performed their journey well. In the latter part of the day we came to a firm and smooth road, made by the soldiers, on which we travelled with great security, busied with contemplating the scene about us. The night came on while we had yet a great part of the way to go, though not so dark but that we could discern the cataracts which poured down the hills on one side, and fell into one general channel that ran with great violence on the other. The wind was loud, the rain was heavy, and the whistling of the blast, the fall of the shower, the rush of the cataracts, and the roar of the torrent, made a nobler chorus of the rough music of nature than it had ever been my chance to hear before. The streams which ran across the way from the hills to the main current, were so frequent, that after a while I began to count them; and, in ten miles, reckoned fifty-five, probably missing some, and having let some pass before they forced themselves on my notice. At last we came to Inverary, where we found an inn, not only commodious, but magnificent.

The difficulties of peregrination were now at an end. Mr. Boswell had the honour of being known to the Duke of Argyle, by whom we were very kindly entertained at his splendid seat, and supplied with conveniences for surveying his spacious park and rising forests.

After two days stay at Inverary we proceeded southward over Glencroe, a black and dreary region, now made easily passable by a military road, which rises from either end of the glen by an acclivity not dangerously steep, but sufficiently laborious. In the middle, at the top of the hill, is a seat with this inscription, *Rest, and be thankful.* Stones were placed to mark the distances, which the inhabitants have taken away, resolved, they said, *to have no new miles.*

In this rainy season the hills streamed with waterfalls, which, crossing the way, formed cur-

rents on the other side, that ran in contrary directions as they fell to the north or south of the summit. Being, by the favour of the duke, well mounted, I went up and down the hill with great convenience.

From Glencroe we passed through a pleasant country to the banks of Loch Lomond, and were received at the house of Sir James Colquhoun, who is owner of almost all the thirty islands of the loch, which we went in a boat next morning to survey. The heaviness of the rain shortened our voyage, but we landed on one island planted with yew, and stocked with deer, and on another containing perhaps not more than half an acre, remarkable for the ruins of an old castle, on which the osprey builds her annual nest. Had Loch Lomond been in a happier climate, it would have been the boast of wealth and vanity to own one of the little spots which it incloses, and to have employed upon it all the arts of embellishment. But as it is, the islets, which court the gazer at a distance, disgust him at his approach, when he finds, instead of soft lawns and shady thickets, nothing more than uncultivated ruggedness.

Where the loch discharges itself into a river called the Leven, we passed a night with Mr. Smollett, a relation of Dr. Smollett, to whose memory he has raised an obelisk on the bank near the house in which he was born. The civility and respect which we found at every place, it is ungrateful to omit, and tedious to repeat. Here we were met by a post-chaise, that conveyed us to Glasgow.

To describe a city so much frequented as Glasgow, is unnecessary. The prosperity of its commerce appears by the greatness of many private houses, and a general appearance of wealth. It is the only episcopal city whose cathedral was left standing in the rage of reformation. It is now divided into many separate places of worship, which, taken all together, compose a great pile, that had been some centuries in building, but was never finished; for the change of religion intercepted its progress, before the cross aisle was added, which seems essential to a Gothic cathedral.

The college has not had a sufficient share of the increasing magnificence of the place. The session was begun; for it commences on the tenth of October, and continues to the tenth of June, but the students appeared not numerous, being, I suppose, not yet returned from their several homes. The division of the academical year into one session, and one recess, seems to me better accommodated to the present state of life, than that variegation of time by terms and vocations, derived from distant centuries, in which it was probably convenient, and still continued in the English universities. So many solid months as the Scotch scheme of education joins together, allow and encourage a plan for each part of the year: but with us, he that has settled himself to study in the college, is soon tempted into the country; and he that has adjusted his life in the country, is summoned back to his college.

Yet when I have allowed to the universities of Scotland a more rational distribution of time, I have given them, so far as my inquiries have informed me, all that they can claim. The students for the most part, go thither boys, and depart before they are men; they carry with them little fundamental knowledge, and therefore the superstructure cannot be lofty. The grammar-schools are not generally well supplied; for the character of a schoolmaster being there less honourable than in England, is seldom accepted by men who are capable to adorn it, and where the school has been deficient, the college can effect little.

Men bred in the universities of Scotland, cannot be expected to be often decorated with the splendours of ornamental erudition, but they obtain a mediocrity of knowledge, between learning and ignorance, not inadequate to the purposes of common life, which is, I believe, very widely diffused among them, and which countenanced in general by a national combination so invidious, that their friends cannot defend it, and actuated in particulars by a spirit of enterprise so vigorous, that their enemies are constrained to praise it; enables them to find, or to make their way, to employment, riches, and distinction.

From Glasgow we directed our course to Auchinleck, an estate devolved, through a long series of ancestors, to Mr. Boswell's father, the present possessor. In our way we found several places remarkable enough in themselves, but already described by those who viewed them at more leisure, or with much more skill; and stopped two days at Mr. Campbell's, a gentleman married to Mr. Boswell's sister.

Auchinleck, which signifies a *stony field*, seems not now to have any particular claim to its denomination. It is a district generally level, and sufficiently fertile, but, like all the western side of Scotland, incommoded by very frequent rain. It was, with the rest of the country, generally naked, till the present possessor finding, by the growth of some stately trees near his old castle, that the ground was favourable enough to timber, adorned it very diligently with annual plantations.

Lord Auchinleck, who is one of the judges of Scotland, and therefore not wholly at leisure for domestic business or pleasure, has yet found time to make improvements in his patrimony. He has built a house of hewn stone, very stately and durable, and has advanced the value of his lands with great tenderness to his tenants.

I was, however, less delighted with the elegance of the modern mansion, than with the sullen dignity of the old castle. I clambered with Mr. Boswell among the ruins, which afford striking images of ancient life. It is, like other castles, built upon a point of rock, and was, I believe, anciently surrounded with a moat. There is another rock near it, to which the drawbridge, when it was let down, is said to have reached. Here, in the ages of tumult and rapine, the laird was surprised and killed by the neighbouring chief, who perhaps might have extinguished the family, had he not in a few days been seized and hanged, together with his sons, by Douglas, who came with his forces to the relief of Auchinleck.

At no great distance from the house runs a pleasing brook, by a red rock, out of which has been hewn a very agreeable and commodious summer-house, at less expense, as Lord Auchinleck told me, than would have been required to build a room of the same dimensions. The rock

seems to have no more dampness than any other wall. Such opportunities of variety it is judicious not to neglect.

We now returned to Edinburgh, where I passed some days with men of learning, whose names want no advancement from my commemoration, or with women of elegance, which perhaps disclaims a pedant's praise.

The conversation of the Scots grows every day less unpleasing to the English; their peculiarities wear fast away; their dialect is likely to become in half a century provincial and rustic, even to themselves. The great, the learned, the ambitious, and the vain, all cultivate the English phrase, and the English pronunciation, and in splendid companies Scotch is not much heard, except now and then from an old lady.

There is one subject of philosophical curiosity to be found in Edinburgh, which no other city has to show; a college of the deaf and dumb, who are taught to speak, to read, to write, and to practise arithmetic, by a gentleman, whose name is Braidwood. The number which attends him is, I think, about twelve, which he brings together into a little school, and instructs according to their several degrees of proficiency.

I do not mean to mention the instruction of the deaf as new. Having been first practised upon the son of a constable of Spain, it was afterwards cultivated with much emulation in England by Wallis and Holder, and was lately professed by Mr. Baker, who once flattered me with hopes of seeing his method published. How far any former teachers have succeeded, it is not easy to know; the improvement of Mr. Braidwood's pupils is wonderful. They not only speak, write, and understand what is written, but if he that speaks looks towards them, and modifies his organs by distinct and full utterance, they know so well what is spoken, that it is an expression scarcely figurative to say they hear with the eye. That any have attained to the power mentioned by Burnet, of feeling sounds by laying a hand on the speaker's mouth, I know not; but I have seen so much, that I can believe more; a single word, or a short sentence, I think, may possibly be so distinguished.

It will be readily supposed by those that consider this subject, that Mr. Braidwood's scholars spell accurately. Orthography is vitiated among such as learn first to speak and then to write, by imperfect notions of the relation between letters and vocal utterance; but to those students every character is of equal importance; for letters are to them not symbols of names, but of things; when they write, they do not represent a sound, but delineate a form.

This school I visited, and found some of the scholars waiting for their master, whom they are said to receive at his entrance with smiling countenances and sparkling eyes, delighted with the hope of new ideas. One of the young ladies had her slate before her, on which I wrote a question consisting of three figures, to be multiplied by two figures. She looked upon it, and quivering her fingers in a manner which I thought very pretty, but of which I knew not whether it was art or play, multiplied the sum regularly in two lines, observing the decimal place; but did not add the two lines together, probably disdaining so easy an operation. I pointed at the place where the sum total should stand, and she noted it with such expedition as seemed to show that she had it only to write.

It was pleasing to see one of the most desperate of human calamities capable of so much help; whatever enlarges hope, will exalt courage; after having seen the deaf taught arithmetic, who would be afraid to cultivate the Hebrides?

Such are the things which this journey has given me an opportunity of seeing, and such are the reflections which that sight has raised. Having passed my time almost wholly in cities, I may have been surprised by modes of life and appearances of nature, that are familiar to men of wider survey and more varied conversation. Novelty and ignorance must always be reciprocal, and I cannot but be conscious that my thoughts on national manners are the thoughts of one who has seen but little.

PRAYERS AND MEDITATIONS.

PREFACE TO THE FIRST EDITION IN 1785.

THESE Posthumous Devotions of Dr. Johnson will be, no doubt, welcomed by the public, with a distinction similar to that which has been already paid to his other Works.

During many years of his life, he statedly observed certain days * with a religious solemnity; on which, and others occasions, it was his custom to compose suitable Prayers and Meditations; committing them to writing for his own use, and, as he assured me, without any view to their publication. But being last summer on a visit at Oxford to the Reverend Dr. Adams, † and that gentleman urging him repeatedly to engage in some work of this kind, he then first conceived a design to revise these pious effusions, and bequeathed them, with enlargements, to the use and benefit of others.

Infirmities, however, now growing fast upon him, he at length changed this design, and determined to give the manuscripts, without revision, in charge to me, as I had long shared his intimacy, and was at this time his daily attendant. Accordingly, one morning, on my visiting him by desire at an early hour, he put these papers into my hands, with instructions for committing them to the press, and with a promise to prepare a sketch of his own life to accompany them. But the performance of this promise also was prevented, partly by his hasty destruction of some private memoirs, which he afterwards lamented, and partly by that incurable sickness, which soon ended in his dissolution.

As a biographer, he is allowed to have excelled without a rival; and we may justly regret that he who had so advantageously transmitted to posterity the memories of other eminent men, should have been thus prevented doing equal honour to his own. But the particulars of this venerable man's personal history may, still, in great measure, be preserved; and the public are authorized to expect them from some of his many friends, who are zealous to augment the monument of his fame by the detail of his private virtues.‡

That the authenticity of this work may never be called in question, the original manuscript will be deposited in the library of Pembroke College, in Oxford. Dr. Bray's associates are to receive the profits of the first edition, by the author's appointment; and any further advantages that accrue, will be distributed among his relations.*

I have now discharged the trust reposed in me by that friend, whose labours entitle him to lasting gratitude and veneration from the literary, and still more from the Christian world. His Lives of the English Poets "are written," as he justly hopes, "in such a manner as may tend to the promotion of piety." This merit may be ascribed, with equal truth, to most of his other works; and doubtless to his Sermons, none of which indeed have yet been made public, nor is it known where they are extant; though it be certain, from his own acknowledgment, both in conversation and writing, that he composed many. As he seems to have turned his thoughts with peculiar earnestness to the study of religious subjects, we may presume these remains would deserve to be numbered among his happiest productions. It is therefore hoped they have fallen into the hands of those, who will not withhold them in obscurity, but consider them as deposits, the seclusion of which, from general use, would be an injurious diminution of their author's fame, and retrenchment from the common stock of serious instruction.†

But the integrity of his mind was not only speculatively shadowed in his writings, but substantially exemplified in his life. His prayers and his alms, like those of the good Cornelius, went up for an incessant memorial; and always, from a heart deeply impressed with piety, never insensible to the calls of friendship or compassion, and prone to melt in effusions of tenderness on the slightest incitement.

When, among other articles in his Dictionary, Litchfield presents itself to his notice, he salutes that place of his nativity in these words of Vir-

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* Viz. New-Year's Day; March 22, the day on which his wife, Mrs. Elizabeth Johnson, died; Good-Friday; Easter-Day; and September the 18th, his own birthday.

† Master of Pembroke College, at which Dr. Johnson received part of his education.

‡ Since this Preface was written the following publications have appeared, viz.

Anecdotes of the late Dr. Johnson, during the last Twenty Years of his life, by Hester Lynch Piozzi. 2d edit. 1786, small 8vo.

The Life of Samuel Johnson, LL.D. published with his Works, by Sir John Hawkins, 8vo. 1787.

The Life of Samuel Johnson, LL.D. by James Boswell, Esq. first published in 2 vols. 4to. afterwards (1793) in 3, and finally in 4 vols. 8vo.

An Essay on the Life and Genius of Samuel Johnson, LL.D. published with the 2d edition of his Works, by Arthur Murphy, Esq. 8vo. 1792.

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* The profits of the first edition were accordingly paid to Dr. Bray's associates; and those of the second have been distributed among Dr. Johnson's poor relations and connexions, all of whom are since dead, except Humphrey Hely, who married ——— Ford, sister to the Rev. Cornelius Ford, and first cousin to our author. This poor man, who has seen better days, is now a tenant of Whicher's Almshouses, Chapel-street, Westminster.

† In 1788, appeared one volume, and in 1789, a second, of Sermons on different subjects, left for publication by John Taylor, LL.D, late Prebendary of Westminster, &c. published by the Rev. Samuel Hayes, A.M, Usher of Westminster School. To the second volume is added a Sermon avowedly written by Dr. Johnson, for the funeral of his wife: and from internal and other evidence, the whole contents of both volumes are now generally ascribed to the same author.

gil, *Salve, magna parens.* Nor was the salutation adopted without reason; for well might he denominate his parent city great, who, by the celebrity of his name, hath for ever made it so—

> Salve, magna parens frugum, *Staffordia* tellus
> Magna virum.
>
> VIRG. Georg. lib. ii. 173.

More decisive testimonies of his affectionate sensibility are exhibited in the following work, where he bewails the successive depredations of death on his relations and friends; whose virtues, thus mournfully suggested to his recollection, he seldom omits to recite, with ardent wishes for their acquittal at the throne of mercy. In praying, however, with restriction,* for these regretted tenants of the grave, he indeed conformed to a practice, which though it has been retained by other learned members of our church, her Liturgy no longer admits, and many, who adhere to her communion, avowedly disapprove. That such prayers are, or may be, efficacious, they who sincerely offer them must believe. But may not a belief in their efficacy, so far as it prevails, be attended with danger to those who entertain it? May it not incline them to carelessness; and promote a neglect of repentance, by inducing a persuasion, that without it, pardon may be obtained through these vicarious intercessions? Indeed the doctrine (I speak with deference to the great names that have espoused it) seems inconsistent with some principles generally allowed among us. If, *where the tree falleth, there it shall be;* if, as Protestants maintain, our state at the close of life is to be the measure of our final sentence; then prayers for the dead, being visibly fruitless, can be regarded only as the vain oblations of superstition. But of all superstitions, this perhaps is one of the least unamiable, and most incident to a good mind. If our sensations of kindness be intense, those whom we have revered and loved during life, death which removes them from sight, cannot wholly exclude from our concern. The fondness, kindled by intercourse, will still glow from memory, and prompt us to wish, perhaps to pray, that the valued dead, to whose felicity our friendship can no longer minister, may find acceptance with Him, *who giveth us,* and them, *richly all things to enjoy.* It is true, for the reason just mentioned, such evidences of our surviving affection may be thought ill-judged; but surely they are generous; and some natural tenderness is due even to a superstition, which thus originates in piety and benevolence.

We see our author, in one place, purposing with seriousness to remember his brother's dream; in another, owning his embarrassment from needless stipulations; and, on many occasions, noting, with a circumstantial minuteness, the process of his religious fasts. But these peculiarities, if they betray some tincture of the propensity already observed, prove, for the most part, the pious tenor of his thoughts. They indicate a mind ardently zealous to please God, and anxious to evince its alacrity in his service, by a scrupulous observance of more than enjoined duties.

But however the soundness of his principles might, in general, be apparent, he seems to have lived with a perpetual conviction that his conduct was defective; lamenting past neglects, forming purposes of future diligence, and constantly acknowledging their failure in the event. It was natural for him, who possessed such powers of usefulness, to consider the waste of his time as a peculiar delinquency; with which, however, he appears to have been far less frequently, and less culpably chargeable, than his own tender sense of duty disposed him to apprehend. That he meritoriously redeemed many days and years from indolence, is evinced by the number and excellence of his works; nor can we doubt that his literary exertions would have been still more frequent, had not *morbid melancholy,* which, as he informs us, was the infirmity of his life, repressed them. To the prevalence of this infirmity, we may certainly ascribe that anxious fear, which seized him on the approach of his dissolution, and which his friends, who knew his integrity, observed with equal astonishment and concern. But the strength of religion at length prevailed against the frailty of nature; and his foreboding dread of the Divine Justice by degrees subsided into a pious trust and humble hope in the Divine Mercy.

He is now gone to await his eternal sentence; and as his life exhibited an illustrious example, so his death suggests an interesting admonition. It concerns us to reflect, that however many may find it impossible to rival his intellectual excellence, yet to imitate his virtues is both possible and necessary to all; that the current of time now hastens to plunge us in that gulf of Death, where we have so lately seen him absorbed, where there is no more place of repentance, and whence, according to our innocence or guilt, we shall rise to an immortality of bliss or torment.

GEORGE STRAHAN.

Islington, August 6th 1795.

* Our author informs us that his prayers for deceased friends were offered up, on several occasions, *as far as might be lawful for him:* and once *with Preface of Permission:* whence it should seem that he had some doubt concerning the lawfulness of such prayers, though it does not appear that he ever discontinued the use of them. It is also observable, that in his reflections on the death of his Wife, and again of Mr. Thrale, he wishes that the Almighty not *may have,* but *may have had* mercy on them; evidently supposing their sentence to have been already passed in the Divine Mind. This supposition, indeed, may seem not very consistent with his recommending them to the Divine Mercy afterwards. It proves, however that he had no belief in a state of Purgatory, and consequently no reason for praying for the dead, that could impeach the sincerity of his profession as a Protestant.

ADVERTISEMENT TO THE FOURTH EDITION.

To this Edition is added [at p. 647] a Prayer now in my possession in Dr. Johnson's own handwriting, in which he expressly supposes that Providence may permit him to enjoy the good effects of his Wife's attention and ministration by appearance, impulses, or dreams. It is well known that he admitted the credibility of apparitions: and in his Rasselas,* he maintains it, in the person of Imlac, by the following acute train of reasoning:

"That the dead are seen no more, said Imlac, I will not undertake to maintain, against the concurrent and unvaried testimony of all ages and of all nations. There is no people, rude or learned, among whom apparitions of the dead are not related and believed. This opinion, which perhaps prevails as far as human nature is diffused, could become universal only by its truth; those that never heard of one another, would not have agreed in a tale which nothing but experience can make credible. That it is doubted by single cavillers, can very little weaken the general evidence; and some who deny it with their tongues confess it by their fears."

Cavillers have indeed doubted the credibility of this tale, rejecting it in every instance as the dream of delusion, or the fiction of imposture.

That many tales of apparitions have originated in delusion, and many in imposture, cannot be denied; and the whole question to be considered in this case is, how far we have authority for believing that any are founded in truth or probability.

Some have thought all such reported appearances liable to suspicion, because in general they seem called forth by no exigency, and calculated to administer to no end or purpose. This circumstance, so far as it may be observed, will authorize a presumption that they are not the fabrications of imposture; which has always some end, commonly a discoverable end, to promote by its illusions. At any rate, our ignorance of the purpose or end can be no disproof of the fact: and the purposes of Providence, in the events most obvious to our notice, observably often elude our scrutiny.

Still the acknowledged millions of the dead that *are seen no more* induce a reluctance to believe in the reappearance of any, however attested. Common incidents, though often not less inexplicable than those which are unusual, become familiar to our observation, and soon cease to excite our wonder. But rare and preternatural occurrences astonish and shock belief by their novelty; and apparitions are by many accounted things so improbable in themselves, as not to be rendered credible by any external testimony. The same charge of insuperable incredibility has been urged against miracles; and in both cases proceeds upon a supposition, evidently erroneous, that the improbable nature of any alleged event is a stronger evidence of its falsity, than the best approved testimony can be of its truth.

It is confessed that extraordinary events, when rumoured, are, till proved, less probable than those that are common; because their occurrence having been less frequent, their existence has been verified in fewer instances by experience. And, upon the same principle, the more remote any reported phenomenon appears to be from what we ordinarily observe in nature, the greater, antecedently to its authentication by evidence, is its improbability.

But improbability arising from rarity of occurrence, or singularity of nature, amounts to no disproof; it is a presumptive reason of doubt too feeble to withstand the conviction induced by positive and credible testimony; such as that which has been borne to shadowy reappearances of the dead. These, as our author intimates, have been uniformly attested in every age and country by persons, who had no communication or knowledge of each other, and whose concurrence of testimony in this case can be accounted for only by a supposition of its truth. It is evidently a far greater improbability, that witnesses so numerous, so dispersed, and unconnected, should concur in forging so extraordinary a relation, than that such a relation, extraordinary as it is, should be true. For though the several objects we meet in the world be in general formed according to observably stated laws; yet anomalies in nature may occur, and their occurrence has been occasionally asserted and believed on less accumulated attestation. We now at length have ceased to question the supernatural stature of the Patagonians; why, then, are we so unwilling to admit the more amply witnessed existence of apparitions? Because the degree of prodigiousness implied in the supposition of a visible spirit strikes the imagination as too stupendous for belief. This is the effect of measuring the credibility of the attested achievements of nature by our own narrow experience, not by the power of Him, who is the author of nature, and to whom *all things*, even the investing spirits with visibility, *are possible*. We have constant assurance of other natural processes not less difficult to account for than this, which we contemplate with such indignant mistrust. Nor can it on reflection appear more surprising or incomprehensible, that a spirit should assume a visible shape, than that it should animate and move a material body. The wonders we see may soften our incredulity to patience of those which we have not seen, but which all tradition attests. Nothing possible in itself, and proved by sufficient evidence, can be too prodigious for rational belief.

But even the evidence of our own senses is disputed by some reasoners, who pronounce every believed view of these unsubstantial forms to be a mere illusion of the fancy, engendered by disease, indigestion, and other bodily affections. Bodily affections, it is certain, have been known to bewilder the views of the Mind; and instances enough may be produced of men not generally supposed insane, who have been deluded and possessed with the most extravagant conceptions, by the vapours of distempered health. But by what token do these philosophers discover, that the witnesses of the fact in question, whom they never saw, and of whose

Chap. xxxi.

mental or bodily state they can have no knowledge, were so enfeebled and distracted in their powers of perception? Can it be proved, that apparitions of the dead, however astonishing, are impossible? Or, if not, upon what principle is it maintained invariably, that they who think they see such phantoms see them only in imagination? According to this tenor of reasoning, all truth, not obvious to common experience, might be sacrificed to prejudice, and every rare fact, which we were unwilling to admit, might be exploded, by the short method of supposing, that the witnesses of it at the time must have been bereft of their senses. Writers, who thus get rid of evidence by presuming it the effect of fascination, betray some share of the infirmity they impute, and judge with a reason palpably overpowered and distorted by the influence of opinion.

Others, perceiving that few, if any, apparitions have been authenticated in the present day, are thence induced to infer too hastily that none were ever seen. These visible departed shades are extraordinary exhibitions in nature, reported to have been observed in all nations occasionally, but at no stated times. During some periods they may occur with more frequency, in others with less: and the proof of their former occurrence, once established, is not to be weakened, much less done away, by the protracted delay or discontinuance of their renewal.

Nor can it generally reflect discredit on averred appearances of the dead, that they are observed to abound most in ignorant and dark ages. At such junctures, a fabulous increase of these, and other strange casualties, we may expect, will be supplied by the reveries of superstition, or the interested impositions of craft upon credulity. But because in times of ignorance, prodigies of this sort will seem to multiply by the more than usual obtrusion of such as are false; is it reasonable to conclude, that none we hear of, either in those times, or at any other, are true? Does the utmost abundance of counterfeits, in this or in any case, disprove the existence of genuine originals? On the contrary, without the supposition of some such originals, might it not be difficult to conjecture, how even the counterfeits of occurrences so strange should become so universal? And does not their experienced universality hence strongly tend to prove, that at least the earliest of them were imitations of some real models; shadows devised after substances; forgeries of fancy or fraud, which derived their origin, and received their form, from the suggestion and example of fact?

Possibly it may yet be objected that the belief in the existence of the soul in a separate state, which has always obtained extensively, might lead to the belief, without the experimental witness, of its appearance.

It were easy to show, that disembodied souls have been believed, not only to exist, but to be constantly present, where they were not imagined to be visible; and consequently that the supposition mentioned, which can be proved true in no case, is ascertained to be groundless in some cases, and upon the balance of its evidence not probable in any.

But it is needless to contend against a supposition so manifestly visionary. All men, in all times, must have perceived, that the soul, however it might continue to exist after its separation from the body, did not ordinarily appear on earth: and, till it had appeared, they could have no reason for supposing, in opposition to their past experience, that it ever would. The departed spirit, for aught they could foresee, might always survive invisibly; and their belief, if they afterwards entertained any, could be induced only by their sensible perception of its appearance.

Accordingly, tradition informs us, that sensible evidence has not been wanting in this case. In every age and country the posthumous appearance of the soul has been believed, not on the authority of conjecture, but on the attestations of persons who severally declared themselves eyewitnesses of it in distinct instances. If it be said, that these attestations might all be founded, as many of them confessedly were, in delusion or imposture; still it will be difficult, if not impossible, to account for so general a consent in so strange a fiction. One true report that a spirit has been seen, may give occasion and birth to many false reports of similar incidents. But universal and unconcerted testimony to a supernatural casualty cannot always be untrue; nor is it conceivable, that they who lived in distant ages and nations, who *never heard of one another*, should agree, either in a delusion or imposture so remote from common conception, and so unlike any thing observable in the ordinary course of events. An appearing spirit is a prodigy too singular in its nature to become a subject of general invention. That this prodigy has been every where counterfeited, proves only that it has every where in reality occurred to view. The fable bears witness to the fact of its existence; and, to a mind not influenced by popular prejudice, it will be scarce possible to believe, that apparitions of the dead could have been vouched in all countries, had they never been seen in any.

The opinion we have been considering, whether true or false, may at last be thought of too trivial moment to require or justify a discussion in this place. But to show the credibility of this opinion, chiefly by our author's own arguments, to which nothing of equal weight can be added, seemed not only due to him on the present occasion, but requisite in another important view. Appearances of departed spirits are occasionally recorded in Scripture;* and as all indiscriminate objections against the reality of such appearances hence evidently impeach the testimony of Scripture, the above notice of the fallacy of some currently urged objections of this sort was not unseasonable, and may not, it is hoped, be altogether useless. It was the superstition of the dark ages to believe in many false miracles and apparitions; whence it seems often the insinuated wisdom of our enlightened times, to accept none, however authenticated in any age, for true: as if the folly of baseless unbelief were less than that of credulity; and it were not the province of instructed judgment to decide in no case capriciously or blindly, resist prejudice, and be determined by evidence.

GEORGE STRAHAN.

Islington, May 2d, 1789.

* See 1 Sam. xxviii. 14. and Matt. xvii. 3.

PRAYERS AND MEDITATIONS.

1738.

ON MY BIRTH-DAY.

September 18th.

O God, the Creator and Preserver of all mankind, Father of all mercies, I, thine unworthy servant, do give Thee most humble thanks, for all thy goodness and loving-kindness to me. I bless Thee for my creation, preservation, and redemption, for the knowledge of thy Son Jesus Christ, for the means of grace and the hope of glory. In the days of childhood and youth, in the midst of weakness, blindness, and danger, Thou hast protected me; amidst afflictions of mind, body, and estate, Thou hast supported me; and amidst vanity and wickedness Thou hast spared me. Grant, O merciful Father, that I may have a lively sense of thy mercies. Create in me a contrite heart, that I may worthily lament my sins and acknowledge my wickedness, and obtain remission and forgiveness, through the satisfaction of Jesus Christ. And, O Lord, enable me, by thy grace, to redeem the time which I have spent in sloth, vanity, and wickedness; to make use of thy gifts to the honour of thy name; to lead a new life in thy faith, fear, and love; and finally to obtain everlasting life. Grant this, Almighty Lord, for the merits and through the mediation of our most holy and blessed Saviour, Jesus Christ; to whom, with Thee and the Holy Ghost, Three Persons and One God, be all honour and glory, world without end. Amen.

Transcribed, June 26th, 1768.

This is the first solemn prayer, of which I have a copy. Whether I composed any before this I question.

1744–5.

January 1st.

Almighty and everlasting God, in whose hands are life and death, by whose will all things were created, and by whose providence they are sustained, I return Thee thanks that Thou hast given me life, and that Thou hast continued it to this time; that Thou hast hitherto forborne to snatch me away in the midst of sin and folly, and hast permitted me still to enjoy the means of grace, and vouchsafed to call me yet again to repentance. Grant, O merciful Lord, that thy call may not be vain; that my life may not be continued to increase my guilt, and that thy gracious forbearance may not harden my heart in wickedness. Let me remember, O my God, that as days and years pass over me, I approach nearer to the grave, where there is no repentance; and grant, that by the assistance of thy Holy Spirit, I may so pass through this life, that I may obtain life everlasting, for the sake of our Lord Jesus Christ. Amen.

1747–8.

January 1st.

Almighty and most merciful Father, who hast not yet suffered me to fall into the grave; grant that I may so remember my past life, as to repent of the days and years which I have spent in forgetfulness of thy mercy, and neglect of my own salvation; and so use the time which Thou shalt yet allow me, as that I may become every day more diligent in the duties which in thy providence shall be assigned me; and that, when at last I shall be called to judgment, I may be received as a good and faithful servant into everlasting happiness, for the sake of Jesus Christ our Lord. Amen.

1749–50.

January 1st, after 3 in the morning.

Almighty God, by whose will I was created, and by whose providence I have been sustained, by whose mercy I have been called to the knowledge of my Redeemer, and by whose grace whatever I have thought or acted acceptable to Thee has been inspired and directed; grant, O Lord, that in reviewing my past life, I may recollect thy mercies to my preservation, in whatever state Thou preparest for me: that in affliction I may remember how often I have been succoured; and in prosperity may know and confess from whose hand the blessing is received. Let me, O Lord, so remember my sins, that I may abolish them by true repentance, and so improve the year to which Thou hast graciously extended my life, and all the years which Thou shalt yet allow me, that I may hourly become purer in thy sight; so that I may live in thy fear, and die in thy favour, and find mercy at the last day, for the sake of Jesus Christ. Amen.

PRAYER ON THE RAMBLER.

Almighty God, the giver of all good things, without whose help all labour is ineffectual, and without whose grace all wisdom is folly; grant, I beseech Thee, that in this my undertaking, thy Holy Spirit may not be withheld from me, but that I may promote thy glory, and the salvation both of myself and others; grant this, O Lord, for the sake of Jesus Christ. Amen.

1752.

PRAYERS* COMPOSED BY ME ON THE DEATH OF MY WIFE, AND REPOSITED AMONG HER MEMORIALS, MAY 8TH, 1752.

Deus exaudi.——Heu!

April 24th, 1752.

Almighty and most merciful Father, who lovest those whom thou punishest, and turnest away thy anger from the penitent, look down with pity upon my sorrows, and grant that the affliction which it has pleased Thee to bring upon me, may awaken my conscience, enforce my resolutions of a better life, and impress upon me such conviction of thy power and goodness, that I may place in Thee my only felicity, and endeavour to please Thee in all my thoughts, words, and actions. Grant, O Lord, that I may not languish in fruitless and unavailing sorrow, but that I may consider from whose hand all good and evil is received, and may remember that I am punished for my sins, and hope for comfort only by repentance. Grant, O merciful God, that by the assistance of thy Holy Spirit I may repent and be comforted, obtain that peace which the world cannot give, pass the residue of my life in humble resignation and cheerful obedience; and when it shall please Thee to call me from this mortal state, resign myself into thy hands with faith and confidence, and finally obtain mercy and everlasting happiness, for the sake of Jesus Christ our Lord. Amen.

April 25th, 1752.

O Lord, our heavenly Father, almighty and most merciful God, in whose hands are life and death, who givest and takest away, castest down and raisest up, look with mercy on the affliction of thy unworthy servant, turn away thine anger from me, and speak peace to my troubled soul. Grant me the assistance and comfort of thy Holy Spirit, that I may remember with thankfulness the blessings so long enjoyed by me in the society of my departed wife; make me so to think on her precepts and example, that I may imitate whatever was in her life acceptable in thy sight, and avoid all by which she offended Thee. Forgive me, O merciful Lord, all my sins, and enable me to begin and perfect that reformation which I promised her, and to persevere in that resolution, which she implored Thee to continue, in the purposes which I recorded in thy sight, when she lay dead before me, in obedience to thy laws, and faith in thy word. And now, O Lord, release me from my sorrow, fill me with just hopes, true faith, and holy consolations, and enable me to do my duty in that state of life to which Thou hast been pleased to call me, without disturbance from fruitless grief, or tumultuous imaginations; that in all my thoughts, words, and actions, I may glorify thy Holy Name, and finally obtain, what I hope Thou hast granted to thy departed servant, everlasting joy and felicity, through our Lord Jesus Christ. Amen.

May 6th, 1752.

O Lord, our heavenly Father, without whom all purposes are frustrate, all efforts are vain, grant me the assistance of thy Holy Spirit, that I may not sorrow as one without hope, but may now return to the duties of my present state with humble confidence in thy protection, and so govern my thoughts and actions, that neither business may withdraw my mind from Thee, nor idleness lay me open to vain imaginations; that neither praise may fill me with pride, nor censure with discontent; but that in the changes of this life, I may fix my heart upon the reward which Thou hast promised to them that serve Thee, and that whatever things are true, whatever things are honest, whatever things are just, whatever are pure, whatever are lovely, whatever are of good report, wherein there is virtue, wherein there is praise, I may think upon and do, and obtain mercy and everlasting happiness. Grant this, O Lord, for the sake of Jesus Christ. Amen.

Our Father, &c.—The grace, &c.

May 6th. I used this service, written April 24th, 25th.

May 6th, as preparatory to my return to life to-morrow.

Μακάριοι οἱ νεκροὶ οἱ ἐν Κυρίῳ ἀποθνήσκοντες ἀπάρτι.

Apoc. xiv. 13.

April 26th, 1752, *being after* 12 *at night of the* 25*th*

O Lord, Governor of Heaven and Earth, in whose hands are embodied and departed spirits, if Thou hast ordained the souls of the dead to minister to the living, and appointed my departed wife to have care of me, grant that I may enjoy the good effects of her attention and ministration, whether exercised by appearance, impulses, dreams, or in any other manner agreeable to thy government; forgive my presumption, enlighten my ignorance, and however meaner agents are employed, grant me the blessed influences of thy Holy Spirit, through Jesus Christ our Lord. Amen.

BEFORE ANY NEW STUDY.

November.

Almighty God, in whose hands are all the powers of man; who givest understanding, and takest it away; who, as it seemeth good unto Thee, enlightenest the thoughts of the simple, and darkenest the meditations of the wise, be present with me in my studies and inquiries.

Grant, O Lord, that I may not lavish away the life which Thou hast given me on useless trifles, nor waste it in vain searches after things which Thou hast hidden from me.

Enable me, by thy Holy Spirit, so to shun sloth and negligence, that every day may discharge part of the task which Thou hast allotted me; and so further with thy help that labour which, without thy help, must be ineffectual, that I may obtain in all my undertakings, such success as will most promote thy glory, and the salvation of my own soul, for the sake of Jesus Christ. Amen.

AFTER TIME NEGLIGENTLY AND UNPROFITABLY SPENT.

November 19th.

O Lord, in whose hands are life and death, by whose power I am sustained, and by whose mercy I am spared, look down upon me with pity. Forgive me, that I have this day neglected the duty which Thou hast assigned to it, and suffered the hours, of which I must give account, to pass away without any endeavour to accomplish thy will, or to

* [Viz the four following prayers]

promote my own salvation. Make me to remember, O God, that every day is thy gift, and ought to be used according to thy command. Grant me, therefore, so to repent of my negligence, that I may obtain mercy from Thee, and pass the time which Thou shalt yet allow me in diligent performance of thy commands, through Jesus Christ. Amen.

1753.

ON EASTER DAY.

April 22d.

O Lord, who givest the grace of repentance, and hearest the prayers of the penitent, grant, that, by true contri ion, I may obtain forgiveness of all the sins committed, and of all duties neglected in my union with the wife whom Thou hast taken from me; for the neglect of joint devotion, patient exhortation, and mild instruction. And, O Lord, who canst change evil to good, grant that the loss of my wife may so mortify all inordinate affections in me, that I may henceforth please Thee by holiness of life.

And, O Lord, so far as it may be lawful for me, I commend to thy fatherly goodness the soul of my departed wife; beseeching Thee to grant her whatever is best in her present state, and finally to receive her to eternal happiness. All this I beg for Jesus Christ's sake, whose death I am now about to commemorate. To whom, &c. Amen.

This I repeated sometimes at church.

1754.

FL. LACR. [FLENTIBUS LACRYMIS.]

March 28th, in the morning.

O God, who on this day wert pleased to take from me my dear wife, sanctify to me my sorrows and reflections. Grant, that I may renew and practise the resolutions which I made when thy afflicting hand was upon me. Let the remembrance of thy judgments, by which my wife is taken away, awaken me to repentance; and the sense of thy mercy, by which I am spared, strengthen my hope and confidence in Thee, that by the assistance and comfort of thy Holy Spirit, I may so pass through things temporal, as finally to gain everlasting happiness, and to pass, by a holy and happy death, into the joy which Thou hast prepared for those that love Thee. Grant this, O Lord, for the sake of Jesus Christ. Amen.

The melancholy of this day hung long upon me.

Of the resolutions made this day, I in some measure kept that of breaking from indolence.

March 28th, 1754.

Almighty God, vouchsafe to sanctify unto me the reflections and resolutions of this day; let not my sorrow be unprofitable; let not my resolutions be vain. Grant that my grief may produce true repentance, so that I may live to please Thee; and when the time shall come that I must die like her whom Thou hast taken from me, grant me eternal happiness in thy presence, through Jesus Christ our Lord. Amen.

1755.

ON THE STUDY OF PHILOSOPHY, AS AN INSTRUMENT OF LIVING.

July.

O Lord, who hast ordained labour to be the lot of man, and seest the necessities of all thy creatures, bless my studies and endeavours; feed me with food convenient for me; and if it shall be thy good pleasure to intrust me with plenty, give me a compassionate heart, that I may be ready to relieve the wants of others; let neither poverty nor riches estrange my heart from Thee, but assist me with thy grace so to live as that I may die in thy favour, for the sake of Jesus Christ. Amen.

This study was not pursued.

Transcribed June 26th, 1768.

1756.

January 1st, afternoon.

Almighty and everlasting God, in whom we live and move, and have our being; glory be to Thee for my recovery from sickness, and the continuance of my life. Grant, O my God, that I may improve the year which I am now beginning, and all the days which Thou shalt add to my life, by serious repentance and diligent obedience; that by the help of thy Holy Spirit, I may use the means of grace to my own salvation, and at last enjoy thy presence in eternal happiness, for Jesus Christ's sake. Amen.

HILL BOOTHBY'S DEATH.

Jan. 1756.

O Lord God, almighty disposer of all things, in whose hands are life and death, who givest comforts and takest them away, I return Thee thanks for the good example of Hill Boothby, whom Thou hast now taken away, and implore thy grace, that I may improve the opportunity of instruction which Thou hast afforded me, by the knowledge of her life, and by the sense of her death; that I may consider the uncertainty of my present state, and apply myself earnestly to the duties which Thou hast set before me, that living in thy fear, I may die in thy favour, through Jesus Christ our Lord. Amen.

I commend, &c. W. and H. B.

Transcribed June 26th, 1768.

WHEN MY EYE WAS RESTORED TO ITS USE.

February 15th, 1766.

Almighty God, who hast restored light to my eye, and enabled me to pursue again the studies which Thou hast set before me; teach me, by the diminution of my sight, to remember that whatever I possess is thy gift, and by its recovery, to hope for thy mercy: and, O Lord, take not thy Holy Spirit from me; but grant that I may use

thy bounties according to thy will, through Jesus Christ our Lord. Amen.

INTRODUCTORY PRAYER.

March 25th, 1756.

O God, who desirest not the death of a sinner, look down with mercy upon me, now daring to call upon thee. Let thy Holy Spirit so purify my affections, and exalt my desires, that my prayer may be acceptable in thy sight, through Jesus Christ. Amen.

March 28th, about 2 in the morning.

Almighty God, our Heavenly Father, whose judgments terminate in mercy, grant, I beseech Thee, that the remembrance of my wife, whom Thou hast taken from me, may not load my soul with unprofitable sorrow, but may excite in me true repentance of my sins and negligences; and, by the co-operation of thy grace, may produce in me a new life, pleasing to Thee. Grant that the loss of my wife may teach me the true use of the blessings which are yet left me; and that, however bereft of worldly comforts, I may find peace and refuge in thy service, through Jesus Christ our Lord. Amen.

1757.

Jan. 1st, at 2 in the morning.

Almighty God, who hast brought me to the beginning of another year, and by prolonging my life invitest to repentance, forgive me that I have mispent the time past; enable me, from this instant, to amend my life according to thy holy word; grant me thy Holy Spirit, that I may so pass through things temporal, as not finally to lose the things eternal. O God, hear my prayer for the sake of Jesus Christ. Amen.

EASTER EVE.

Almighty God, heavenly Father, who desirest not the death of a sinner, look down in mercy upon me, depraved with vain imaginations, and entangled in long habits of sin. Grant me that grace, without which I can neither will nor do what is acceptable to Thee. Pardon my sins; remove the impediments that hinder my obedience; enable me to shake off sloth, and to redeem the time mispent in idleness and sin, by a diligent application of the days yet remaining, to the duties which thy providence shall allot me. O God, grant me thy Holy Spirit, that I may repent and amend my life; grant me contrition, grant me resolution for the sake of Jesus Christ, to whose covenant I now implore admission, of the benefits of whose death I implore participation. For his sake have mercy on me, O God; for his sake, O God, pardon and receive me. Amen.

Sept. 18th, 1757.

Almighty and most merciful Father, by whose providence my life has been prolonged, and who hast granted me now to begin another year of probation, vouchsafe me such assistance of thy Holy Spirit, that the continuance of my life may not add to the measure of my guilt; but that I may so repent of the days and years passed in neglect of the duties which Thou hast set before me, in vain thoughts, in sloth and in folly, that I may apply my heart to true wisdom, by diligence redeem the time lost, and by repentance obtain pardon, for the sake of Jesus Christ. Amen.

1758.

EASTER DAY.

March 26th.

Almighty and most merciful Father, who hast created me to love and to serve Thee, enable me so to partake of the Sacrament in which the death of Jesus Christ is commemorated, that I may henceforward lead a new life in thy faith and fear. Thou, who knowest my frailties and infirmities, strengthen and support me; grant me thy Holy Spirit, that, after all my lapses, I may now continue steadfast in obedience, that, after long habits of negligence and sin, I may, at last, work out my salvation with diligence and constancy; purify my thoughts from pollutions, and fix my affections on things eternal. Much of my time past has been lost in sloth: let not what remains, O Lord, be given me in vain; but let me from this time, lead a better life, and serve thee with a quiet mind, through Jesus Christ our Lord. Amen.

March 28th, 1758.

Almighty and eternal God, who givest life and takest it away, grant that while thou shalt prolong my continuance on earth, I may live with a due sense of thy mercy and forbearance, and let the remembrance of her, whom thy hand has separated from me, teach me to consider the shortness and uncertainty of life, and to use all diligence to obtain eternal happiness in thy presence. O God, enable me to avoid sloth, and to attend heedfully and constantly to thy word and worship. Whatever was good in the example of my departed wife, teach me to follow; and whatever was amiss give me grace to shun, that my affliction may be sanctified, and that, remembering how much every day brings me nearer to the grave, I may every day purify my mind, and amend my life, by the assistance of thy Holy Spirit, till at last I shall be accepted by Thee, for Jesus Christ's sake. Amen.

Sept. 18, horâ primâ matutinâ.

Almighty and most merciful Father, who yet sparest and yet supportest me, who supportest me in my weakness, and sparest me in my sins, and hast now granted to me to begin another year, enable me to improve the time which is yet before me, to thy glory and my own salvation. Impress upon my soul such repentance of the days mispent in idleness and folly, that I may henceforward diligently attend to the business of my station in this world, and to all the duties which thou hast commanded. Let thy Holy Spirit comfort and guide me, that in my passage through

the pains or pleasures of the present state, I may never be tempted to forgetfulness of Thee. Let my life be useful, and my death be happy; let me live according to thy laws, and die with just confidence in thy mercy, for the sake of Jesus Christ our Lord. Amen.

This year I hope to learn diligence.

1759.

Jan. 22d.

THE DAY ON WHICH MY DEAR MOTHER WAS BURIED. REPEATED ON MY FAST, WITH THE ADDITION.

Almighty God, merciful Father, in whose hands are life and death, sanctify unto me the sorrow which I now feel. Forgive me whatever I have done unkindly to my mother, and whatever I have omitted to do kindly. Make me to remember her good precepts and good example, and to reform my life according to thy holy word, that I may lose no more opportunities of good. I am sorrowful, O Lord; let not my sorrow be without fruit. Let it be followed by holy resolutions, and lasting amendment, that when I shall die like my mother I may be received to everlasting life.

I commend, O Lord, so far as it may be lawful, into thy hands, the soul of my departed mother, beseeching Thee to grant her whatever is most beneficial to her in her present state.

O Lord, grant me thy Holy Spirit, and have mercy upon me for Jesus Christ's sake. Amen.

And, O Lord, grant unto me, that am now about to return to the common comforts and business of the world, such moderation in all enjoyments, such diligence in honest labour, and such purity of mind, that amidst the changes, miseries, or pleasures of life, I may keep my mind fixed upon Thee, and improve every day in grace, till I shall be received into thy kingdom of eternal happiness.

I returned thanks for my mother's good example, and implored pardon for neglecting it.

I returned thanks for the alleviation of my sorrow.

The dream of my brother I shall remember.

Jef.
March 24, 1759,
rather 25, *after* 12 *at night.*

Almighty God, heavenly father, who hast graciously prolonged my life to this time, and by the change of outward things which I am now to make, callest me to a change of inward affections, and to a reformation of my thoughts, words, and practices; vouchsafe, merciful Lord, that this call may not be vain. Forgive me whatever has been amiss in the state which I am now leaving, idleness, and neglect of thy word and worship. Grant me the grace of thy Holy Spirit, that the course which I am now beginning may proceed according to thy laws, and end in the enjoyment of thy favour. Give me, O Lord, pardon and peace, that I may serve Thee with humble confidence, and after this life, enjoy thy presence in eternal happiness.

And, O Lord, so far as it may be lawful for me, I commend to thy Fatherly goodness, my father, my brother, my wife, my mother. I beseech Thee to look mercifully upon them, and grant them whatever may most promote their present and eternal joy.

O Lord, hear my prayers for Jesus Christ's sake, to whom, with Thee and the Holy Ghost, three persons and one God, be all honour and glory, world without end. Amen.

O Lord, let the change which I am now making in outward things, produce in me such a change of manners, as may fit me for the great change through which my wife has passed.

1760.

Sept. 16th.

RESOLVED, D[*eo*] j[*uvante*],

To combat notions of obligation.
To apply to study.
To reclaim imaginations.
To consult the resolves on Tetty's coffin.
To rise early.
To study religion.
To go to church.
To drink less strong liquors.
To keep a journal.
To oppose laziness, by doing what is to be done to-morrow.
Rise as early as I can.
Send for books for Hist. of War.
Put books in order.
Scheme of life.

O Almighty God, merciful Father, who hast continued my life to another year, grant that I may spend the time which thou shalt yet give me in such obedience to thy word and will, that, finally, I may obtain everlasting life. Grant that I may repent and forsake my sins before the miseries of age fall upon me; and that, while my strength yet remains, I may use it to thy glory and my own salvation, by the assistance of thy Holy Spirit, for Jesus Christ's sake. Amen.

1761.

EASTER EVE.

Since the communion of last Easter, I have led a life so dissipated and useless, and my terrors and perplexities have so much increased, that I am under great depression and discouragement; yet I purpose to present myself before God to-morrow, with humble hope that he will not break the bruised reed.

Come unto me all ye that travail.

I have resolved, I hope not presumptuously, till I am afraid to resolve again. Yet, hoping in God, I steadfastly purpose to lead a new life. O God, enable me, for Jesus Christ's sake.

My purpose is,

To avoid idleness.
To regulate my sleep as to length and choice of hours.
To set down every day what shall be done the day following.
To keep a journal.
To worship God more diligently.
To go to church every Sunday.
To study the Scriptures.
To read a certain portion every week.

Easter Eve.

Almighty and most merciful Father, look down upon my misery with pity: strengthen me that I may overcome all sinful habits; grant that I may, with effectual faith, commemorate the death of thy son Jesus Christ, so that all corrupt desires may be extinguished, and all vain thoughts may be dispelled. Enlighten me with true knowledge, animate me with reasonable hope, comfort me with a just sense of thy love, and assist me to the performance of all holy purposes, that after the sins, errors, and miseries of this world, I may obtain everlasting happiness for Jesus Christ's sake. To whom, &c. Amen.

I hope to attend on God in his ordinances to-morrow.

Trust in God, O my soul. O God, let me trust in Thee.

1762.

March 28th.

God grant that I may from this day,
Return to my studies.
Labour diligently.
Rise early.
Live temperately.
Read the Bible.
Go to church.

O God, giver and preserver of all life, by whose power I was created, and by whose providence I am sustained, look down upon me with tenderness and mercy; grant that I may not have been created to be finally destroyed; that I may not be preserved to add wickedness to wickedness; but may so repent me of my sins, and so order my life to come, that when I shall be called hence like the wife whom Thou hast taken from me, I may die in peace, and in thy favour, and be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ thine only Son our Lord and Saviour. Amen.

1764.

Almighty and most merciful Father, who by thy Son Jesus Christ hast redeemed us from sin and death, grant that the commemoration of his passion may quicken my repentance, increase my hope, and strengthen my faith; that I may lament and forsake my sins; and for the time which Thou shalt yet grant me, may avoid idleness, and neglect of thy word and worship. Grant me strength to be diligent in the lawful employments which shall be set before me; grant me purity of thoughts, words, and actions. Grant me to love and study thy word, and to frequent thy worship with pure affection. Deliver and preserve me from vain terrors, and grant that by the grace of the Holy Spirit I may so live, that after this life ended, I may be received to everlasting happiness, for the sake of Jesus Christ our Lord. Amen.

Good Friday.

April 20th, 1764.

I have made no reformation; I have lived totally useless, more sensual in thought, and more addicted to wine and meat. Grant me, O God, to amend my life, for the sake of Jesus Christ. Amen.

I hope
To put my rooms in order.*
I fasted all day.

April 21st, 1764, *8 in the morning.*

My indolence, since my last reception of the Sacrament, has sunk into grosser sluggishness, and my dissipation spread into wilder negligence. My thoughts have been clouded with sensuality; and, except that from the beginning of this year I have in some measure forborne excess of strong drink, my appetites have predominated over my reason. A kind of strange oblivion has overspread me, so that I know not what has become of the last year; and perceive that incidents and intelligence pass over me without leaving any impression.

This is not the life to which heaven is promised. I purpose to approach the altar again to-morrow. Grant, O Lord, that I may receive the Sacrament with such resolutions of a better life as may by thy grace be effectual, for the sake of Jesus Christ. Amen.

April 21st. I read the whole gospel of St. John. Then sat up till the 22d.

My purpose is from this time,
To reject or expel sensual images, and idle thoughts.
To provide some useful amusement for leisure time.
To avoid idleness.
To rise early.
To study a proper portion of every day.
To worship God diligently.
To read the Scriptures.
To let no week pass without reading some part.
To write down my observations.

I will renew my resolutions made at Tetty's death.

I perceive an insensibility and heaviness upon me. I am less than commonly oppressed with the sense of sin, and less affected with the shame of idleness. Yet I will not despair. I will pray to God for resolution, and will endeavour to strengthen my faith in Christ by commemorating his death.

I prayed for Tett.

Easter Day.

April 22, 1764

Having, before I went to bed, composed the foregoing meditation, and the following prayer; I tried to compose myself, but slept unquietly. I rose, took tea, and prayed for resolution and perseverance. Thought on Tetty, dear poor Tetty, with my eyes full.

I went to church; came in at the first of the Psalms, and endeavoured to attend the service, which I went through without perturbation. After sermon, I recommended Tetty in a prayer by herself; and my father, mother, brother, and Bathurst, in another. I did it only once, so far as it might be lawful for me.

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* Disorder I have found one great cause of idleness.

I thus prayed for resolution and perseverance to amend my life. I received soon, the communicants were many. At the altar, it occurred to me that I ought to form some resolutions. I resolved, in the presence of God, but without a vow, to repel sinful thoughts, to study eight hours daily, and, I think, to go to church every Sunday, and read the Scriptures. I gave a shilling; and, seeing a poor girl at the Sacrament in a bedgown, gave her privately a crown, though I saw Hart's Hymns in her hand. I prayed earnestly for amendment, and repeated my prayer at home. Dined with Miss W. went to prayers at church; went to ———, spent the evening not pleasantly. Avoided wine, and tempered a very few glasses with sherbet. Came home and prayed.

I saw at the Sacrament a man meanly dressed, whom I have always seen there at Easter.

EASTER DAY.

Against loose Thoughts and Idleness.

April 22d, 1764, at 2 morning.

Almighty and most merciful Father, who hast created and preserved me, have pity on my weakness and corruption. Deliver me from habitual wickedness and idleness; enable me to purify my thoughts, to use the faculties which Thou hast given me with honest diligence, and to regulate my life by thy holy word.

Grant me, O Lord, good purposes and steady resolution, that I may repent my sins, and amend my life. Deliver me from the distresses of vain terror, and enable me, by thy grace, to will and to do what may please Thee; that when I shall be called away from this present state, I may obtain everlasting happiness, through Jesus Christ our Lord. Amen.

Sept. 18th, 1764, about 6 evening.

This is my fifty-sixth birthday, the day on which I have concluded fifty-five years.

I have outlived many friends. I have felt many sorrows. I have made few improvements. Since my resolution formed last Easter, I have made no advancement in knowledge or in goodness; nor do I recollect that I have endeavoured it. I am dejected, but not hopeless.

O God, for Jesus Christ's sake, have mercy upon me.

in the evening.

I went to church, prayed *to be loosed from the chain of my sins.*

I have now spent fifty-five years in resolving; having from the earliest time almost that I can remember, been forming schemes of a better life. I have done nothing; the need of doing therefore is pressing, since the time of doing is short. O God, grant me to resolve aright, and to keep my resolutions, for Jesus Christ's sake. Amen.

Hæc limina vitæ. STAT.

I resolve,

To study the Scriptures; I hope, in the original languages. Six hundred and forty verses every Sunday, will nearly comprise the scriptures in a year.

To read good books; to study theology.

To treasure in my mind passages for recollection.

To rise early; not later than six, if I can; I hope sooner, but as soon as I can.

To keep a journal, both of employment and of expenses. To keep accounts.

To take care of my health, by such means as I have designed.

To set down at night some plan for the morrow.

Last year I prayed on my birthday, by accommodating the Morning Collect for grace, putting *year* for *day*. This I did this day.

September 18th, 1764.

O God, heavenly Father, who desirest not the death of a sinner, grant that I may turn from my wickedness and live. Enable me to shake of all impediments of lawful action, and so to order my life, that increase of days may produce increase of grace, of tranquillity of thought, and vigour in duty. Grant that my resolves may be effectual to a holy life, and a happy death, for Jesus Christ's sake. Amen.

To-morrow I purpose to regulate my room

1765.

EASTER DAY.

April 7th, about 3 in the morning

I purpose again to partake of the blessed Sacrament; yet when I consider how vainly I have hitherto resolved, at this annual commemoration of my Saviour's death, to regulate my life by his laws, I am almost afraid to renew my resolutions. Since the last Easter I have reformed no evil habit, my time has been unprofitably spent, and seems as a dream that has left nothing behind. My memory grows confused, and I know not how the days pass over me.

Good Lord deliver me.

I will call upon God to-morrow for repentance and amendment. O heavenly Father, let not my call be vain, but grant me to desire what may please Thee; and fulfil those desires for Jesus Christ's sake. Amen.

My resolutions, which God perfect, are,

1. To avoid loose thoughts.
2. To rise at eight every morning.

I hope to extend these purposes to other duties; but it is necessary to combat evil habits singly. I purpose to rise at eight, because, though I shall not yet rise early, it will be much earlier than I now rise, for I often lie till two, and will gain me much time, and tend to a conquest over idleness, and give time for other duties. I hope to rise yet earlier.

Almighty and most merciful Father, who hatest nothing that Thou hast made, nor desirest the death of a sinner, look down with mercy upon me, and grant that I may turn from my wickedness and live. Forgive the days and years which I have passed in folly, idleness, and sin. Fill me with such sorrow for the time mispent, that I may amend my life according to thy holy word;

strengthen me against habitual idleness, and enable me to direct my thoughts to the performance of every duty; that while I live I may serve Thee in the state to which Thou shalt call me, and at last by a holy and happy death be delivered from the struggles and sorrows of this life, and obtain eternal happiness by thy mercy, for the sake of Jesus Christ our Lord. Amen.

O God, have mercy on me.

At church I purpose,
Before I leave the pew, to pray the occasional prayer, and read my resolutions.
To pray for Tetty and the rest.
The like after communion.
At intervals to use the Collects of Fourth after Trinity, and First and Fourth after Epiphany, and to meditate.
This was done, as I purposed, but with some distraction. I came in at the Psalms, and could not well hear. I renewed my resolutions at the altar. God perfect them! Then I came home. I prayed, and have hope; grant, O Lord, for the sake of Jesus Christ, that my hope may not be vain.
I invited home with me the man whose pious behaviour I had for several years observed on this day, and found him a kind of Methodist, full of texts, but ill-instructed. I talked to him with temper, and offered him twice wine, which he refused. I suffered him to go without the dinner which I had purposed to give him. I thought this day that there was something irregular and particular in his look and gesture; but having intended to invite him to acquaintance, and having a fit opportunity by finding him near my own seat after I had missed him, I did what I at first designed, and am sorry to have been so much disappointed. Let me not be prejudiced hereafter against the appearance of piety in mean persons, who, with indeterminate notions, and perverse or inelegant conversation, perhaps are doing all they can.
At night I used the occasional prayer, with proper Collects.

BEFORE THE STUDY OF LAW.

September 26th, 1765

Almighty God, the giver of wisdom, without whose help resolutions are vain, without whose blessing study is ineffectual, enable me, if it be thy will, to attain such knowledge as may qualify me to direct the doubtful, and instruct the ignorant, to prevent wrongs, and terminate contentions; and grant that I may use that knowledge which I shall attain, to thy glory and my own salvation, for Jesus Christ's sake. Amen.

ENGAGING IN POLITICS WITH H——N.

November, 1765.

Almighty God, who art the giver of all wisdom, enlighten my understanding with knowledge of right, and govern my will by thy laws, that no deceit may mislead me, nor temptation corrupt me; that I may always endeavour to do good, and to hinder evil. Amidst all the hopes and fears of this world, take not thy Holy Spirit from me; but grant that my thoughts may be fixed on Thee, and that I may finally attain everlasting happiness, for Jesus Christ's sake. Amen.

1766.

Jan. 1st, after 2 in the morning.

Almighty and most merciful Father, I again appear in thy presence the wretched mispender of another year, which thy mercy has allowed me. O Lord, let me not sink into total depravity, look down upon me, and rescue me at last from the captivity of sin. Impart to me good resolutions, and give me strength and perseverance to perform them. Take not from me thy Holy Spirit, but grant that I may redeem the time lost, and that by temperance and diligence, by sincere repentance and faithful obedience, I may finally obtain everlasting happiness, for the sake of Jesus Christ our Lord. Amen.

STUDY.

ENTERING NOVUM MUSEUM.

March 7th.

Almighty and most merciful Father, who hast graciously supplied me with new conveniences for study, grant that I may use thy gifts to thy glory. Forgive me the time mispent, relieve my perplexities, strengthen my resolution, and enable me to do my duty with vigour and constancy; and when the fears and hopes, the pains and pleasures of this life shall have an end, receive me to everlasting happiness, for the sake of Jesus Christ our Lord. Amen.

Transcribed, June 26th, —68.

Sept. 18th, 1766, *at Streatham.*

I have this day completed my fifty-seventh year.
O Lord, for Jesus Christ's sake, have mercy upon me.

Almighty and most merciful Father, who hast granted me to prolong my life to another year, look down upon me with pity. Let not my manifold sins and negligences avert from me thy fatherly regard. Enlighten my mind that I may know my duty; that I may perform it, strengthen my resolution. Let not another year be lost in vain deliberations; let me remember, that of the short life of man, a great part is already passed in sinfulness and sloth. Deliver me, gracious Lord, from the bondage of evil customs, and take not from me thy Holy Spirit: but enable me so to spend my remaining days, that, by performing thy will, I may promote thy glory; and grant that after the troubles and disappointments of this mortal state, I may obtain everlasting happiness for the sake of Jesus Christ our Lord. Amen.

Added,
The Fourteenth S. after Tr.
The Morning Collect.
The beginning of this (day) year.
Purposes,
To keep a journal. To begin this day.

To spend four hours every day in study, and as much more as I can.
To read a portion of the Scriptures in Greek every Sunday.
To rise at eight.
Oct. 3d, —66. Of all this I have done nothing.
I returned from Streatham, Oct. 1st, —66, having lived there more than three months.

1767.

Jan. 1st, 1ma mane scripsi.

Almighty and most merciful Father, in whose hand are life and death, as thou hast suffered me to see the beginning of another year, grant, I beseech Thee, that another year may not be lost in idleness, or squandered in unprofitable employment. Let not sin prevail on the remaining part of life, and take not from me thy Holy Spirit; but as every day brings me nearer to my end, let every day contribute to make my end holy and happy. Enable me, O Lord, to use all enjoyments with due temperance, preserve me from unseasonable and immoderate sleep, and enable me to run with diligence the race that is set before me, that, after the troubles of this life, I may obtain everlasting happiness, through Jesus Christ our Lord. Amen.

August 2d, 1767.

I have been disturbed and unsettled for a long time, and have been without resolution to apply to study or to business, being hindered by sudden snatches.
I have for some days forborne wine and suppers. Abstinence is not easily practised in another's house; but I think it fit to try.
I was extremely perturbed in the night, but have had this day more ease than I expected. D. gr. Perhaps this may be such a sudden relief as I once had by a good night's rest in Fetter-lane.
The shortness of the time which the common order of nature allows me to expect, is very frequently upon my mind. God grant that it may profit me.

August 17th, 1767.

From that time by abstinence I have had more ease. I have read five books of Homer, and hope to end the 6th to-night. I have given Mrs. —— a guinea.
By abstinence from wine and suppers, I obtained sudden and great relief, and had freedom of mind restored to me; which I have wanted for all this year, without being able to find any means of obtaining it.
I am now about to receive, with my old friend Kitty Chambers, the sacrament, preparatory to her death. Grant, O God, that it may fit me. I purpose temperance for my resolution. O God, enable me to keep my purpose to thy glory.

5. 32. P. M.

I have communicated with Kitty, and kissed her. I was for some time distracted, but at last more composed. I commended my friends and Kitty. Lucy and I were much affected. Kitty is, I think going to heaven.

August 17th, 1767.

O God, grant that I may practice such temperance in meat, drink, and sleep, and all bodily enjoyments, as may fit me for the duties to which thou shalt call me, and by thy blessing procure me freedom of thought and quietness of mind, that I may so serve Thee in this short and frail life, that I may be received by Thee at my death to everlasting happiness. Take not, O Lord, thy Holy Spirit from me; deliver me not up to vain fears; but have mercy on me for the sake of Jesus Christ our Lord. Amen.
O God, who desirest not the death, &c.
O Lord, grant us increase—
O God—pardon and peace—
O God, who knowest our necessities—
Our Father—

Sunday, Oct. 18th, 1767.

Yesterday, Oct. 17th, at about ten in the morning, I took my leave for ever of my dear old friend Catherine Chambers, who came to live with my mother about 1724, and has been but little parted from us since. She buried my father, my brother, and my mother. She is now fifty-eight years old.
I desired all to withdraw, then told her that we were to part forever; that as Christians, we should part with prayer; and that I would, if she was willing, say a short prayer beside her. She expressed great desire to hear me; and held up her poor hands, as she lay in bed, with great fervour, while I prayed kneeling by her, nearly in the following words:

Almighty and most merciful Father, whose loving kindness is over all thy works, behold, visit, and relieve this thy servant, who is grieved with sickness. Grant that the sense of her weakness may add strength to her faith, and seriousness to her repentance. And grant that by the help of thy Holy Spirit, after the pains and labours of this short life, we may all obtain everlasting happiness, through Jesus Christ our Lord: for whose sake hear our prayers. Amen.
Our Father, &c.

I then kissed her. She told me that to part was the greatest pain that she had ever felt, and that she hoped we should meet again in a better place. I expressed with swelled eyes, and great emotion of tenderness, the same hopes. We kissed, and parted. I humbly hope to meet again, and to part no more.

1768.

Bedtime.

Lent 2.

Almighty God, who seest that I have no power of myself to help myself; keep me both outwardly in my body, and inwardly in my soul, that I may be defended from all adversities that may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord. Amen.
This prayer may be said before or after the entrance into bed, as a preparative for sleep.

When I transcribed this Prayer, it was my purpose to have made this book * a collection.

STUDY OF TONGUES.

Almighty God, giver of all knowledge, enable me so to pursue the study of tongues, that I may promote thy glory and my own salvation.

Bless my endeavours as shall seem best unto Thee; and if it shall please Thee to grant me the attainment of my purpose, preserve me from sinful pride; take not thy Holy Spirit from me, but give me a pure heart and humble mind, through Jesus Christ. Amen.

Of this Prayer there is no date, nor can I tell when it was written; but I think it was in Gough-square, after the Dictionary was ended. I did not study what I then intended.

Transcribed June 26, 1768.

Townmalling, in Kent, Sept. 18th, 1768, at night.

I have now begun the sixtieth year of my life. How the last year has past, I am unwilling to terrify myself with thinking. This day has been past in great perturbation; I was distracted at church in an uncommon degree, and my distress has had very little intermission. I have found myself somewhat relieved by reading, which I therefore intend to practice when I am able.

This day it came into my mind to write the history of my melancholy. On this I purpose to deliberate; I know not whether it may not too much disturb me.

I this day read a great part of Pascal's life.

O Lord, who hast safely brought me, &c.

Almighty and most merciful Father, Creator and Preserver of mankind, look down with pity upon my troubles and maladies. Heal my body, strengthen my mind, compose my distraction, calm my inquietude, and relieve my terrors; that if it please Thee, I may run the race that is set before me with peace, patience, constancy, and confidence. Grant this, O Lord, and take not from me thy Holy Spirit, but pardon and bless me, for the sake of Jesus Christ our Lord.

1769.

January 1st.

I am now about to begin another year; how the last has past, it would be, in my state of weakness, perhaps not prudent too solicitously to recollect. God will, I hope, turn my sufferings to my benefit, forgive me whatever I have done amiss, and having vouchsafed me great relief, will by degrees heal and restore both my mind and body; and permit me, when the last year of my life shall come, to leave the world in holiness and tranquillity.

I am not yet in a state to form many resolutions; I purpose, and hope to rise early in the morning, at eight, and by degrees at six; eight being the latest hour to which bedtime can be properly extended; and six the earliest that the present system of life requires.

Almighty and most merciful Father, who hast continued my life from year to year, grant that by longer life I may become less desirous of sinful pleasures, and more careful of eternal happiness. As age comes upon me, let my mind be more withdrawn from vanity and folly, more enlightened with the knowledge of thy will, and more invigorated with resolution to obey it. O Lord, calm my thoughts, direct my desires, and fortify my purposes. If it shall please Thee, give quiet to my latter days, and so support me with thy grace, that I may die in thy favour, for the sake of Jesus Christ our Lord. Amen.

Safely brought us to the beginning of this year, &c.

September 18th, 1769.

This day completes the sixtieth year of my age. What I have done, and what I have left undone, the unsettled state of my mind makes all endeavours to think improper. I hope to survey my life with more tranquillity, in some part of the time which God shall grant me.

The last year has been wholly spent in a slow progress of recovery. My days are easier, but the perturbation of my nights is very distressful. I think to try a lower diet. I have grown fat too fast. My lungs seem encumbered, and my breath fails me, if my strength is in any unusual degree exerted, or my motion accelerated. I seem to myself to bear exercise with more difficulty than in the last winter. But though I feel all those decays of body, I have made no preparation for the grave. What shall I do to be saved?

Almighty and most merciful Father, I now appear in thy presence, laden with the sins, and accountable for the mercies of another year. Glory be to Thee O God, for the mitigation of my troubles, and for the hope of health both of mind and body, which Thou hast vouchsafed me. Most merciful Lord, if it seem good unto Thee, compose my mind, and relieve my diseases; enable me to perform the duties of my station, and so to serve Thee, as that, when my hour of departure from this painful life shall be delayed no longer, I may be received to everlasting happiness, for the sake of Jesus Christ our Lord. Amen.

O Lord, without whose help all the purposes of man are vain, enable me to use such temperance as may heal my body, and strengthen my mind, and enable me to serve Thee. Grant this, O Lord, for the sake of Jesust Christ our Saviour. Amen.

Who hast safely brought me, &c.

September 19th, 1769

Yesterday, having risen from a disturbed and wearisome night, I was not much at rest the

* A parchment-book, containing such of these Prayers as are marked *transcribed*.

whole day. I prayed with the collect "to the beginning," in the night and in the morning. At night I composed my prayer, and wrote my reflection. Reviewing them, I found them both weakly conceived and imperfectly expressed, and corrected the prayer this morning. I am glad that I have not omitted my annual practice. I hope that by rigid temperance, and moderate exercise, I may yet recover. I used the prayer again at night, and am now to begin, by the permission of God, my sixty-first year.

November 5th, 1769.

Almighty God, merciful Father, whose providence is over all thy works, look down with pity upon the diseases of my body, and the perturbations of my mind. Give thy blessing, O Lord, to the means which I shall use for my relief, and restore ease to my body, and quiet to my thoughts. Let not my remaining life be made useless by infirmities; neither let health, if Thou shalt grant it, be employed by me in disobedience to thy laws; but give me such a sense of my pains as may humble me before Thee; and such remembrance of thy mercy as may produce honest industry, and holy confidence. And, O Lord, whether Thou ordainest my days to be past in ease or anguish, take not from me thy Holy Spirit; but grant that I may attain everlasting life, for the sake of Jesus Christ our Lord. Amen.

This I found January 11th, 1772; and believe it written when I began to live on milk. I grew worse with forbearance of solid food.

1770.

January 1st, primâ mane.

Almighty God, by whose mercy I am permitted to behold the beginning of another year, succour with thy help, and bless with thy favour, the creature whom Thou vouchsafest to preserve. Mitigate, if it shall seem best unto Thee, the diseases of my body, and compose the disorders of my mind. Dispel my terrors; and grant, that the time which Thou shalt yet allow me, may not pass unprofitably away. Let not pleasure seduce me, idleness lull me, or misery depress me. Let me perform to thy glory, and the good of my fellow-creatures, the work which Thou shalt yet appoint me; and grant, that as I draw nearer to my dissolution, I may, by the help of thy Holy Spirit, feel my knowledge of Thee increased, my hope exalted, and my faith strengthened; that, when the hour which is coming shall come, I may pass by a holy death to everlasting happiness, for the sake of Jesus Christ our Lord. Amen

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Wednesday, March 28th, 1770.

This is the day on which, in 1752, I was deprived of poor dear Tetty. Having left off the practice of thinking on her with some particular combinations, I have recalled her to my mind of late less frequently; but when I recollect the time in which we lived together, my grief for her departure is not abated; and I have less pleasure in any good that befalls me, because she does not partake it. On many occasions, I think what she would have said or done. When I saw the sea at Brighthelmstone, I wished for her to have seen it with me. But with respect to her, no rational wish is now left, but that we may meet at last where the mercy of God shall make us happy, and perhaps make us instrumental to the happiness of each other. It is now eighteen years.

April 14th, 1770.

This week is Passion Week.

I have for some weeks past been much afflicted with the lumbago, or rheumatism in the loins, which often passes to the muscles of the belly, where it causes equal, if not greater pain. In the day the sunshine mitigates it; and in cold or cloudy weather, such as has for some time past remarkably prevailed, the heat of a strong fire suspends it. In the night it is so troublesome, as not very easily to be borne. I lie wrapped in flannel, with a very great fire near my bed; but whether it be that a recumbent posture increases the pain, or that expansion by moderate warmth excites what a great heat dissipates, I can seldom remain in bed two hours at a time without the necessity of rising to heat the parts affected at the fire.

One night, between the pain and the spasms in my stomach, I was insupportably distressed. On the next night, I think, I laid a blister to my back, and took opium; my night was tolerable, and, from that time, the spasms in my stomach, which disturbed me for many years, and for two past harassed me almost to distraction, have nearly ceased; I suppose the breast is relaxed by the opium.

Having passed Thursday in Passion Week at Mr. Thrale's, I came home on Friday morning, that I might pass the day unobserved; I had nothing but water, once in the morning, and once at bedtime. I refused tea, after some deliberation, in the afternoon. They did not press it. I came home late, and was unwilling to carry my rheumatism to the cold church in the morning, unless that were rather an excuse made to myself. In the afternoon I went to church, but came late, I think at the Creed. I read Clarke's Sermon on the death of Christ, and the Second Epistle to Timothy in Greek, but rather hastily. I then went to Thrale's, and had a very tedious and painful night. But the spasms in my throat are gone; and, if either the pain, or the opiate which the pain enforced, has stopped them, the relief is very cheaply purchased. The pain harasses me much; yet many have the disease, perhaps, in a much higher degree, with want of food, fire, and covering, which I find thus grievous, with all the succours that riches and kindness can buy and give.

On Saturday I was not hungry, and did not eat much breakfast. There was a dinner and company, at which I was persuaded or tempted to stay. At night I came home, sat up, and composed the Prayer; and having ordered the maid to make the fire in my chamber, at eight went to rest, and had a tolerable night.

Easter Day.

April 15th, 1770, *in the morning.*

Almighty and everlasting God, who hast preserved me by thy fatherly care, through all the years of my past life, and now permittest me

again to commemorate the sufferings and merits of our Lord and Saviour Jesus Christ; grant me so to partake of this Holy Rite, that the disquiet of my mind may be appeased, that my faith may be increased, my hope strengthened, and my life regulated by thy will. Make me truly thankful for that portion of health which thy mercy has restored, and enable me to use the remains of life to thy glory and my own salvation. Take not from me, O Lord, thy Holy Spirit; extinguish in my mind all sinful and inordinate desires; let me resolve to do that which is right; and let me by thy help, keep my resolutions. Let me, if it be best for me, at last know peace and comfort; but whatever state of life Thou shalt appoint me, let me end it by a happy death, and enjoy eternal heppiness in thy presence for the sake of Jesus Christ our Lord. Amen.

EASTER DAY.

1 in the afternoon.

I am just returned from the communion, having been very little interrupted in my duty by bodily pain.

I was very early at church, and used this Prayer, I think, before service, with proper Collects. I was composed during the service. I went to the table to hear the prefatory part of the office, then returned to my pew, and tried to settle some resolutions.

I resolved to form, this day, some plan for reading the Scriptures.

To rise by eight, or earlier.

To form a plan for the regulation of my daily life.

To excite in myself such a fervent desire of pleasing God, as should suppress all other passions.

I prayed through all the collects of meditation, with some extemporary prayers; recommended my friends, living and dead. When I returned to the table I stayed till most had communicated, and in the mean time tried to settle my mind; prayed against bad and troublesome thoughts; resolved to oppose sudden incursions of them; and, I think, had ——— thrown into my mind at the general confession. When I first went to the table the particular series of my thoughts I cannot recollect.

When I came home I returned thanks, by accommodating the General Thanksgiving; and used this Prayer again, with the Collects, after receiving. I hope God has heard me.

Shall I ever receive the Sacrament with tranquillity? Surely the time will come.

Some vain thoughts stole upon me while I stood near the table; I hope I ejected them effectually, so as not to be hurt by them.

I went to prayers at seven, having fasted; read the two Morning Lessons in Greek. At night read Clarke's Sermon of the Humiliation of our Saviour.

1st Sunday after Easter.

I have been recovering from my rheumatism slowly, yet sensibly; but the last week has produced little good. Uneasy nights have tempted me to lie long in the morning. But when I wake in the night, the release which still continues from the spasms in my throat, gives me great comfort.

The plan which I formed for reading the Scriptures, was to read 600 verses in the Old Testament, and 200 in the New, every week.

The Old Testament in any language, the New in Greek.

This day I began to read the Septuagint, but read only 230 verses, the nine first chapters of Genesis.

On this evening I repeated the Prayer for Easter Day, changing the future tense to the past.

June 1st, 1770.

Every man naturally persuades himself that he can keep his resolutions, nor is he convinced of his imbecility but by length of time and frequency of experiment. This opinion of our own constancy is so prevalent, that we always despise him who suffers his general and settled purpose to be overpowered by an occasional desire. They, therefore, whom frequent failures have made desperate, cease to form resolutions; and they who are becoming cunning, do not tell them. Those who do not make them are very few, but of their effect little is perceived; for scarcely any man persists in a course of life planned by choice, but as he is restrained from deviation by some external power. He who may live as he will, seldom lives long in the observation of his own rules. I never yet saw a regular family, unless it were that of Mrs. Harriet's, nor a regular man except Mr. ———, whose exactness I know only by his own report, and Psalmanazar, whose life was, I think, uniform.

1771.

EASTER DAY.

March 31st.

Almighty and most merciful Father, I am now about to commemorate once more in thy presence, the redemption of the world by our Lord and Saviour thy Son Jesus Christ. Grant, O most merciful God, that the benefit of his sufferings may be extended to me. Grant me faith, grant me repentance. Illuminate me with thy Holy Spirit, enable me to form good purposes, and to bring these purposes to good effect. Let me so dispose my time, that I may discharge the duties to which Thou shalt vouchsafe to call me; and let that degree of health, to which thy mercy has restored me, be employed to thy glory. O God, invigorate my understanding, compose my perturbations, recall my wanderings, and calm my thoughts; that having lived while Thou shalt grant me life, to do good and to praise Thee, I may when thy call shall summon me to another state, receive mercy from Thee for Jesus Christ's sake. Amen.

Sept. 18th, 1771, 9 at night.

I am now come to my sixty-third year. For the last year I have been slowly recovering both from the violence of my last illness, and, I think, from the general disease of my life. My breath is less obstructed, and I am more capable of motion and exercise. My mind is less encumbered, and I am less interrupted in mem-

tal employment. Some advances, I hope, have been made towards regularity. I have missed church since Easter only two Sundays, both which, I hope, I have endeavoured to supply by attendance on divine worship in the following week. Since Easter, my evening devotions have been lengthened. But indolence and indifference have been neither conquered nor opposed. No plan of study has been pursued or formed, except that I have commonly read every week, if not on Sunday, a stated portion of the New Testament in Greek. But what is most to be considered, I have neither attempted nor formed any scheme of life, by which I may do good, and please God.

One great hinderance is want of rest; my nocturnal complaints grow less troublesome towards morning; and I am tempted to repair the deficiences of the night. I think, however, to try to rise every day by eight, and to combat indolence as I shall obtain strength. Perhaps Providence has yet some use for the remnant of my life.

Almighty and everlasting God, whose mercy is over all thy works, and who hast no pleasure in the death of a sinner, look with pity upon me, succour and preserve me; enable me to conquer evil habits, and surmount temptations. Give me grace so to use the degree of health which Thou hast restored to my mind and body, that I may perform the task Thou shalt yet appoint me. Look down, O gracious Lord, upon my remaining part of life; grant, if it please Thee, that the days few or many which Thou shalt yet allow me, may pass in reasonable confidence, and holy tranquillity. Withhold not thy Holy Spirit from me, but strengthen all good purposes, till they shall produce a life pleasing to Thee. And when Thou shalt call me to another state, forgive me my sins, and receive me to happiness, for the sake of Jesus Christ our Lord. Amen.

Safely brought us, &c.

September 23d, 1771.

On the 18th, in the morning, before I went to bed, I used the general prayer, ["beginning of this year,"] and when I rose. I came home from Mr. Thrale's, that I might be more master of my hours. I went to church in the morning, but came in to the Litany. I have gone voluntarily to church on the week day but few times in my life. I think to mend.

At night I composed and used the prayer, which I have used since in my devotions one morning. Having been somewhat disturbed, I have not yet settled in any plan, except that yesterday I began to learn some verses in the Greek Testament for a Sunday's recital. I hope, by trust in God, to amend my life.

1772.

Jan. 1st, 2 in the morning.

Almighty God, who hast permitted me to see the beginning of another year, enable me so to receive thy mercy, as that it may raise in me stronger desires of pleasing Thee by purity of mind, and holiness of life. Strengthen me, O Lord, in good purposes, and reasonable meditations. Look with pity upon all my disorders of mind and infirmities of body. Grant that the residue of my life may enjoy such degrees of health as may permit me to be useful, and that I may live to thy glory; and, O merciful Lord, when it shall please Thee to call me from the present state, enable me to die in confidence of thy mercy, and receive me to everlasting happiness, for the sake of Jesus Christ our Lord. Amen.

To rise in the morning.

Easter Eve.

April 18th, 1772.

I am now again preparing, by divine mercy, to commemorate the death of my gracious Redeemer, and to form, as God shall enable me, resolutions and purposes of a better life.

When I review the last year, I am able to recollect so little done, that shame and sorrow, though perhaps too weakly, come upon me; yet I have been generally free from local pain, and my strength has seemed gradually to increase. But my sleep has generally been unquiet, and I have not been able to rise early. My mind is unsettled, and my memory confused. I have of late turned my thoughts, with a very useless earnestness, upon past incidents. I have yet got no command over my thoughts; an unpleasing incident is almost certain to hinder my rest; this is the remainder of my last illness. By sleepless or unquiet nights, and short days, made short by late rising, the time passes away uncounted and unheeded. Life so spent is useless.

I hope to cast my time into some stated method.

To let no hour pass unemployed.

To rise by degrees more early in the morning.

To keep a journal.

I have, I think, been less guilty of neglecting public worship than formerly. I have commonly on Sunday gone once to church, and if I have missed, have reproached myself.

I have exerted rather more activity of body. These dispositions I desire to improve.

I resolved, last Easter, to read within the year, the whole Bible, a very great part of which I had never looked upon. I read the Greek Testament without construing, and this day concluded the Apocalypse. I think that no part was missed.

My purpose of reading the rest of the Bible was forgotten, till I took by chance the resolutions of last Easter in my hand.

I began it the first day of Lent; and, for a time read with some regularity. I was then disturbed or seduced, but finished the Old Testament last Thursday.

I hope to read the whole Bible once a year, as long as I live.

Yesterday I fasted, as I have always or commonly done since the death of Tetty. The fast was more painful than it has formerly been, which I imputed to some medicinal evacuations in the beginning of the week, and to a meal of cakes on the foregoing day. I cannot now fast as formerly.

I devoted this week to the perusal of the Bible, and have done little secular business. I am

this night easier than is customary on this anniversary, but am not sensibly enlightened.

Easter Day.

After 12 at night.

The day is now begun on which I hope to begin a new course ὥσπερ ἀφ' ὑστλήγγων.

My hopes are from this time,

To rise early.

To waste less time.

To appropriate something to charity.

Easter.

Almighty God, merciful Father, who hatest nothing that Thou hast made, look down with pity upon my sinfulness and weakness. Strengthen, O Lord, my mind; deliver me from needless terrors; enable me to correct all inordinate desires, to eject all evil thoughts, to reform all sinful habits, and so to amend my life, that when at the end of my days Thou shalt call me hence, I may depart in peace, and be received into everlasting happiness, for the sake of Jesus Christ our Lord. Amen.

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9 in the morning.

Glory be to Thee, O Lord God, for the deliverance which thou hast granted me from diseases of mind and body. Grant, O gracious God, that I may employ the powers which Thou vouchsafest me to thy glory, and the salvation of my soul, for the sake of Jesus Christ. Amen.

April 26th, 1772.

I was some way hindered from continuing this contemplation in the usual manner, and therefore try, at the distance of a week, to review the last Sunday. I went to church early, having first, I think, used my prayer. When I was there, I had very little perturbation of mind. During the usual time of meditation, I considered the Christian duties under the three principles of soberness, righteousness, and godliness; and purposed to forward godliness by the *annual perusal of the Bible;* righteousness *by settling something for charity*, and soberness *by early hours.* I commenced as usual, with preface of permission, and, I think, mentioned Bathurst. I came home, and found Paoli and Boswell waiting for me. What devotions I used after my return home, I do not distinctly remember. I went to prayers in the evening; and, I think, entered late.

I have this week endeavoured every day but one to rise early, and have tried to be diligent; but have not performed what I required from myself.

On Good Friday, I paid Peyton without requiring work.

Since Easter 1771, I have added a Collect to my evening devotion.

I have been less indulgent to corporeal inactivity. But have done little with my mind.

It is a comfort to me, that at last, in my sixty-third year, I have attained to know, even thus hastily, confusedly, and imperfectly, what my Bible contains.

May the good God increase and sanctify my knowledge.

I have never yet read the Apocrypha. When I was a boy, I have read or heard Bel and the Dragon, Susanna, some of Tobit, perhaps all; some at least of Judith, and some of Ecclesiasticus; and, I suppose, the Benedicite. I have some time looked into the Maccabees, and read a chapter containing the question, *Which is the strongest?** I think in Esdras.

In the afternoon of Easter Day, I read Pococke's Commentary.

I have this last week scarcely tried to read, nor have I read any thing this day.

I have had my mind weak and disturbed for some weeks past.

Having missed church in the morning, I went this evening, and afterwards sat with Southwell.

Having not used the prayer, except on the day of communion; I will offer it this night, and hope to find mercy. On this day little has been done, and this is now the last hour. In life little has been done, and life is very far advanced. Lord have mercy upon me.

1773.

January 1, mane 1h. 22m.

Almighty God, by whose mercy my life has been yet prolonged to another year, grant that thy mercy may not be vain. Let not my years be multiplied to increase my guilt; but as age advances, let me become more pure in my thoughts, more regular in my desires, and more obedient to thy laws. Let not the cares of the world distract me, nor the evils of age overwhelm me. But continue and increase thy loving kindness towards me; and when Thou shalt call me hence, receive me to everlasting happiness, for the sake of Jesus Christ our Lord. Amen.

Good Friday.

April 9th.

On this day I went twice to church, and Boswell was with me. I had forborne to attend divine service for some time in the winter, having a cough which would have interrupted both my own attention and that of others; and when the cough grew less troublesome I did not regain the habit of going to church, though I did not wholly omit it. I found the service not burdensome nor tedious, though I could not hear the lessons. I hope in time to take pleasure in public worship.

On this whole day I took nothing of nourishment but one cup of tea without milk; but the fast was very inconvenient. Towards night I grew fretful and impatient, unable to fix my mind, or govern my thoughts; and felt a very uneasy sensation both in my stomach and head, compounded, as it seemed, of laxity and pains.

From this uneasiness, of which when I was not asleep I was sensible all night, I was relieved in the morning by drinking tea, and eating the soft part of a penny loaf.

This I have set down for future observation.

Saturday, April 10th, I dined on cakes, and found myself filled and satisfied.

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* 1 Esdras, chap. iii. ver. 10, &c.

Saturday, 10th. Having offered my prayers to God, I will now review the last year.

Of the spring and summer, I remember that I was able in those seasons to examine and improve my Dictionary, and was seldom withheld from the work but by my own unwillingness. Of my nights I have no distinct remembrance, but believe that, as in many foregoing years, they were painful and restless.

O God, grant that I may not mispend or lose the time which Thou shalt yet allow me. For Jesus Christ's sake, have mercy upon me.

My purpose is to attain, in the remaining part of the year, as much knowledge as can easily be had of the Gospels and Pentateuch. Concerning the Hebrew I am in doubt. I hope likewise to enlarge my knowledge of divinity, by reading, at least once a week, some sermon, or small theological tract, or some portion of a larger work.

To this important and extensive study, my purpose is to appropriate (libere), part of every Sunday, holyday, Wednesday, and Friday, and to begin with the Gospels. Perhaps I may not be able to study the Pentateuch before next year.

My general resolution, to which I humbly implore the help of God, is to methodise my life, to resist sloth. I hope from this time to keep a journal.

N. B. On Friday I read the first of Mark, and Clarke's Sermon on Faith.

On Saturday I read little, but wrote the foregoing account and the following Prayer.

April 10th, near midnight.

Almighty God, by whose mercy I am now about to commemorate the death of my Redeemer, grant that from this time I may so live, as that his death may be efficacious to my eternal happiness; enable me to conquer all evil customs; deliver me from evil and vexatious thoughts; grant me light to discover my duty, and grace to perform it. As my life advances, let me become more pure and more holy. Take not from me thy Holy Spirit, but grant that I may serve Thee with diligence and confidence; and when Thou shalt call me hence, receive me to everlasting happiness for the sake of Jesus Christ our Lord. Amen.

EASTER SUNDAY.

April 11th, 1773.

I had more disturbance in the night than has been customary for some weeks past. I rose before nine in the morning, and prayed and drank tea. I came, I think, to church in the beginning of the prayers. I did not distinctly hear the Psalms, and found that I had been reading the Psalms for Good Friday. I went through the Litany, after a short disturbance, with tolerable attention.

After sermon I perused my prayer in the pew, then went nearer the altar, and being introduced into another pew, used my prayer again, and recommended my relations with Bathurst and Boothby, then my wife again by herself, then I went nearer the altar, and read the Collects chosen for meditation. I prayed for Salisbury, and, I think, the Thrales. I then communicated with calmness, used the Collect for Easter Day, and returning to the first pew, prayed my prayer the third time. I came home; again used my Prayer and the Easter Collect. Then went into the study to Boswell, and read the Greek Testament. Then dined, and when Boswell went away, ended the four first chapters of St. Matthew, and the Beatitudes of the fifth.

I then went to Evening Prayers, and was composed.

I gave the pew-keepers each five shillings and threepence.

April 12th, near one in the morning. I used my Prayer with my ordinary devotions, and hope to lead henceforward a better life.

Friday, June 18th, 1773.

This day, after dinner, died Mrs. Salisbury; she had for some days almost lost the power of speaking. Yesterday, as I touched her hand, and kissed it, she pressed my hand between her two hands, which she probably intended as the parting caress. At night her speech returned a little; and she said, among other things to her daughter, I have had much time, and, I hope, I have used it. This morning being called about nine to feel her pulse, I said at parting, God bless you, for Jesus Christ's sake. She smiled, as pleased. She had her senses perhaps to the dying moment.

July 22d, —73

This day I found this book,* with the resolutions; some of which I had forgotten, but remembered my design of reading the Pentateuch and Gospels, though I have not pursued it.

Of the time past since these resolutions were made, I can give no very laudable account. Between Easter and Whitsuntide, having always considered that time as propitious to study, I attempted to learn the Low Dutch language; my application was very slight, and my memory very fallacious, though whether more than in my earlier years, I am not very certain. My progress was interrupted by a fever, which, by the imprudent use of a small print, left an inflammation in my useful eye which was not removed but by two copious bleedings, and the daily use of cathartics for a long time. The effect yet remains.

My memory has been for a long time very much confused. Names, and persons, and events slide away strangely from me. But I grow easier.

The other day, looking over old papers, I perceived a resolution to rise early always occurring. I think I was ashamed, or grieved, to find how long and how often I had resolved what yet, except for about one half year, I have never done. My nights are now such as give me no quiet rest; whether I have not lived resolving till the possibility of performance is past, I know not. God help me, I will yet try.

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* A Book in which this and the preceding Meditations on Good Friday and Easter Sunday are written.

Talisker in Skie,
September 24th, 1773.

On last Saturday was my sixty-fourth birthday. I might perhaps have forgotten it, had not Boswell told me of it; and what pleased me less, told the family at Dunvegan.

The last year is added to those of which little use has been made. I tried in the summer to learn Dutch, and was interrupted by an inflammation in my eye. I set out in August on this journey to Skie. I find my memory uncertain, but hope it is only by a life immethodical and scattered. Of my body, I do not perceive that exercise, or change of air, has yet either increased the strength or activity. My nights are still disturbed by flatulencies.

My hope is, for resolution I dare no longer call it, to divide my time regularly, and to keep such a journal of my time, as may give me comfort in reviewing it. But when I consider my age, and the broken state of my body, I have great reason to fear lest death should lay hold upon me, while I am yet only designing to live. But I have yet hope.

Almighty God, most merciful Father, look down upon me with pity. Thou hast protected me in childhood and youth; support me, Lord, in my declining years. Preserve me from the dangers of sinful presumption. Give me, if it be best for me, stability of purposes, and tranquillity of mind. Let the year which I have now begun be spent to thy glory, and to the furtherance of my salvation. Take not from me thy Holy Spirit, but as death approaches prepare me to appear joyfully in thy presence, for the sake of Jesus Christ our Lord. Amen.

1774.

January 1st, near 2 in the morning.

Almighty God, merciful Father, who hatest nothing that Thou hast made, but wouldest that all should be saved, have mercy upon me. As Thou hast extended my life, increase my strength, direct my purposes and confirm my resolution, that I may truly serve Thee, and perform the duties which thou shalt allot me.

Relieve, O gracious Lord, according to thy mercy, the pains and distempers of my body, and appease the tumults of my mind. Let my faith and obedience increase as my life advances; and let the approach of death incite my desire to please Thee, and invigorate my diligence in good works, till at last, when Thou shalt call me to another state, I shall lie down in humble hope, supported by thy Holy Spirit, and be received to everlasting happiness, through Jesus Christ our Lord. Amen.

The beginning, &c.

I hope,
To read the Gospels before Easter.
To rise at eight.
To be temperate in food.

This year has passed with so little improvement, that I doubt whether I have not rather impaired than increased my learning. To this omission some external causes have contributed. In the winter I was distressed by a cough; in the summer an inflammation fell upon my useful eye, from which it has not yet, I fear, recovered; in the autumn I took a journey to the Hebrides, but my mind was not free from perturbation; yet the chief cause of my deficiency has been a life immethodical and unsettled, which breaks all purposes, confounds and suppresses memory, and perhaps leaves too much leisure to imagination. O Lord, have mercy upon me.

January 9th, 1774.

1775.

Maundy-Thursday, April 13th.

Of the use of time, or of my commendation of myself, I thought no more, but lost life in restless nights and broken days, till this week awakened my attention.

This year has passed with very little improvement, perhaps with diminution of knowledge. Much time I have not left; infirmities oppress me. But much remains to be done. I hope to rise at eight or sooner in the morning.

Good Friday, April 14th, 1775.

Boswell came in before I was up. We breakfasted; I only drank tea, without milk or bread. We went to church, saw Dr. Wetherel in the pew, and, by his desire, took him home with us. He did not go very soon, and Boswell stayed. Boswell and I went to church, but came very late. We then took tea, by Boswell's desire; and I ate one bun, I think, that I might not seem to fast ostentatiously. Boswell sat with me till night; we had some serious talk. When he went, I gave Francis some directions for preparation to communicate. Thus has passed, hitherto, this awful day.

10°. 20′. P. M.

When I look back upon resolutions of improvement and amendment, which have year after year been made and broken, either by negligence, forgetfulness, vicious idleness, casual interruption, or morbid infirmity; when I find that so much of my life has stolen unprofitably away, and that I can descry by retrospection scarcely a few single days properly and vigorously employed; why do I yet try to resolve again? I try because reformation is necessary, and despair is criminal; I try, in humble hope of the help of God.

As my life has, from my earliest years, been wasted in a morning bed, my purpose is from Easter-day to rise early, not later than eight.

11°. 15′. *P. M. D. j.*
Easter Eve, April 15th, 1775.

I rose more early than in common, after a night disturbed by flatulencies, though I had taken so little. I prayed, but my mind was unsettled, and I did not fix upon the book. After the bread and tea I trifled, and about three ordered

coffee and buns for my dinner. I find more faintness and uneasiness in fasting than I did formerly.

While coffee was preparing, Collier came in, a man whom I had not seen for more than twenty years, but whom I consulted about Macky's books. We talked of old friends and past occurrences, and ate and drank together.

I then read a little in the Testament, and tried Fiddes's Body of Divinity, but did not settle.

I then went to Evening Prayer, and was tolerably composed. At my return I sat a while, then retired, but found reading uneasy.

11, *P. M.*

These two days in which I fasted I have not been sleepy, though I rested ill.

EASTER DAY.

April 16th, 1775.

Almighty God, heavenly Father, whose mercy is over all thy works, look with pity on my miseries and sins. Suffer me to commemorate, in thy presence, my redemption by thy Son Jesus Christ. Enable me so to repent of my mispent time, that I may pass the residue of my life in thy fear, and to thy glory. Relieve, O Lord, as seemeth best unto Thee, the infirmities of my body, and the perturbation of my mind. Fill my thoughts with awful love of thy goodness, with just fear of thine anger, and with humble confidence in thy mercy. Let me study thy laws, and labour in the duties which Thou shalt set before me. Take not from me thy Holy Spirit, but incite in me such good desires, as may produce diligent endeavours after thy glory and my own salvation; and when, after hopes and fears, and joys and sorrows, Thou shalt call me hence, receive me to eternal happiness, for the sake of Jesus Christ our Lord. Amen.

Collier is dead. April 7th, 1776.

Transcribed from a former book, with a slight emendation or two. With that book I parted, perhaps unnecessarily, by a catch.

September 18th, 1775.

O God, by whom all things were created and are sustained, who givest and takest away, in whose hands are life and death, accept my imperfect thanks for the length of days which Thou hast vouchsafed to grant me; impress upon my mind such repentance of the time mispent in sinfulness and negligence, that I may obtain forgiveness of all my offences; and so calm my mind, and strengthen my resolutions, that I may live the remaining part of my life in thy fear, and with thy favour. Take not thy Holy Spirit from me; but let me so love thy laws, and so obey them, that I may finally be received to eternal happiness, through Jesus Christ our Lord. Amen.

Composed at Calais, in a sleepless night, and used before the morn at Notre Dame. Written at St. Omer's.

1776.

January 1st.

Almighty God, merciful Father, who hast permitted me to see the beginning of another year, grant that the time which Thou shalt yet afford me, may be spent to thy glory, and the salvation of my own soul. Strengthen all good resolutions, and take not from me thy Holy Spirit, but have mercy upon me, and shed thy blessing both on my soul and body, for the sake of Jesus Christ our Lord. Amen.

EASTER DAY.

April 7th.

The time is again at which, since the death of my poor dear Tetty, on whom God have mercy, I have annually commemorated the mystery of Redemption, and annually purposed to amend my life. My reigning sin, to which perhaps many others are appendant, is waste of time, and general sluggishness, to which I was always inclined, and, in part of my life, have been almost compelled by morbid melancholy and disturbance of mind. Melancholy has had in me its paroxysms and remissions, but I have not improved the intervals, nor sufficiently resisted my natural inclination, or sickly habits. I will resolve, henceforth, to rise at eight in the morning, so far as resolution is proper, and will pray that God will strengthen me. I have begun this morning.

Though for the past week I have had an anxious design of communicating to-day, I performed no particular act of devotion, till on Friday I went to church. My design was to pass part of the day in exercises of piety, but Mr. Boswell interrupted me; of him, however, I could have rid myself, but poor Thrale, *orbus et exspes*, came for comfort, and sat till seven, when we all went to church.

In the morning I had at church some radiations of comfort.

I fasted, though less rigorously than at other times. I, by negligence, poured milk into the tea, and, in the afternoon, drank one dish of coffee with Thrale; yet at night, after a fit of drowsiness, I felt myself very much disordered by emptiness, and called for tea, with peevish and impatient eagerness. My distress was very great.

Yesterday, I do not recollect that to go to church came into my thoughts; but I sat in my chamber, preparing for preparation: interrupted, I know not how. I was near two hours at dinner.

I go now with hope,

To rise in the morning at eight.

To use my remaining time with diligence.

To study more accurately the Christian Religion

Almighty and most merciful Father, who hast preserved me, by thy tender forbearance, once more to commemorate thy love in the redemption of the world; grant that I may so live the residue of my days, as to obtain thy mercy when Thou shalt call me from the present state. Illuminate my thoughts with knowledge, and inflame my heart with holy desires. Grant me to resolve well, and keep my resolutions; take not from me thy Holy Spirit, but in life and in death have mercy on me, for Jesus Christ's sake. Amen.

Acts of Forgiveness.

P. M. In the pew I read my Prayer, and commended my friends, and those that died this year. At the altar I was generally attentive;

some thoughts of vanity came into my mind while others were communicating; but I found, when I considered them, that they did not tend to irreverence of God. At the altar I renewed my resolutions. When I received, some tender images struck me. I was so mollified by the concluding address to our Saviour, that I could not utter it. The communicants were mostly women. At intervals I read collects, and recollected, as I could, my Prayer. Since my return, I have said it. 2 P. M.

May 21st, 1776.

These resolutions I have not practised nor recollected. O God, grant me to begin now, for Jesus Christ's sake. Amen.

July 25th, 1776.

O God, who hast ordained that whatever is to be desired should be sought by labour, and who, by thy blessing, bringest honest labour to good effect; look with mercy upon my studies and endeavours. Grant me, O Lord, to design only what is lawful and right; and afford me calmness of mind, and steadiness of purpose, that I may so do thy will in this short life, as to obtain happiness in the world to come, for the sake of Jesus Christ our Lord. Amen.

When I purposed to apply vigorously to study, particularly of the Greek and Italian tongues.

1777.

January 1st, 2 *P. M.*

Almighty Lord, merciful Father, vouchsafe to accept the thanks which I now presume to offer Thee, for the prolongation of my life. Grant, O Lord, that as my days are multiplied, my good resolutions may be strengthened, my power of resisting temptations increased, and my struggles with snares and obstructions invigorated. Relieve the infirmities both of my mind and body. Grant me such strength as my duties may require, and such diligence as may improve those opportunities of good that shall be offered me. Deliver me from the intrusion of evil thoughts. Grant me true repentance of my past life: and as I draw nearer and nearer to the grave, strengthen my faith, enliven my hope, extend my charity, and purify my desires; and so help me by thy Holy Spirit, that when it shall be thy pleasure to call me hence, I may be received to everlasting happiness, for the sake of thy Son Jesus Christ our Lord. Amen.

Our Father—

March 28th.

This day is Good Friday. It is likewise the day on which my poor Tetty was taken from me.

My thoughts were disturbed in bed. I remembered that it was my wife's dying day, and begged pardon for all our sins, and commended her; but resolved to mix little of my own sorrows or cares with the great solemnity. Having taken only tea, without milk, I went to church; had time, before service, to commend my wife, and wished to join quietly in the service, but I did not hear well, and my mind grew unsettled and perplexed. Having rested ill in the night, I slumbered at the sermon, which, I think, I could not, as I sat, perfectly hear.

I returned home, but could not settle my mind. At last I read a chapter. Then went down, about six or seven, and ate two cross buns, and drank tea. Fasting for some time has been uneasy, and I have taken but little.

At night I had some ease. L. D. I had prayed for pardon and peace.

I slept in the afternoon.

29th, Easter Eve.

I rose, and again prayed, with reference to my departed wife. I neither read nor went to church, yet can scarcely tell how I have been hindered. I treated with booksellers on a bargain, but the time was not long.

30th, Easter Day, 1mâ mane.

The day is now come again, in which by a custom which since the death of my wife I have by the divine assistance always observed, I am to renew the great covenant with my Maker and my Judge. I humbly hope to perform it better. I hope for more efficacy of resolution, and more diligence of endeavour. When I survey my past life, I discover nothing but a barren waste of time, with some disorders of body, and disturbances of the mind very near to madness, which I hope He that made me, will suffer to extenuate many faults, and excuse many deficiencies. Yet much remains to be repented and reformed. I hope that I refer more to God than in former times, and consider more what submission is due to his dispensations. But I have very little reformed my practical life; and the time in which I can struggle with habits cannot be now expected to be long. Grant, O God, that I may no longer resolve in vain, or dream away the life which thy indulgence gives me, in vacancy and uselessness.

9nâ mane.

I went to bed about two, had a disturbed night, though not so distressful as at some other times.

Almighty and most merciful Father, who seest all our miseries and knowest all our necessities, look down upon me, and pity me. Defend me from the violent incursions of evil thoughts, and enable me to form and keep such resolutions as may conduce to the discharge of the duties which thy providence shall appoint me; and so help me by thy Holy Spirit, that my heart may surely there be fixed where true joys are to be found, and that I may serve thee with pure affection and a cheerful mind. Have mercy upon me, O God, have mercy upon me; years and infirmities oppress me, terror and anxiety beset me. Have mercy upon me, my Creator and my Judge. In all dangers protect me, in all perplexities relieve and free me, and so help me by thy Holy Spirit, that I may now so commemorate the death of thy Son our Saviour Jesus Christ, as that when this short and painful life shall have an end, I may, for his sake, be received to everlasting happiness. Amen

April 6th, 1777.

By one strange hinderance or another, I have been withheld from the continuation of my thoughts to this day, the Sunday following Easter-day.

On Easter-day I was at church early, and there prayed over my prayer, and commended Tetty and my other friends. I was for some time much distressed, but at last obtained, I hope, from the God of Peace, more quiet than I have enjoyed for a long time. I had made no resolution, but, as my heart grew lighter, my hopes revived, and my courage increased; and I wrote with my pencil in my Common-Prayer Book,

Vita ordinanda.
Biblia legenda.
Theologiæ opera danda.
Serviendum et lætandum.

I then went to the altar, having, I believe, again read my prayer. I then went to the table and communicated, praying for some time afterwards; but the particular matter of my prayer I do not remember.

I dined, by an appointment, with Mrs. Gardiner, and passed the afternoon with such calm gladness of mind as it is very long since I felt before. I came home, and began to read the Bible. I passed the night in such sweet uninterrupted sleep, as I have not known since I slept at Fort Augustus.

On Monday I dined with Sheward, on Tuesday with Paradise. The mornings have been devoured by company, and one intrusion has, through the whole week, succeeded to another.

At the beginning of the year I proposed to myself a scheme of life, and a plan of study; but neither life has been rectified, nor study followed. Days and months pass in a dream; and I am afraid that my memory grows less tenacious, and my observation less attentive. If I am decaying it is time to make haste. My nights are restless and tedious, and my days drowsy. The flatulence which torments me, has sometimes so obstructed my breath, that the act of respiration became not only voluntary but laborious in a decumbent posture. By copious bleeding I was relieved, but not cured.

I have this year omitted church on most Sundays, intending to supply the deficience in the week. So that I owe twelve attendances on worship. I will make no more such superstitious stipulations, which entangle the mind with unbidden obligations.

My purpose once more, O Thou merciful Creator, that governest all our hearts and actions, βιοτῆς οἴηκα κυβερνῶν, let not my purpose be vain: My purpose once more is,

To rise at eight.
To keep a journal.
To read the whole Bible, in some language, before Easter.
To gather the arguments for Christianity.
To worship God more frequently in public.

Ashbourn, Sept. 18th, 1777.

Almighty and most merciful Father, who hast brought me to the beginning of another year, grant me so to remember thy gifts, and so to acknowledge thy goodness, as that every year and day which Thou shalt yet grant me, may be employed to the amendment of my life, and in the diligent discharge of such duties as thy providence shall allot me. Grant me, by thy grace, to know and to do what Thou requirest. Give me good desires, and remove those impediments which may hinder them from effect. Forgive me my sins, negligences and ignorances; and when at last Thou shalt call me to another life, receive me to everlasting happiness, for the sake of Jesus Christ our Lord. Amen.

1778.

Good Friday.

April 17th.

It has happened this week, as it never happened in Passion Week before, that I have never dined at home, and I have therefore neither practised abstinence nor peculiar devotion.

This morning before I went to bed I enlarged my prayers, by adding some collects with reference to the day. I rested moderately, and rose about nine, which is more early than is usual. I think I added something to my morning Prayers. Boswell came in to go to church; we had tea, but I did not eat. Talk lost our time, and we came to church late, at the Second Lesson. My mind has been for some time feeble and impressible, and some trouble it gave me in the morning; but I went with some confidence and calmness through the prayers.

In my return from church, I was accosted by Edwards, an old fellow-collegian, who had not seen me since 1729. He knew me, and asked if I remembered one Edwards; I did not at first recollect the name, but gradually as we walked along, recovered it, and told him a conversation that had passed at an alehouse between us. My purpose is to continue our acquaintance.

We sat till the time of worship in the afternoon, and then came again late, at the Psalms. Not easily, I think, hearing the sermon, or not being attentive, I fell asleep. When we came home we had tea, and I ate two buns, being somewhat uneasy with fasting, and not being alone. If I had not been observed, I should probably have fasted.

Easter Day.

April 19th, after 12 at night.

O Lord, have mercy upon me.

Yesterday (18th) I rose late, having not slept ill. Having promised a dedication, I thought it necessary to write: but for some time neither wrote nor read. Langton came in and talked. After dinner I wrote. At tea Boswell came in. He stayed till near twelve.

I purposed to have gone in the evening to church, but missed the hour.

Edwards observed how many we have outlived. I hope, yet hope, that my future life shall be better than my past.

From the year 1752, the year in which my poor dear Tetty died, upon whose soul may God have had mercy for the sake of Jesus Christ, I have received the sacrament every year at Easter. My purpose is to receive it now. O

Lord God, for the sake of Jesus Christ, make it effectual to my salvation.

My purposes are,

To study divinity, particularly the evidences of Christianity.

To read the New Testament over in the year, with more use than hitherto of commentators.

To be diligent in my undertakings.

To serve and trust God, and be cheerful.

Almighty and most merciful Father, suffer me once more to commemorate the death of thy Son Jesus Christ, my Saviour and Redeemer, and make the memorial of his death profitable to my salvation, by strengthening my faith in his merits, and quickening my obedience to his laws. Remove from me, O God, all inordinate desires, all corrupt passions, and all vain terrors, and fill me with zeal for thy glory, and with confidence in thy mercy. Make me to love all men, and enable me to use thy gifts, whatever Thou shalt bestow, to the benefit of my fellow-creatures. So lighten the weight of years, and so mitigate the afflictions of disease, that I may continue fit for thy service, and useful in my station. And so let me pass through this life, by the guidance of thy Holy Spirit, that at last I may enter into eternal joy, through Jesus Christ our Lord. Amen.

Having gone to bed about two, I rose about nine, and, having prayed, went to church. I came early, and used this prayer. After sermon I again used my prayer; the Collect for the day I repeated several times, at least the petitions. I recommended my friends. At the altar I prayed earnestly, and when I came home, prayed for pardon and peace; repeated my own prayer, and added the petitions of the Collect.

O God, have mercy upon me, for the sake of Jesus Christ. Amen.

At my return home, I returned thanks for the opportunity of communion.

I was called down to Mrs. Nollikens. Boswell came in; then dinner. After dinner, which I believe was late, I read the First Epistle to Thess.; then went to Evening Prayers; then came to tea, and afterwards tried *Vossius de Baptismo*. I was sleepy.

Monday, April 20th, 1778.

After a good night, as I am forced to reckon, I rose seasonably, and prayed, using the Collect for yesterday.

In reviewing my time from Easter 1777, I found a very melancholy and shameful blank. So little has been done, that days and months are without any trace. My health has, indeed, been very much interrupted. My nights have been commonly, not only restless, but painful and fatiguing. My respiration was once so difficult, that an asthma was suspected. I could not walk, but with great difficulty, from Stowhill to Greenhill. Some relaxation of my breast has been procured, I think, by opium, which, though it never gives me sleep, frees my breast from spasms.

I have written a little of the Lives of the Poets. I think with all my usual vigour. I have made sermons, perhaps as readily as formerly. My memory is less faithful in retaining names, and I am afraid in retaining occurrences. Of this vacillation and vagrancy of mind, I impute a great part to a fortuitous and unsettled life, and therefore purpose to spend my time with more method.

This year, the 28th of March passed away without memorial. Poor Tetty, whatever were our faults and failings, we loved each other! I did not forget thee yesterday. Couldest thou have lived!——

I am now, with the help of God, to begin a new life.

1779.

January 1st, before 1 in the morning.

Almighty God, merciful Father, who have granted to me the beginning of another year, grant that I may employ thy gifts to thy glory, and my own salvation. Excite me to amend my life; give me good resolutions, and enable me to perform them. As I approach the grave, let my faith be invigorated, my hope exalted, and my charity enlarged. Take not from me thy Holy Spirit; but in the course of my life protect me, in the hour of death sustain me, and finally receive me to everlasting happiness, for the sake of Jesus Christ. Amen.

Good Friday.

April 2d.

After a night restless and oppressive, I rose this morning somewhat earlier than is usual; and having taken tea, which was very necessary to compose the disorder in my breast, having eaten nothing, I went to church with Boswell. We came late; I was able to attend the Litany with little perturbation. When we came home I began the First to the Thess. having prayed by the Collect for the right use of the Scriptures. I gave Boswell *Les Pensees de Pascal*, that he might not interrupt me. I did not, I believe, read very diligently; and before I had read far, we went to church again; I was again attentive. At home I read again, then drank tea, with a bun and a half, thinking myself less able to fast than at former times; and then concluded the Epistle. Being much oppressed with drowsiness, I slept about an hour by the fire.

11 P. M.

I am now to review the last year, and find little but dismal vacuity, neither business nor pleasure; much intended, and little done. My health is much broken; my nights afford me little rest. I have tried opium, but its help is counterbalanced with great disturbance; it prevents the spasms, but it hinders sleep. O God, have mercy on me.

Last week I published [the first part of] the Lives of the Poets, written, I hope, in such a manner as may tend to the promotion of piety.

In this last year I have made little acquisition; I have scarcely read any thing. I maintain Mrs. —— and her daughter. Other good of myself I know not where to find, except a little charity.

But I am now in my seventieth year; what can be done, ought not to be delayed.

EASTER EVE.

April 3d, 1779, 11 *P. M.*

This is the time of my annual review, and annual resolution. The review is comfortless, little done. Part of the life of Dryden and the life of Milton have been written; but my mind has neither been improved nor enlarged. I have read little, almost nothing. And I am not conscious that I have gained any good, or quitted any evil habits.

Of resolutions I have made so many, with so little effect, that I am almost weary, but by the help of God, am not yet hopeless. Good resolutions must be made and kept. I am almost seventy years old, and have no time to lose. The distressful restlessness of my nights, makes it difficult to settle the course of my days. Something, however, let me do.

EASTER DAY.

April 4th, 1779.

I rose about half an hour after nine, transcribed the prayer written last night; and by neglecting to count time sat too long at breakfast, so that I came to church at the First Lesson. I attended the Litany pretty well; but in the pew could not hear the communion service, and missed the prayer for the church militant. Before I went to the altar, I prayed the occasional prayer. At the altar I commended my θ , and again prayed the prayer; I then prayed the Collects, and again my own prayer by memory. I left out a clause. I then received, I hope with earnestness; and while others received sat down; but thinking that posture, though usual, improper, I rose and stood. I prayed again in the pew, but with what prayer I have forgotten.

When I used the occasional prayer, at the altar, I added a general purpose,

To avoid idleness.

I gave two shillings to the plate.

Before I went I used, I think, my prayer, and endeavoured to calm my mind. After my return I used it again, and the Collect for the day. Lord have mercy upon me.

I have for some nights called Francis to prayers, and last night discoursed with him on the sacrament.

EASTER DAY.

April 4th, 1779.

Purposes,

To rise at eight, or as soon as I can.

To read the Scriptures.

To study religion.

Almighty God, by thy merciful continuance of my life, I come once more to commemorate the sufferings and death of thy Son Jesus Christ, and to implore that mercy which, for his sake, Thou showest to sinners. Forgive me my sins, O Lord, and enable me to forsake them. Ease, if it shall please Thee, the anxieties of my mind, and relieve the infirmities of my body. Let me not be disturbed by unnecessary terrors, and let not the weakness of age make me unable to amend my life. O Lord, take not from me thy Holy Spirit, but receive my petitions, succour and comfort me, and let me so pass the remainder of my days, that when Thou shalt call me hence, I may enter into eternal happiness, through Jesus Christ our Lord. Amen.

Sept. 13th, 1779, *H. P. M.* 12*m*.

Almighty God, Creator of all things, in whose hands are life and death, glory be to Thee for all thy mercies, and for the prolongation of my life to the common age of man. Pardon me, O gracious God, all the offences which in the course of seventy years I have committed against thy Holy Laws, and all negligences of those duties which Thou hast required. Look with pity upon me, take not from me thy Holy Spirit, but enable me to pass the days which Thou shalt yet vouchsafe to grant me, in thy fear, and to thy glory: and accept, O Lord, the remains of a mispent life, that when thou shalt call me to another state, I may be received to everlasting happiness, for the sake of Jesus Christ our Lord. Amen.

Epsom.

My purpose is to communicate at least thrice a year.

To study the Scriptures.

To be diligent.

1780.

January 1st, H. I. A. M.

Almighty God, my Creator and Preserver, by whose mercy my life has been continued to the beginning of another year, grant me with increase of days, increase of holiness; that as I live longer I may be better prepared to appear before Thee, when Thou shalt call me from my present state.

Make me, O Lord, truly thankful for the mercy which thou hast vouchsafed to show me through my whole life; make me thankful for the health which Thou hast restored in the last year, and let the remains of my strength and life be employed to thy glory and my own salvation.

Take not, O Lord, thy Holy Spirit from me; enable me to avoid or overcome all that may hinder my advancement in godliness; let me be no longer idle, no longer sinful; but give me rectitude of thought and constancy of action, and bring me at last to everlasting happiness, for the sake of Jesus Christ our Lord and Saviour. Amen.

Sunday, June 18th.

In the morning of this day last year, I perceived the remission of those convulsions in my breast which had distressed me more than twenty years. I returned thanks at church for the mercy granted me, which has now continued a year.

THANKSGIVING.

Almighty God, our Creator and Preserver, from whom proceedeth all good, enable me to receive with humble acknowledgment of thy unbounded benignity, and with due consciousness of my own unworthiness, that recovery and continuance of health which Thou hast granted me, and vouchsafe to accept the thanks which I now offer. Glory be to Thee, O Lord, for this and all thy mercies. Grant, I beseech Thee, that the health and life which thou shalt yet allow me, may conduce to my eternal happiness. Take not from me thy Holy Spirit; but so help and bless me, that when thou shalt call me hence, I may obtain pardon and salvation, for the sake of Jesus Christ our Lord. Amen.

Sept. 18th, 1780.

I am now beginning the seventy-second year of my life, with more strength of body and greater vigour of mind than I think is common at that age. But though the convulsions in my breast are relieved, my sleep is seldom long. My nights are wakeful, and therefore I am sometimes sleepy in the day. I have been attentive to my diet, and have diminished the bulk of my body. I have not at all studied, nor written diligently. I have Swift and Pope yet to write; Swift is just begun.

I have forgotten or neglected my resolutions or purposes, which I now humbly and timorously renew. Surely I shall not spend my whole life with my own total disapprobation. Perhaps God may grant me now to begin a wiser and a better life.

Almighty God, my Creator and Preserver, who hast permitted me to begin another year, look with mercy upon my wretchedness and frailty. Rectify my thoughts, relieve my perplexities, strengthen my purposes, and reform my doings. Let increase of years bring increase of faith, hope, and charity. Grant me diligence in whatever work thy providence shall appoint me. Take not from me thy Holy Spirit, but let me pass the remainder of the days which thou shalt yet allow me, in thy fear and to thy glory; and when it shall be thy good pleasure to call me hence, grant me, O Lord, forgiveness of my sins, and receive me to everlasting happiness, for the sake of Jesus Christ our Lord. Amen.

1781.

January 2d.

I was yesterday hindered by my old disease of mind and therefore begin to-day.

January 1st.

Having sat in my chamber till the year began, I used my accommodation of the Morning Prayer *to the beginning of this year*, and slept remarkably well, though I had supped liberally. In the morning I went to church. Then I wrote letters for Mrs. Desmoulins; then went to Streatham, and had many stops. At night I took wine, and did not sleep well.

January 2d, 1781.

I rose according to my resolution, and am now to begin another year; I hope with amendment of life. I will not despair. Help me, help me, O my God.

My hope is,

To rise at eight or sooner.

To read the Bible through this year in some language.

To keep a journal.

To study religion.

To avoid idleness.

Almighty God, merciful Father, who hast granted me such continuance of life, that I now see the beginning of another year, look with mercy upon me; as thou grantest increase of years, grant increase of grace. Let me live to repent what I have done amiss, and by thy help so to regulate my future life, that I may obtain mercy when I appear before Thee, through the merits of Jesus Christ. Enable me, O Lord, to do my duty with a quiet mind; and take not from me thy Holy Spirit, but protect and bless me, for the sake of Jesus Christ. Amen.

GOOD FRIDAY.

April 13th, 1781.

I forgot my prayer and resolutions, till two days ago I found this paper.

Some time in March I finished the Lives of the Poets, which I wrote in my usual way, dilatorily and hastily, unwilling to work, and working with vigour and haste.

On Wednesday 11th, was buried my dear friend Thrale, who died on Wednesday 4th; and with him were buried many of my hopes and pleasures. About five, I think, on Wednesday morning he expired; I felt almost the last flutter of his pulse, and looked for the last time upon the face that for fifteen years had never been turned upon me but with respect or benignity. Farewell. May God, that delighteth in mercy, have had mercy on thee!

I had constantly prayed for him some time before his death.

The decease of him from whose friendship I had obtained many opportunities of amusement, and to whom I turned my thoughts as to a refuge from misfortunes, has left me heavy. But my business is with myself.

September 18th.

My first knowledge of Thrale was in 1765. I enjoyed his favour for almost a fourth part of my life.

EASTER EVE.

April 14th, 1781.

On Good Friday I took, in the afternoon, some coffee and buttered cake; and to-day I had a little bread at breakfast, and potatoes and apples in the afternoon, the tea with a little toast; but I find myself feeble and unsustained, and suspect that I cannot bear to fast so long as formerly.

This day I read some of Clarke's Sermons. I hope that since my last communion I have ad-

vanced, by pious reflections, in my submission to God and my benevolence to man; but I have corrected no external habits, nor have kept any of the resolutions made in the beginning of the year; yet I hope still to be reformed, and not to lose my whole life in idle purposes. Many years are already gone irrevocably past, in useless misery; that what remains may be spent better, grant, O God.

By this awful festival is particularly recommended newness of life; and a new life I will now endeavour to begin, by more diligent application to useful employment, and more frequent attendance on public worship.

I again, with hope of help from the God of mercy, resolve,

To avoid idleness.

To read the Bible.

To study religion.

Almighty God, merciful Father, by whose protection I have been preserved, and by whose clemency I have been spared, grant that the life which Thou hast so long continued, may be no longer wasted in idleness or corrupted by wickedness. Let my future purposes be good, and let not my good purposes be vain. Free me, O Lord, from vain terrors, and strengthen me in diligent obedience to thy laws. Take not from me thy Holy Spirit, but enable me so to commemorate the death of my Saviour Jesus Christ, that I may be made partaker of his merits; and may finally, for his sake, obtain everlasting happiness. Amen.

Easter Sunday.

1781.

I rose after eight, and breakfasted; then went early to church, and before service read the prayer for the Church Militant. I commended my Θ* friends, as I have formerly done. I was one of the last that communicated. When I came home I was hindered by visitants, but found time to pray before dinner. God, send thy blessing upon me.

Monday, April 16th.

At night I had some mental vellications, or revulsions. I prayed in my chamber with Frank, and read the first Sunday in the Duty of Man, in which I had, till then, only looked by compulsion or by chance.

This day I repeated my prayer, and hope to be heard.

I have, I thank God, received the Sacrament every year at Easter since the death of my poor dear Tetty. I once felt some temptation to omit it, but I was preserved from compliance. This was the thirtieth Easter.

June 22d, 1781.

Almighty God, who art the giver of all good, enable me to remember with due thankfulness the comforts and advantages which I have enjoyed by the friendship of Henry Thrale, for whom, so far as is lawful, I humbly implore thy mercy in his present state. O Lord, since Thou hast been pleased to call him from this world, look with mercy on those whom he has left; continue to succour me by such means as are best for me, and repay to his relations the kindness which I have received from him; protect them in this world from temptations and calamities, and grant them happiness in the world to come, for Jesus Christ's sake. Amen.

September 2d, 1781.

When Thrale's health was broken, for many months I think before his death, which happened April 4th, I constantly mentioned him in my prayers; and after his death, have made particular supplication for his surviving family to this day.

September 18th.

This is my seventy-third birthday, an awful day. I said a preparatory prayer last night, and waking early, made use in the dark, as I sat up in bed, of the prayer, [beginning of this year.] I rose, breakfasted, and gave thanks at church for my creation, preservation, and redemption. As I came home, I thought I had never begun any period of life so placidly. I read the Second Epistle to the Thessalonians, and looked into Hammond's Notes. I have always been accustomed to let this day pass unnoticed, but it came this time into my mind that some little festivity was not improper. I had a dinner, and invited Allen and Levet.

What has passed in my thoughts on this anniversary, is in stitched book K.*

My purposes are the same as on the first day of this year, to which I add hope of

More frequent attendance on public worship.

Participation of the Sacrament at least three times a year.

September 18th, Vesp. 10° 40′, *circ.*

Almighty and most merciful Father, who hast added another year to my life, and yet permittest me to call upon Thee, grant that the remaining days which Thou shalt yet allow me, may be past in thy fear and to thy glory. Grant me good resolutions and steady perseverance. Relieve the diseases of my body, and compose the disquiet of my mind. Let me at last repent and amend my life; and, O Lord, take not from me thy Holy Spirit, but assist my amendment, and accept my repentance, for the sake of Jesus Christ. Amen.

Sunday, October 14th, 1781, (*Properly Monday morning.*)

I am this day about to go by Oxford and Birmingham to Litchfield and Ashbourne. The motives of my journey I hardly know. I omitted it last year, and am not willing to miss it again. Mrs. Aston will be glad, I think, to see me. We are both old, and if I put off my visit I may see her no more; perhaps she wishes for another interview. She is a very good woman. Hector is likewise an old friend, the only com

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* Sic MS. [My deceased friends.]

* This book is not in the Editor's possession.

panion of my childhood that passed through the school with me. We have always loved one another. Perhaps we may be made better by some serious conversation, of which however I have no distinct hope.

At Litchfield, my native place, I hope to show a good example, by frequent attendance on public worship.

At Ashbourne, I hope to talk seriously with —.

1782.

March 18th.

Having been, from the middle of January, distressed by a cold, which made my respiration very laborious, and from which I was but little relieved by being blooded three times; having tried to ease the oppression of my breast by frequent opiates, which kept me waking in the night and drowsy the next day, and subjected me to the tyranny of vain imaginations; having to all this added frequent cathartics, sometimes with mercury, I at last persuaded Dr. Laurence, on Thursday, March 14th, to let me bleed more copiously. Sixteen ounces were taken away, and from that time my breath has been free, and my breast easy. On that day I took little food, and no flesh. On Thursday night I slept with great tranquillity. On the next night (15th) I took diacodium, and had a most restless night. Of the next day I remember nothing, but that I rose in the afternoon, and saw Mrs. Lennox and Sheward.

Sunday 17th. I lay late, and had only Palfrey to dinner. I read part of Waller's Directory, a pious rational book; but in any except a very regular life difficult to practice.

It occurred to me, that though my time might pass unemployed, no more should pass uncounted, and this has been written to-day, in consequence of that thought. I read a Greek chapter, prayed with Francis, which I now do commonly, and explained to him the Lord's Prayer, in which I find connexion not observed, I think, by the expositors. I made punch for myself and my servants, by which, in the night, I thought both my breast and imagination disordered.

March 18th. I rose late, looked a little into books. Saw Miss Reynolds, and Miss Thrale, and Nicolaida; afterwards Dr. Hunter came for his catalogue. I then dined on tea, &c.; then read over part of Dr. Laurence's book, "De Temperamentis," which seems to have been written with a troubled mind.

My mind has been for some time much disturbed. The peace of God be with me.

I hope to-morrow to finish Laurence, and to write to Mrs. Aston and to Lucy.

19th. I rose late. I was visited by Mrs. Thrale, Mr. Cotton, and Mr. Crofts. I took Laurence's paper in my hand, but was chill; having fasted yesterday, I was hungry, and dined freely, then slept a little, and drank tea; then took candles, and wr te to Aston and Lucy, then went on with Laurence, of which little remains. I prayed with Francis.

Mens sedatior, laus Deo.

To-morrow Shaw comes. I think to finish Laurence, and write to Langton.

Poor Laurence has almost lost the sense of hearing; and I have lost the conversation of a learned, intelligent, and communicative companion, and a friend whom long familiarity has much endeared. Laurence is one of the best men whom I have known.

Nostrum omnium miserere Deus.

20th. Shaw came; I finished reading Laurence. I dined liberally. Wrote a long letter to Langton, and designed to read, but was hindered by Strahan. The ministry is dissolved. I prayed with Francis, and gave thanks.

To-morrow—To Mrs. Thrale—To write to Hector—To Dr. Taylor.

21st. I went to Mrs. Thrale. Mr. Cox and Paradise met me at the door, and went with me in the coach. Paradise's Loss. In the evening wrote to Hector. At night there were eleven visitants. Conversation with Mr. Cox. When I walked I saw the penthouses covered with snow.

22d. I spent the time idly. Mens turbata. In the afternoon it snowed. At night I wrote to Taylor about the pot, and to Hamilton about the Fœdera.

23d. I came home, and found that Desmoulins had, while I was away, been in bed. Letters from Langton and Boswell. I promised L—— six guineas.

24th, Sunday. I rose not early. Visitors, Allen, Davis, Windham, Dr. Horsley. Dinner at Strahan's. Came home and chatted with Williams, and read Romans ix. in Greek.

To-morrow begin again to read the Bible; put rooms in order; copy L——'s letter. At night I read 11 p. and something more, of the Bible, in fifty-five minutes.

26th, Tu. I copied L——'s letter, then wrote to Mrs. Thrale. Cox visited me. I sent home Dr. Laurence's papers with notes. I gave D— a guinea, and found her a gown.

27th W. At Harley-street. Bad nights—in the evening Dr. Broomfield and his family—Merlin's steelyard given me.

28th, Th. I came home. Sold Rymer for Davies; wrote to Boswell. Visitors, Dr. Percy, Mr. Crofts. I have, in ten days, written to Aston, Lucy, Hector, Langton, Boswell; perhaps to all by whom my letters are desired.

The weather, which now begins to be warm, gives me great help. I have hardly been at church this year; certainly not since the 15th of January. My cough and difficulty of breath would not permit it.

This is the day on which, in 1752, dear Tetty died. I have now uttered a prayer of repentance and contrition; perhaps Tetty knows that I prayed for her. Perhaps Tetty is now praying for me. God help me. Thou, God, art merciful, hear my prayers, and enable me to trust in Thee.

We were married almost seventeen years, and have now been parted thirty.

I then read 11 p. from Ex. 36 to Lev. 7. I prayed with Fr. and used the prayer for Good Friday.

29th, Good Friday. After a night of great disturbance and solicitude, such as I do not remember, I rose, drank tea, but without eating, and went to church. I was very composed, and coming home, read Hammond on one of the Psalms for the day. I then read Leviticus. Scott came in. A kind letter from Gastrel. I

read on, then went to evening prayers, and afterwards drank tea with buns; then read till I finished Leviticus 24 pages et sup.

To write to Gastrel to-morrow.

To look again into Hammond.

30th, Sat. Visitors, Paradise, and I think Horsley. Read 11 pages of the Bible. I was faint; dined on herrings and potatoes. At prayers, I think, in the evening. I wrote to Gastrel, and received a kind letter from Hector. At night Lowe. Pr. with Francis.

31st, Easter day. Read 15 pages of the Bible. Cætera alibi.

At the Table.

Almighty God, by whose mercy I am now permitted to commemorate my Redemption by our Lord Jesus Christ, grant that this awful remembrance may strengthen my faith, enliven my hope, and increase my charity; that I may trust in Thee with my whole heart, and do good according to my power. Grant me the help of thy Holy Spirit, that I may do thy will with diligence, and suffer it with humble patience; so that when Thou shalt call me to judgment, I may obtain forgiveness and acceptance, for the sake of Jesus our Lord and Saviour. Amen.

At Departure, or at Home.

Grant, I beseech Thee, merciful Lord, that the designs of a new and better life, which by thy grace I have now formed, may not pass away without effect. Incite and enable me, by thy Holy Spirit, to improve the time which Thou shalt grant me; to avoid all evil thoughts, words, and actions; and to do all the duties which thou shalt set before me. Hear my prayer, O Lord, for the sake of Jesus Christ. Amen.

These prayers I wrote for Mrs. Lucy Porter,* in the latter end of the year 1782, and transcribed them October 9th, 1784.

On leaving Mr. Thrale's Family.

October 6th, 1782.

Almighty God, Father of all mercy, help me, by thy grace, that I may with humble and sincere thankfulness remember the comforts and conveniences which I have enjoyed at this place, and that I may resign them with holy submission, equally trusting in thy protection when Thou givest and when Thou takest away. Have mercy upon me, O Lord, have mercy upon me.

To thy fatherly protection, O Lord, I commend this family. Bless, guide, and defend them, that they may so pass through this world, as finally to enjoy in thy presence everlasting happiness, for Jesus Christ's sake. Amen.

O Lord, so far as, &c.—Thrale.

October 7th.

I was called early. I packed up my bundles, and used the foregoing prayer, with my morning devotions somewhat, I think, enlarged. Being earlier than the family, I read St. Paul's farewell in the Acts, and then read fortuitously in the Gospels, which was my parting use of the library.

1776.

September 6th.

I had just heard of Williams's death.

Almighty and most merciful Father, who art the Lord of life and death, who givest and who takest away, teach me to adore thy providence, whatever thou shalt allot me; make me to remember, with due thankfulness, the comforts which I have received from my friendship with Anna Williams.* Look upon her, O Lord, with mercy, and prepare me, by thy grace, to die with hope, and to pass by death to eternal happiness, through Jesus Christ our Lord. Amen.

1784.

Easter Day.

April 11th.

Almighty God, my Creator and my Judge, who givest life and takest it away, enable me to return sincere and humble thanks for my late deliverance from imminent death; so govern my future life by thy Holy Spirit, that every day which Thou shalt permit to pass over me, may be spent in thy service, and leave me less tainted with wickedness, and more submissive to thy will.

Enable me, O Lord, to glorify Thee for that knowledge of my corruption, and that sense of thy wrath, which my disease, and weakness, and danger awakened in my mind. Give me such sorrow as may purify my heart, such indignation as may quench all confidence in myself, and such repentance as may, by the intercession of my Redeemer, obtain pardon. Let the commemoration of the sufferings and death of thy Son, which I am now by thy favour once more permitted to make, fill me with faith, hope, and charity. Let my purposes be good, and my resolutions unshaken; and let me not be hindered or distracted by vain and useless fears, but through the time which yet remains, guide me by thy Holy Spirit, and finally receive me to everlasting life, for the sake of Jesus Christ our Lord and Saviour. Amen.

Against Inquisitive and Perplexing Thoughts.

August 12th, 1784.

O Lord, my Maker and Protector, who hast graciously sent me into this world to work out my salvation, enable me to drive from me all such unquiet and perplexing thoughts as may mislead or hinder me in the practice of those duties which Thou hast required. When I behold the works of thy hands, and consider the course of thy providence, give me grace always to remember that thy thoughts are not my thoughts, nor thy ways my ways. And while it shall please Thee to continue me in this world, where much is to be

* Daughter-in-law to Dr. Johnson; she died at Litchfield in 1786.

* This lady, who was afflicted with blindness, lived many years with Dr. Johnson, and died in his house. She wrote several Poems, which were published in one volume 4to. 1766.

done, and little to be known, teach me, by thy Holy Spirit, to withdraw my mind from unprofitable and dangerous inquiries, from difficulties vainly curious, and doubts impossible to be solved. Let me rejoice in the light which Thou hast imparted, let me serve Thee with active zeal and humble confidence, and wait with patient expectation for the time in which the soul which Thou receivest shall be satisfied with knowledge. Grant this, O Lord, for Jesus Christ's sake. Amen.

Ashbourne, August 28th, 1784.

Almighty and most merciful Father, who afflictest not willingly the children of men, and by whose holy will —— now languishes in sickness and pain, make, I beseech Thee, this punishment effectual to those gracious purposes for which Thou sendest it; let it, if I may presume to ask, end not in death, but in repentance; let him live to promote thy kingdom on earth, by the useful example of a better life; but if thy will be to call him hence, let his thoughts be so purified by his sufferings, that he may be admitted to eternal happiness. And, O Lord, by praying for him, let me be admonished to consider my own sins, and my own danger, to remember the shortness of life, and to use the time which thy mercy grants me to thy glory and my own salvation, for the sake of Jesus Christ our Lord. Amen.

[The following Prayer was composed and used by Doctor Johnson previous to his receiving the Sacrament of the Lord's Supper, on Sunday, December 5th, 1784.]

Almighty and most merciful Father, I am now, as to human eyes it seems, about to commemorate, for the last time,* the death of thy Son Jesus Christ, our Saviour and Redeemer. Grant, O Lord, that my whole hope and confidence may be in his merits, and thy mercy; enforce and accept my imperfect repentance; make this commemoration available to the confirmation of my faith, the establishment of my hope, and the enlargement of my charity; and make the death of thy Son Jesus Christ effectual to my redemption. Have mercy upon me, and pardon the multitude of my offences. Bless my friends; have mercy upon all men. Support me by thy Holy Spirit, in the days of weakness, and at the hour of death; and receive me, at my death, to everlasting happiness, for the sake of Jesus Christ. Amen.

[The following Meditations and Prayers have no dates in the MS.]

I did not, this week, labour my preparation so much as I have sometimes done. My mind was not very quiet; and an anxious preparation makes the duty of the day formidable and burdensome. Different methods suit different states of mind, body, and affairs. I rose this day, and prayed, then went to tea, and afterwards composed the Prayer, which I formed with great fluency. I went to church; came in at the Psalm; could not hear the reader in the lessons, but attended the prayers with tranquillity.

To read the New Testament once a year in Greek.

Receiving the Sacrament,

I profess my faith in Jesus.

I declare my resolution to obey him.

I implore, in the highest act of worship, grace to keep these resolutions.

I hope to rise to a new life this day.

On the 17th, Mr. Chamier took me away with him from Streatham. I left the servants a guinea for my health, and was content enough to escape into a house where my birthday, not being known, could not be mentioned. I sat up till midnight was past, and the day of a new year, a very awful day, began. I prayed to God, who had safely brought me to the beginning of another year, but could not perfectly recollect the prayer, and supplied it. Such desertions of memory I have always had.

When I rose on the 18th, I think I prayed again, then walked with my friend into his grounds. When I came back, after some time passed in the library, finding myself oppressed by sleepiness, I retired to my chamber, where, by lying down, and a short imperfect slumber, I was refreshed, and prayed as the night before.

I then dined, and trifled in the parlour and library, and was freed from a scruple about Horace. At last I went to bed, having first composed a prayer.

19th, Sunday. I went to church, and attended the service. I found at church a time to use my prayer, O Lord, have mercy—

July 20th.

Almighty God, Creator and Governor of the world, who sendest sickness and restorest health, enable me to consider, with a just sense of thy mercy, the deliverance which Thou hast lately granted me, and assist by thy blessing, as is best for me, the means which I shall use for the cure of the disease with which I am now afflicted. Increase my patience, teach me submission to thy will, and so rule my thoughts and direct my actions, that I may be finally received to everlasting happiness, through Jesus Christ our Lord. Amen.

On the Study of Religion.

Almighty God, our heavenly Father, without whose help labour is useless, without whose light search is vain, invigorate my studies, and direct my inquiries, that I may, by due diligence and right discernment, establish myself and others in thy Holy Faith. Take not, O Lord, thy Holy Spirit from me; let not evil thoughts have dominion in my mind. Let me not linger in ignorance, but enlighten and support me, for the sake of Jesus Christ our Lord. Amen.

O Lord God, in whose hand are the wills and affections of men, kindle in my mind holy desires,

* He died the 13th following